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# *Journal of Religious Instruction*

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## EDITORIALS

## ARTICLES ON

COLLEGE RELIGION, HIGH SCHOOL RELIGION,  
RELIGION FOR THE ELEMENTARY SCHOOL, AND RELIGION FOR  
PUBLIC SCHOOL CHILDREN

THEOLOGY FOR THE TEACHER

THE HOME AND RELIGIOUS TRAINING

RESEARCH INVESTIGATIONS

NEW BOOKS IN REVIEW

DE PAUL UNIVERSITY  
CHICAGO

LOYOLA  
UNIVERSITY





## Editorial Notes and Comments

### THE COLLEGE TEACHER AND THE PSYCHOLOGY OF LEARNING

It is only within very recent years that there has been any systematic study of learning problems at the college level. Although there are still those who believe that a college or university instructor needs only a thorough knowledge of the subject matter to be taught, there is ample evidence to show a genuine interest in instructional problems at the college level. An examination of university catalogs shows that a number of institutions of higher learning have as one of their objectives the professional training of college and university teachers. The psychology of learning in its application to college teaching should be understood by every college instructor of Religion. He should be familiar with at least some of the most recent books in the field that deal with principles and specific problems. While most publications are prepared with the elementary or secondary school in mind, many of the principles presented are equally applicable to higher education. A better understanding of psychology in its application to religious education ought to contribute to more efficient teaching at the college level. The instructor who applies this psychology consistently, who respects principles relative to learning capacity, transference and interference, general and special factors in economical learning, types of learning, the reten-

tion of experience and other important principles will make, without doubt, a more effective teacher than one who relies on natural tendencies, his observation of others and the uneconomical trial-and-success method.

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## THE BIOGRAPHIES OF SAINTLY MEN AND WOMEN

It seems to us that it is a wise and capable teacher who is able to put his or her pupils and students in active contact with the lives of the saints. A list of readings is not sufficient. General suggestions carry very little weight. Book reports, at times, exert even a negative influence. The individual's interest in this type of reading-content comes from pleasant contacts with biographies that are well written, presented simply and adapted to his maturity and life-situation. Moreover, he must have time in which to read and the approval of his immediate group in perusing this form of reading matter. If the school does not endeavor to provide for these several factors then important psychological principles are neglected that should be respected in appreciation teaching.

The following paragraph is from Father Faber.<sup>1</sup> We believe that teachers of Religion will find it helpful in directing others to make a profitable use of the biographies of men and women who have been devoted to Christ and His Church.

Reading the life of a saint is a very edifying thing. But, when we have read many hundreds of saints' lives, we begin to see a great deal which we never saw before. We learn a wisdom from them, which no single life of a saint can give. The peculiarities of saints drop out of sight. We see them as a whole, as a class, as a species.

<sup>1</sup> Frederick W. Faber. *Spiritual Conferences*, p. 223. New York: Benziger, (no date).

We perceive what is common to them all, and what is the foundation of sanctity in them all. This is of far more importance to us than their individual examples. It also leads us much deeper. It is getting another sight of God from a fresh point of view. It is a kind of bible, written historically like the Old Testament. It is a *summa* of theology. What I want to do now, is to call attention to one only of the very many spiritual characteristics of the saints, looked at as a body. Of course there are exceptions, exceptions which will rise to everybody's thoughts. But they are really so few, that they barely suffice to prove the rule. The characteristic is, that on the whole the saints did few things. Be sure of the truth of this before you grant it; for you will find that a great many things follow from it. What I assert then is, that the saints, as a class, did few things. Their lives were by no means crammed with works, even with works of mercy. They made a point of keeping considerable reserves of time for themselves, and for the affairs of their own souls. Their activity was far more contemplative than we in these days are inclined to suspect. They were men who were not over-ridden by publicity. They were men whose devotional practices were few in number, and remarkably simple in method. On the whole their lives seem very empty of facts, disappointingly empty. I am almost afraid to pass on to anything else, lest you should not have time to master this statement as I should wish. It will take us years to realize the importance of it.

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### THE CHILD AND ITS PRAYERS

Teachers of the intermediate and upper grades should not let the opening weeks of school pass without some sort of check on the child's understanding of those prayers Catholics say most frequently. A group recitation is never an adequate test. The class exercise that requires the pupil to write the "Our Father," "The Hail Mary," "The Creed," "Confiteor," and the several Acts reveals many facts to the teacher. Not only do these tests show those prayers that are said incorrectly, but they sometimes reveal that pupils have a very vague, even absurd notion of what the several prayers imply. Ideally, if time permits, the teacher might establish a better test for the child's knowledge of these prayers by hearing each child recite the prayers and explain

their respective meanings to her. Just what benefits do children receive from the recitation of words that carry no particular significance for them? To what extent do prayers that have little or no meaning to the child today take on a meaning as he grows into youth and adulthood?

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### A PROFITABLE INVESTIGATION FOR THE TEACHER

If the teacher is not already encumbered with clerical duties or the possessor of a natural aversion for any form of pedagogical bookkeeping he or she will find in the following suggestions a device to use in the evaluation of one phase of religious instruction. As student-teachers we learned that we should proportion our time according to the importance of the topic we are teaching and the learning difficulties presented. Today we sometime hear teachers criticized for placing time emphasis where it does not belong. In order that the teacher may evaluate his or her time emphasis on the various topics in the curriculum we would suggest the following device: (1) Each day note the approximate number of minutes given to specific topics during the day's Religion period. (2) If possible, keep a record of the average number of minutes given by pupils in outside study to assigned topics (In the upper grades, high school and college, a member of the class may be assigned to keep this record). (3) At the close of the semester evaluate the time spent on each topic in terms of its importance, first to the immediate religious life of the pupil and secondly, in consideration of his future use of it as a Catholic adult. This exercise on the part of the teacher will exact only a minimum of effort, but it is one which will furnish worthwhile information in evaluating his or her

teaching procedure. However, such a device as the one described has value only in proportion to the teacher's honesty in using it. Without this sincerity the exercise is merely a sham, an instrument of self-deceit.

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### USING THE COURSE OF STUDY

Few Religion teachers are beginning this year's work without some form of a course of study. However, no matter how well prepared the curriculum outline the teacher must realize his responsibility to follow it in the light of the particular class he is instructing. Not only is it necessary for the teacher to understand the general personality of the class, but it is equally necessary that the abilities of individuals, the needs of the group, their apperceptive mass and the local situation all be taken into consideration in using the course of study designated. Only when the teacher has studied assiduously the various factors mentioned above will this year's work have its proper orientation. Of all subjects Religion is the one that the teacher may adapt most easily to the group's particular needs and the requirements of the school or diocese.

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### THE RETREAT IDEA

In a rather limited study of "Religious Influences in the High School" that was reported in the March, 1932 number of this *Journal*, and in other religious surveys that have been made in the college field, retreats rank very high as valuable religious influences in the student's life. We wonder, if we were to put more of those factors that make the retreat a dynamic influence in the spiritual life into our religious educational program, would it be of greater service to our pupils?

## 1932 CONVENTION OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

For three days last June Catholic educators from all over the United States assembled in Cincinnati to attend the general assemblies and various sectional meetings of the N. C. E. A. This organization, a clarifying force in Catholic education, directed particular attention to the question of religious instruction. In his sermon at the close of the Pontifical Mass that opened the Convention His Excellency, the Most Reverend John T. McNichols, O.P., S.T.M., Archbishop of Cincinnati, stated that Religion is the weakest subject in our Catholic schools. Reverend George Johnson, Secretary General of the Association presented the question of religious instruction most forcefully in his opening address. Both the Parish School Section and the Secondary School Section set aside half day sessions for the consideration of specific problems relative to the formal presentation of Religion in the school. At other sectional meetings the question of Religion in the general curriculum and plan of Catholic education received attention. In the near future the various papers presented in Cincinnati will appear in printed form and their usefulness will depend to a large measure on the thoughtful consideration they receive from Catholic educators throughout the country. Some of the discussions in Cincinnati recommended experimentation. Let those of us who can engage in this work do so in as objective and cooperative a spirit as possible. Let us evaluate in our individual schools the efficacy of plans recommended. It is only when adequate experimentation is carried on that we shall have anything like a clear understanding of the educational possibilities or limitations of assimilation-con-

tent and technique. The National Catholic Educational Association represents a channel par-excellence for the presentation of research plans and the results of their investigation.

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### THEOLOGY

In this month's "Theology for the Teacher" *Sacerdos* points out the place of theology in the work this magazine is endeavoring to carry on. We cannot emphasize too frequently the need of Religion teachers being well versed in Christian doctrine. Not only do we recommend that teachers study carefully the *Catechism of the Council of Trent* but we would enjoin them to become familiar with the English version of the new Gasparri *Catechism*. It is only when all teachers of Religion from the kindergarten on, have an adequate and enriched understanding of the doctrinal teachings of the Church that they will be able to use with desirable results the various contributions of pedagogy and psychology in the religious instruction program of the child and youth.

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### THE SODALITY OF OUR LADY

It was our privilege to be present at several sessions of the two sodality Conventions held in Chicago during the month of June. We were enthusiastic about the spirit displayed, the earnestness of the students and their interest in active Catholicity. We were appreciative of the placement of emphasis upon diocesan and parochial authority and activity. If our schools do not contribute to the development of a generation who know how to work under and with and for their respective bishops and pastors, then there is something wrong with our educational program. In at-



tacking this problem directly the Sodality is working in accord with the true idea of Catholic action. We hope that the day is not far distant when the Sodality will test its program of student-leadership by an objective study of the place former school leaders are now taking in the works sponsored by their particular bishops and pastors.

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### THE JOURNAL OF RELIGIOUS INSTRUCTION NEEDS YOUR HELP

If each reader of this magazine would obtain *one new subscription* for it, the JOURNAL OF RELIGIOUS INSTRUCTION would become financially independent.

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#### IMPORTANT

Information has reached us that unauthorized persons are soliciting subscriptions for this magazine. Readers of the JOURNAL OF RELIGIOUS INSTRUCTION are earnestly requested not to give new subscriptions or renew old subscriptions to unauthorized persons. All subscriptions to this magazine should be sent to the publication office of the JOURNAL, 517 S. Jefferson Street, Chicago.

# Religion In the Elementary School

## WHAT MY FAITH TEACHES FOR THE UPPER GRADES

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### INTRODUCTION

#### *To The Boys and Girls:*

Have you ever been asked why you did this or that, why you believe such and such a doctrine? How have you answered these questions? A non-Catholic boy or girl who asks you a question should not be put off with a shrug of the shoulders. I know that it is hard to explain things at times. There are only a few people who can give an explanation of the political party to which they belong. It may be very clear to them, but they cannot explain it to others. It is one thing to know your faith, but it is a very different thing to impart the knowledge to others.

If you are very interested in something you will endeavor to know enough about it to interest others. You are very much interested in your religion. Do you want it said of you that you do not know what you believe, you do not understand what you are doing, you only do what the priest tells you to do and your religion is not a personal thing with you? From the standpoint of self-protection, to say nothing of loyalty, boys and girls should equip themselves to meet all the ordinary questions pertaining to our Faith. Every boy and girl should have a conversational knowledge of the main

points of difference between himself and others. Then and then only are you doing a real service to the Church.

Every boy and girl may be a Crusader of Christ. The knights of the early days gloried in defending the realm of the king. Educated boys and girls should form the strongest bodyguard of the Church of Christ. Our Church may well boast of splendid men and women in the business and professional fields who are doing good work for the Church and State in social and civil activities. Many of them are splendid examples of civic leaders; but few, very few are doing any personal work for God and His Church because they do not feel that they are well-informed on Christian Doctrine. They know the lessons of the Catechism just as you do, but they claim they cannot explain it to their non-Catholic friends.

There are many boys and girls who would be members of the Catholic Church if they knew more about her. There are many men and women who are hungry for the religion you have. They are dissatisfied with what they have. They find life empty. Everyone longs for the things of God. The Church offers every consolation that one could wish for. Cardinal Newman bowed in submission to the laws of the Church. Today, we find Chesterton acknowledging that the Church is divine. Why think about the man and woman of lesser capacities who try to harm her?

The Catholic Church has very definite information on all things that pertain to life here and hereafter. The Church is the messenger of Christ. The Church is carrying on the work of Christ. Christ taught us how to live here that we might be happy hereafter. If we want to know what God thinks about a certain thing, we have only to follow the Church. She has the information we need. Christ did not come to earth to give us the joys that others might give us. He came that we might have a share in divine life. All the teachings of Christ center around making us sharers of His Divine nature. His Church was not established to make us rich, to give us honor, but to make us children of God. Be of service then to God and His Church by faithful study of the truths of our faith and by courage in explaining them to

others. In the days of the early Christians the enemies of our Faith made many attacks upon doctrine, but today those who make an attack upon Christianity try very hard to wreck the very foundation. Saint Peter urged the early Christians to be "ready always to satisfy everyone that asketh you a reason of that hope which is in you."<sup>1</sup>

Every intelligent being knows that he is dependent upon God as his Creator and that at death he returns to God. This is the origin of a person's religion. Religion is the union of man with God arising from faith, love, and grace and manifesting itself in service of God. By His revelation God enlightens the mind of men (faith); by His commandments He directs the will (love); by grace He bestows the beginning and preliminary condition of eternal life (hope). Religion has its outward manifestation in practical service to God. We are bound to God by our religion. It is a bond of grace and duty combined. Religion draws man to God his Creator whom he will meet on the last day; it satisfies all his desires for truth, goodness, and happiness and it supplies him with a solid rule of action.

#### WHAT IS FAITH?

Knowing that religion is necessary for everyone, we can easily understand why people without religion are unhappy and dissatisfied. Faith means believing what God declares to us because God is truth itself. We believe in God. We believe that He can neither deceive nor be deceived. Our catechism has told us that Faith is a divine virtue by which we believe the truths which God has revealed. Saint Paul tells us that without Faith it is impossible to please God,<sup>2</sup> and Our Lord said: "He that believeth not shall be condemned."<sup>3</sup>

Some people think that revealed religion is a subject for their personal approval or disapproval. They themselves say what they will accept or reject. They fail to realize that religion is a communication from God to man. Just as soon as man knows what that communication from God is, it be-

<sup>1</sup> St. Peter, III:15.

<sup>2</sup> Hebrew, XI:6.

<sup>3</sup> St. Mark, XV:6.

comes his duty to accept it. He is not free to pass judgment on it. Divine revelation means the showing of something by God. This may come directly or indirectly. Faith, therefore, means believing what divine revelation declares to us.

Christ, the Divine Teacher, taught us that God is not only the Creator who made all things out of nothing, but that he is also our Father. He told us that God so loved us that he gave us His only Son for our salvation. He told us also that if we live according to the laws of God we may become children of God, partakers of the Divine Nature, and members of the family of God. This same person, Jesus Christ Himself, states that God is to judge all mankind and that they who do not live according to the Commandments will be banished from his presence forever. He left us the Church with His own authority: "He who hears you hears Me." He taught us that there was one God. He spoke of His Father in heaven, and after His death He promised to send us the Holy Spirit. It was to remain with the Church for all times. No one has ever seen God. God is a spirit. We have often seen His power, we have seen His goodness and beauty, and we have seen His love and mercy many times. God made the world. He placed in it the beautiful things to remind us of Him. He has sent punishments to the world to show us His justice, and His greatest love for mankind was revealed in the person of Jesus Christ, His Son. We have faith in Christ when we believe what He taught because He taught it. Faith is simply an absolute belief in divine revelation because it is divine. There is no room for doubt once God has spoken. We are not permitted to accept part and reject the other part of what has been revealed. Faith is a virtue and like every virtue it must be tested. Nearly everyone believes that God is love, but not everyone is willing to believe that He is just and He will punish the wicked and cast them away for all eternity. This is not faith. Because it is a supernatural virtue it requires grace. God's grace is at hand for all those who have a good will to do their part to correspond with grace. Holy Scripture is the most authentic document in the world. The words of

Christ contained in the Scripture form the historic background of all religion. If we accept part of what has been revealed and reject another part we shall have to be prepared to do the same when we face God in judgment. We are obliged to accept all that has been revealed to us by God. This is the faith of the saints, the faith of the martyrs, and the faith of millions who in all times have lived and were willing to die for Christ. Faith, therefore, is a firm belief in all that revelation teaches because it is God's way of bringing His truths to us. In believing we are listening to the Word of God.

#### WHAT IS GOD?

God is a Spirit, a Being which has understanding and free will but has no body. An angel is a pure spirit. Man is a spirit but has a body. When we say God is a spirit infinitely perfect, we mean that he has every good attribute. No one can add anything to God's wisdom, goodness, or power.

Man has reason, strength, and character, but all these he has in a limited measure; angels have these good qualities in a greater measure, but God possesses them all in the highest degree.

God had no beginning. Everything has its beginning from God Who created it. No one created God. God existed before the world. God always will be. He cannot die because he is a pure spirit. God is everywhere. He is in heaven, in hell, in purgatory, on earth, and every place. The angels and Saints see God in heaven. But the wicked tremble before the justice of God in hell. In a special manner, God dwells in the Most Blessed Sacrament of the altar and in the soul of every Christian who is in the state of grace.

God knows all things. He knows the past, the present, and the future. He knows what is happening today all over the world, and He knows what will happen until the end of time. God knows our most secret thoughts. He knows what we do. If we have been wronged God knows that we are innocent and He will one day bring forth the truth.

God can do all things. We call Him omnipotent. He is all powerful.

God is all just, all holy, all merciful. God is just because he rewards the good and punishes the wicked as they deserve. God is holy because He loves what is good and hates what is evil. God is merciful because he is ready to help us in our trouble and to forgive us our greatest sins if we are sorry for them. We know that there is a God from the world, from the order that there is in the world, and from God's revelation.

We know that there is but one God. We say: "I believe in God." The pagans believed in many gods. In God there are three divine persons, the Father, the Son, and the Holy Ghost. The Father created us. He sent us Jesus Christ His Son to be our Redeemer. These two persons, the Father and the Son together with the third person form the Blessed Trinity. The Holy Trinity is only one God. The Holy Trinity is one God in three persons. The three divine persons are equal in all things. They all have the same divine perfections. No one can fully understand the mystery of the Three Divine Persons. God has revealed it to us. A mystery then is a truth which we cannot fully understand.

#### WHAT IS THE INCARNATION?

By the Incarnation I mean that the Son of God was made Man. Three times a day Holy Mother the Church reminds us of the Incarnation when we say "The Angelus." In this prayer we thank God for giving Jesus to us to be our Redeemer. Jesus became Man that He might redeem us by His death on the cross. Jesus was conceived and made Man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary. The Holy Ghost formed the sacred body of Jesus and created in it a human soul. The Holy Ghost made the body of our Lord from the flesh of the Immaculate Virgin Mary. How this happened no one can really understand. The Incarnation of the Son of God is a mystery of Faith. We believe it. Gabriel told the Blessed Virgin that nothing was impossible to God. Mary was a pure maiden of Nazareth. She was the espoused wife of Joseph, but she is truly the Mother of God. Mary ranks higher than the angels in dignity. The angels serve God, but Mary is His Mother. Jesus was the only Son of the Blessed Virgin Mary.



In Holy Scripture we read about the brothers of Jesus but that means His relatives. The Holy Scripture often calls relatives brothers. Abraham called Lot his brother, but Lot was only his cousin.

On the Feast of the Annunciation we celebrate the day on which the angel Gabriel announced to the Blessed Virgin that she was to be the Mother of God. This Feast occurs on March twenty-fifth. On December twenty-fifth we celebrate the birthday of Jesus. He came on earth as a little child that we might love Him, not fear Him. He wanted to suffer for us from His infancy. He lived a holy life. No one could accuse Him of sin. He lived in poverty. He lived in suffering. Jesus spent His early childhood in exile in Egypt. During His youth He helped Joseph and Mary at Nazareth, and He spent the last three years of His life in Judea, Samaria, and Galilee.

#### LESSON OF OBEDIENCE

The life of Jesus was one of obedience to Mary and Joseph. Grown children often think that they are wiser than their parents and they would rather not obey them. Jesus, the Eternal Wisdom, was willing to obey the Blessed Virgin Mary and Saint Joseph. Jesus grew in holiness and wisdom. Do we grow holier as we grow older? Jesus loved His home. Jesus loved to labor. If we love Jesus we must show our love for His Mother. After the death of the Blessed Virgin God took her body and soul into heaven. We celebrate this great event on the Feast of the Assumption of the Blessed Virgin Mary, August fifteenth.

Saint Joseph was honored by God by being chosen to be the guardian of the Child Jesus and the spouse of the Blessed Virgin Mary. He was the virgin-spouse who lived in virginal purity until his death. In the Bible we read of Joseph as being a "just man." He protected the Divine Child Jesus on earth and in heaven he is interceding for the Church. Pope Pius IX proclaimed Saint Joseph as the patron of the whole Catholic Church. St. Joseph is the patron of the dying. He died in the arms of Jesus and Mary. Let our devotions during life be centered around Christ and His Blessed Mother so that we, too, like Saint Joseph, may die in their arms.



THINGS TO DO (*Study and Service*)**Read:**

Gospel for the Fourteenth Sunday after Pentecost.<sup>4</sup>

Gospel for the Fifteenth Sunday after Pentecost.<sup>5</sup>

Gospel for the Sixteenth Sunday after Pentecost.<sup>6</sup>

The Story of Creation from your text.

A chapter you like from the *Imitation of Christ*.

**Review:**

The story of the Life of Christ and His Blessed Mother as recalled in the Mysteries of the Rosary.

## STUDY OUTLINE

**I. I Believe in God:**

1. God is the Creator.
2. God made the world.
3. We are creatures of God.
4. Man is a spirit.
5. God is a spirit.
6. Angels are spirits.
7. The soul is like to God.
8. God made me to know Him. How?
9. God made me to love Him. How?
10. God made me to serve Him. How?

**II. The Chief Truths of Our Religion:**

1. Unity of God.
2. Trinity of God.
3. Incarnation.
4. Redemption.
5. The Apostles' Creed.

**III. Unity and Trinity of God:**

1. There is one God.
2. There are three Persons in One God.
3. Revelation.
4. Is the Father God?
5. Is the Son God?
6. Is the Holy Ghost God?
7. The mystery of the Trinity.

**IV. Our Creator:**

1. How did God create heaven and earth?
2. Creatures of God.

<sup>4</sup> St. Matthew, VI :24-33.

<sup>5</sup> St. Luke, VII 11-16.

<sup>6</sup> St. Luke, XIV :1-11.

**V. Our Redeemer:**

1. Jesus, our Redeemer.
2. Jesus is God.
3. Jesus is Man.
4. Jesus was always God.
5. Jesus was not always Man.
6. The mystery of the Incarnation.

**VI. The Blessed Virgin Mary Was Truly the Mother of God:**

1. The Feast of the Annunciation.
2. The Feast of Christmas.
3. The Feast of the Assumption.

**VII. Saint Joseph:**

1. Guardian of the Child Jesus.
2. Spouse of the Mother of God.
3. "Just man."
4. Patron of the Catholic Church.
5. Patron of laborers.
6. Patron of a happy death.

**VIII. Imitating Jesus and Mary:**

1. Obedience.
2. Love.
3. Kindness.

**IX. Honoring the Names of Jesus and Mary.****TEST**

Total Score — 100

**I. Complete the following:**

Score — 10

The Catholic Church has very definite information on all things that pertain to life here and \_\_\_\_\_. The Church is the messenger of \_\_\_\_\_. The Church is carrying on the work of \_\_\_\_\_. If we want to know what God thinks about a certain thing, we have only to follow the \_\_\_\_\_. Christ came to earth to give us a share in His \_\_\_\_\_. His \_\_\_\_\_ was not established to make us \_\_\_\_\_ or \_\_\_\_\_, but to make us sharers of His Divine life and children of God. We are children of God when we serve God. To be of \_\_\_\_\_ to God and His Church we must know the truths of our faith and have the courage to explain them to others.

Score — 30

II. (a) How can you prove from Holy Scripture that St. Peter urged his hearers to instruct others?

(b) Prove that faith is necessary, first from the words of St. Paul and then from the words of our Lord, Himself.

(c) Prove that Christ established His Church to be our guide.

Score — 10

III. There are five statements below. Two are right. Mark them (R). One is entirely wrong. Mark it (W). The other two are nearly right. Mark them (N. R.).

1. Faith is a divine virtue.
2. Faith requires grace.
3. Faith is an absolute belief in divine revelation because it is divine.
4. Faith is belief in revelation.
5. Faith is belief in God's goodness.

Score — 50

IV. If the answer is "Yes" put (x) in the space under "Yes." If the answer is "No" put (x) in the space under "No."

	Yes	No
1. Everything has its beginning.	_____	_____
2. God had no beginning.	_____	_____
3. God existed since the beginning of the world.	_____	_____
4. God is present in the Blessed Sacrament.	_____	_____
5. I alone know my secrets.	_____	_____
6. God is just, holy, and merciful.	_____	_____
7. The Feast of the Assumption commemorates the visit of the angel to Mary.	_____	_____
8. By the Incarnation I mean that Jesus was God.	_____	_____
9. St. Joseph was the virgin-spouse of the Blessed Virgin Mary.	_____	_____
10. St. Joseph is the patron of those who labor.	_____	_____

## A UNIT IN RELIGION

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SISTER MARY DE LOURDES

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### FOR THE FIRST GRADE

This description of a unit of work in Religion is intended to show first, that it is possible for Religion to be the center and motivating force of a large and meaningful activity, and second, to suggest one means of bridging the gap between theory and practice in our teaching of Religion.

This particular unit of work on the fourth commandment grew out of small units which had paved the way and, as it were, set the stage for this one. The first of these units the teacher called a "Conduct Book" but later it was given the title "Follow the Leader." It consisted of a series of pictures on the Childhood of Jesus and for each picture there was a story and a suggestive practice, both of which came from the children. The second unit was based on "The Journey Book" which is a pictorial presentation of the Ten Commandments and their application to children and to child life in a positive way. The third unit, "The Home," had been begun very early in the year and provided for the study of the family and the duties of children.

It had been intended that the "Follow the Leader" book would be the all-embracing unit for the year, but after it had been the center of work for twelve weeks, the children clamored to finish the booklet so that it could be taken home. This apparently closed the unit on "The Home" and the "Conduct Book."

The question leading up to the idea of "The Journey Book" was "How shall we teach the Commandments of God to these young children?" Some of them would be

seven years old before the close of the second semester and should be prepared for their reception of the Sacraments of Penance and Holy Eucharist.

A successful program in safety education which had just been completed seemed suggestive. After all, life is a journey from earth to heaven. God is with us every step of the way. He knows the road. He has set up for our welfare His own safety signals all along the journey. If we obey these signals and do as they direct all will be well. And there is no mistaking these signals. God has placed them in our hearts.

With this idea in mind the teacher collected pictures portraying a positive interpretation of each of the seven commandments that come closest to the life of the young child. Magazines and old calendars supplied all that could be desired. A few pictures of children traveling with older people or coming home alone from school made the transition from the journey the child really experiences to the spiritual journey of the child from earth to heaven. All the pictures were mounted so as to form a large booklet or a small chart.

The fourth commandment gave the teacher a chance to continue the work that had been interrupted when the "Conduct Book" was taken home. But it was the spontaneity with which the group entered into the study and practice of this commandment that made it a real unit of work.

In connection with this commandment three safety signals were presented pictorially. The first was "Love Your Father and Mother." The second was "Obey Your Father and Mother." The third was "Help Your Father and Mother." The teacher displayed a picture illustrating each of these safety signals. The pictures were talked about and enjoyed and then placed on the bulletin board. It was not long before it was noticed that the children in these pictures were doing just what the Child Jesus was doing in the pictures in the "Follow the Leader" book. The pictured children were playing the game and these children wanted to play it, too.

So ways and means of practicing the virtues of love, generosity, and obedience were taken up and discussed during the conversation periods. Suggestions along this line were made by the children and the teacher listed them on the blackboard. Some of them were as follows:

1. Go to the corner to meet father or mother.
2. Open the door for father or mother.
3. Bring father his paper and slippers.
4. Place a chair for mother.
5. Bring things mother needs to her.
6. Save good school papers for father or mother.
7. Play with the baby to help mother.
8. Play quietly when the baby is asleep.
9. Come when mother calls.
10. Play quietly when mother's head aches.
11. Go to the store for mother.
12. Wash the dishes.
13. Wipe the dishes.
14. Dust the tables and chairs.

The little tasks and loving acts possible for children to perform were thus given a new meaning and placed in a brighter light. The power of service to purchase happiness for the giver as well as the receiver was constantly brought out; and pictures of the Divine Child, the Helper and Joy of Joseph and Mary, were used to inspire the child to the imitation of Christ, and to help him purify his motives of acting.

For practical work in these virtues each child made his own selections from the foregoing list. During the conversation period the children freely exchanged ideas on their experiences. One little girl said, "I am going to meet my mother every night because she goes to work. My father has no work and has to stay home." Another said, "It makes my mother glad when I help her. She says, 'That's the boy, John'." One little girl said to another, "Do you always wash the dishes for your mother? I don't think I'd

like to do that." As the child reported on his efforts and achievements the teacher did what she could to instil purity of intention with such remarks as, "You did that, James, because you knew Jesus would do the same thing for Mother Mary," or "Fine, John, who helped you to remember that task?" etc.

Fortunately many of the first grade readers have entire units based on the virtues the children were practicing. Some easy primer stories on love, obedience and generosity were reread. Many other new ones from primers and first readers were read, discussed and dramatized. Some groups read stories they had selected or enjoyed to other groups, thus providing a real audience situation.

A great deal of independent silent reading was carried on in connection with this activity: (1) Easy selections were read silently and checked by questions, discussions or true and false tests. (2) Lists of questions which could be answered without raising a spelling difficulty were placed on the boards and the answers were written. (3) Flash cards containing such questions as "Who can go to the store for mother?", "Who can wash dishes for mother?", "Who is glad when a child obeys?" were used to speed up eye movement and to train in comprehension. (4) "Things a Boy Can Do" and "Things a Girl Can Do" were listed in miscellaneous order and the children copied them under the proper headings. (5) Drawing and coloring pictures according to written directions—Draw a girl setting a table. Place two chairs near the table. Draw some red flowers in a bowl on the table.

The amount of directed and undirected handwork carried on by the children working in this way was limited only by the length of the school day. Each child worked out his favorite practice in the form of a poster. Some of the children formed groups for the sake of efficiency. Nobody was as skilful in paper cutting as Barbara, and Cesare's cats were much in demand to lend the home touch to the kitchens. Joseph and James made tables and chairs for many of the posters. On the other hand there were those

who preferred to complete their work without help from others.

A noticeable improvement in the free paintings on large paper at the easel was one of the outcomes of this unit. The pose work by some children took on proportion and variations far beyond anything ever expected from six and seven year olds. It was at this time, too, that many of the others learned to wait patiently for the first coat of alabastine to dry so as not to spoil the whole piece by the running of colors.

Boxes were lined with wall paper to make rooms. Curtains and hangings were made of crepe paper or cloth. Plasticine furnished material for beds, chairs, stores and lamps. Clothespins were wrapped in cotton wadding and clothed. Doris discovered that cotton hair would take alabastine, and so there were brown and yellow-haired dolls setting tables, meeting fathers and minding baby mothers.

The language work was kept very informal for the most part. In the conversation periods every child had a chance to contribute. A great deal of oral expression was called forth when the children began to bring magazine pictures illustrating one of the three virtues. Usually the child showed his picture and told a story he had made up about it. If he wished, he was allowed to write his story. Both story and picture were then mounted on newsprint and became part of a booklet for the library table.

Cooperative poem making had been a popular form of language work with this group so it was not surprising that out of many contributions the following was composed. Up to this time all poem compositions were limited to four lines, but there was so much to ask for in this prayer that it was let go on:

I know Jesus loves me, for you see,  
He gave a good father and mother to me;  
And so now every single day,  
When I'm talking to Jesus, I'm going to say,  
"Dear Jesus, when You were a little lad  
You always knew how to make Mary glad,



And Joseph was happier each day,  
Because you helped and talked to Him during Your play.  
So, help me, dear Jesus, to make my home be  
As happy a home as they had with Thee.  
Make me love them more each day,  
And always remember them when I pray;  
Show me the things they want me to do.  
Now bless them, dear Jesus, and keep them near You."

The regular language practices were not neglected in any way. The games for correct use of words and for drill in good enunciation and pronunciation added their mite to the work. For instance, if the teacher wished to teach and drill on the correct pronunciation of "what — where — when — why," the drill took the form of a game.

"When I was at home, I wiped the dishes. What did you do, Helen?"

Helen responded, "When I was at home I dusted the chairs. What did you do, Tom?"

Practice on "did" and "done" was carried on in a similar way and with the aid of such "home-made jingles" as

I did the dusting.

I did the work.

I did the dishes.

I did not shirk.

These stories which were told by the teacher were intended to reinforce the instruction given and intensify its effect:

"The Fairy Who Came to Our House." *Children's Hour*, Bailey and Lewis.

"The Legend of the Dipper." *Children's Hour*, Bailey and Lewis.

The celebration of the Washington Bi-centennial called forth an assembly in which scenes from the boyhood of Washington showed his love, obedience and generosity toward his parents.

The health work became one aspect of love and obedience. Cleanliness, good order and obedience in regard

to proper nourishment and sleep were taken up as manifestations of desirable attitudes toward parents. These stories were told and dramatized:

"Billy Boy." *Health Training*, Teresa Dansdill.

"Careful and Careless." *Health Training*, Teresa Dansdill.

Arithmetic came into the unit only indirectly. The daily papers were saved and made into a booklet for father. This motivated the work and the improvement in accuracy and neatness was marked and lasting.

No effort was made to correlate all the music work with this activity, but the children derived great pleasure from the singing of such songs\* as:

"It Is Love"

"Jesus' Love"

"The Father's Love"

"Dearest Lord, We Thank Thee"

"Come To Me"

"Little Robin, Never Fear"

"A Story"

"The Mother's Prayer."

Except for the suggestion that an invitation be extended to the parents for a toy orchestra and rhythm program these two phases of musical education were carried on as usual with no relation to the unit.

After the unit had been in progress for two weeks, a questionnaire was sent to the parents asking them to cooperate with the school by making a serious study and a candid report on the child's habits and attitudes in the home. The responses from the parents were prompt and, on the whole, gratifying. A few parents felt that there was no room for improvement in their children's conduct, and one parent failed to see that the school had made any great change, although such a change was most desirable. In nearly every case, however, the teacher was given some light on the home situation and the child's reaction to the work. This enabled

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\* Dr. Shield's *First Book of Religion*.

her better to appraise the success of the activity and to study and deal with individual needs more intelligently.

Obedience to school authority was not stressed. It was not necessary, for the whole atmosphere of the room was that of industry, cooperation and obedience. The children were as eager to do things well as the teacher was to train them in well-doing. Set tasks were accomplished better than ever before and in less than the usual time. Children who formerly had to be urged worked unceasingly at posters, drawing, painting, writing, and spelling and arithmetic practice.

Latent abilities, especially in manual work, were discovered and used. Some of the slowest children in the academic work became leaders in handwork. In a few cases the child's confidence in his own powers was increased to such an extent as to carry over into reading and arithmetic.

In spite of the many phases of activity going on at one time, the room was never untidy. It was part of the practice of generosity and obedience to pick up scraps and put all material away.

Enthusiasm ran high and mutual admiration and helpful criticism were the order of the day. Standards in reading and penmanship were gradually raised, and free periods were used for reading and writing practice to an extent that could hardly be hoped for unless they were motivated.

Such a unit of work as this one provided the child with more than a mere opportunity to learn what is commanded and forbidden by the fourth commandment. It gave him a chance to devise and to try ways and means of practicing the virtues of love, obedience and generosity toward his parents. At the same time it held before his eyes the example of his Leader, the Child Jesus, in His hidden life of love, obedience and generosity. With the Christ-life as its motivating force, it gave the child a taste of the joy that comes with the practice of the Christian virtues and, because it could not be otherwise, it provided for growth in habits of personal responsibility, self-expression, initiative, cooperation, creativeness and kindness.

Religion taught in this way is not confined to one period in the child's day, but it becomes in truth the foundation and crown of his entire training, integrating into one joyous harmonious whole all that would otherwise be purely natural.

The following is a list of books and stories read in connection with the unit:

I. *Cathedral Basic Reader, Primer*

"Mother"

"Father"

"The Birthday"

"The Home in the Tree"

"Alice and Her Mother"

"Bobby and the Apples"

"The Sandbox"

II. *Cathedral Basic Reader, First Reader*

"The Little Errand Girl"

"A Surprise for Mother"

"Paddy Bear"

"The Gum Drop Tree"

III. *Rosary Primer*—entire

IV. *Rosary, First Reader*

V. "Catholic Education Series." Different parts in these stories were read by the teacher:

"The Nest of Mother's Arms"

"Father's Welcome Home"

"The Home of Jesus"

"The Little Children"

"The Two Mothers"

"A Family Breakfast"

"The Rescue"

"The Broken Wing"

"The Sick Child"

VI. *Friends*

"Nan and Father"

"Mother's Surprise"

VII. *Old Elson, Primer*

"Little Owl"

VIII. *Boys and Girls at Work and Play*

IX. *First Lessons in Learning How to Study*

"How to Help at Home"

# THE CREATOR AND HIS CREATION

A UNIT FOR THIRD GRADE

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A SISTER OF ST. FRANCIS

Chicago

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## ORAL PRETEST

The purpose of this explanatory exercise is to show the teacher just what knowledge her pupils already possess of the unit about to be taught in order that she may plan her explanation in the light of the group's preparation for it.

### I. The Creator:

1. Unity and Trinity of God.
  - a. Who are the three persons of the Blessed Trinity?
  - b. What is the Blessed Trinity?
  - c. Why should we honor the Blessed Trinity?
  - d. How should we honor the Blessed Trinity?
  - e. When should we honor the Blessed Trinity?

### II. His Creation:

1. The Angels—
  - a. What did God create first?
  - b. Who are the angels?
  - c. Why did God create the angels?
  - d. Why were they driven out of heaven?
  - e. Why should we honor our Guardian Angel?
  - f. How should we honor our Guardian Angel?
2. Man—
  - a. What is man?
  - b. Who created man?
  - c. How did God create man?
  - d. Why did God create man?

## II

### PRESENTATION

This is the teacher's explanation of the unit to the class. It should be planned with consideration of what the children already know. The teacher will find very helpful

content to use in preparing her explanation in Book One of *The Spiritual Way*<sup>1</sup> and in Sister Dolores "Curriculum Material for the First Grade Teacher."<sup>2</sup>

### III

#### LEARNING ACTIVITIES

1. Telling about the things God created.
2. Writing stories about the things God created.
3. Drawing pictures of things that God created.
4. Picture study of the things God created.
5. Naming the things that God created.
6. Coloring pictures of sky, land, and water.
7. Making a booklet containing pictures of God's creation such as man, angels, flowers, trees, stars, moon, sun, water, plants, and animals.
8. Writing a little story about the angels.
9. Dramatizing the story of the angels.
10. Making lists of the different kinds of fruits with their pictures and pasting them in a booklet.
11. Telling the story of Adam and Eve.
12. Making a list of things one can do to thank God for creating us.

\* \* \* \*

For recitation: Formulate questions and have children answer them in their own words. Also use questions of Catechism. Flash cards may be used for drill.

### IV

#### TEST MATERIAL

1. We call the three persons in God the \_\_\_\_\_.
2. We honor the Blessed Trinity by making \_\_\_\_\_.
3. The three Persons are but \_\_\_\_\_ God.
4. The three Persons in God are called \_\_\_\_\_.
5. God made everything out of \_\_\_\_\_.
6. On the first day God made \_\_\_\_\_.

<sup>1</sup> Mother Bolton *The Spiritual Way, Book One*. Yonkers on Hudson, New York: World Book Company, 1930. Pp. 111.

<sup>2</sup> Sister Mary Dolores, "Curriculum Material for the First Grade Teacher," *Journal of Religious Instruction*, I (March, 1931) 158-160.

7. On the seventh day God made \_\_\_\_\_.
8. God can do all \_\_\_\_\_.
9. God created the \_\_\_\_\_ first.
10. The angels \_\_\_\_\_ over us.
11. The bad angels were cast into \_\_\_\_\_.
12. God created \_\_\_\_\_ last.
13. Man is a creature made of \_\_\_\_\_ and \_\_\_\_\_.
14. \_\_\_\_\_ was the first man.
15. Adam and Eve lived in \_\_\_\_\_.
16. Adam and Eve ate of the \_\_\_\_\_.
17. They committed the first \_\_\_\_\_.
18. God sent the angel \_\_\_\_\_ to drive Adam and Eve out of Paradise.
19. God made me to \_\_\_\_\_ Him, to \_\_\_\_\_ Him and to serve \_\_\_\_\_ in this world.
20. God made me to be \_\_\_\_\_ with Him in the next world.
21. God had \_\_\_\_\_ beginning.

UNDERLINE BEST ANSWER

- I. The wicked angels were sent to a place called
  1. earth.
  2. hell.
  3. garden.
- II. God punished the angels because
  1. He was angry.
  2. He was just.
  3. He was happy.
- III. The bad angels must stay in hell
  1. forever.
  2. for a little while.
  3. until the end of the world.
- IV. God created all things out of
  1. clay.
  2. nothing.
  3. dust.

**V. God made the flowers and birds for**

1. Himself.
2. angels.
3. man.

**VI. Adam and Eve lived in**

1. heaven.
2. paradise.
3. hell.

**VII. God created all things in**

1. six days.
2. ten days.
3. three days.

**VIII. God created man**

1. first.
2. last.
3. on the seventh day.

**IX. On the seventh day God**

1. rested.
2. created the sky.
3. created man.

**X. Adam and Eve were driven out of Paradise because**

1. they disobeyed.
2. they wanted to suffer and die.
3. they did not want to stay in Paradise.

**XI. The Second Person in the Blessed Trinity is called God**

1. the Father.
2. the Son.
3. the Holy Ghost.



## High School Religion

### RELIGIOUS EDUCATION IN THE HIGH SCHOOL <sup>1</sup>

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The Catholic Church at its very inception inaugurated, and for nineteen centuries has consistently maintained the religious principle in education. Her character, as a teaching institution, is laid down clearly and concisely in the words of her Divine Founder, "Going therefore, teach all nations—teaching them to observe all things whatsoever I have commanded you."<sup>2</sup> While it is plain that this divine command refers primarily to the doctrine of salvation, and consequently to the dissemination of religious truth, it nevertheless carries with it the obligation of insisting on certain principles and sustaining certain characteristics which have a direct and decisive bearing on all educational problems.

The Church has always upheld the dignity of man. From her pulpits and university rostrums she has incessantly taught that just as surely as man has God as his origin, so certainly is God his ultimate end. She has made it quite plain that his soul which reflects the very likeness of God is immortal, indestructible, and is therefore more important than his body, the mortal and perishable element of his com-

<sup>1</sup> This paper was read at the annual meeting of the Superintendents' Section of the National Catholic Educational Association, Wednesday, March 30, 1932, at the Catholic University of America, Washington, D. C.

<sup>2</sup> St. Matthew, XXVIII: 19, 20.

position. The inherent qualities of his soul have been embellished and elevated by the saving waters of baptism, which snatched man from the bonds of Satan, and incorporated him in the family of God. There is, therefore, over and above the cognitive and appetitive faculties, the capacity to function as sons of God. This is not a metaphor, but a reality. The Church thus consistently teaches that life here below gets its highest value, by serving as a preparation for the life to come. She insists that no system of education is "a preparation for complete living" which ignores man's ultimate end. It is precisely this completeness in teaching, in leading the individual soul back to God, that forms the essential characteristic of Christianity as an educational influence.

These fundamental truths concerning the nature of man, his origin, and his destiny, form the basis upon which the Church has formulated and promulgated her educational principles, which paraphrastically may be summed up as follows: (1) To impart knowledge or develop mental efficiency without building up moral character, is not only contrary to psychological law, but is also fatal to the individual and society. No amount of intellectual attainment or culture can serve as a substitute for virtue. (2) Religion must be an essential part of education, for on it morality is based. For this reason religious instruction should form not merely an adjunct to teaching in other subjects but should be the center around which these subjects are grouped, and the spirit by which they are permeated. Sound moral instruction which harmoniously joins the intellectual, moral, and religious elements, furnishes the strongest motives for conduct and the noblest ideals for imitation.

These principles furnish the reason for the existence of Catholic schools which has been so well defined by Dr. Johnson<sup>3</sup> in these words: "The aim of Catholic elementary schools is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciation and habits as will yield a character equal to the con-

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<sup>3</sup> Reverend George Johnson, "The Aim of Catholic Elementary Education," *Catholic Educational Review*, May, 1925.

tingencies of fundamental Christian living in American democratic society." The ultimate aim of Catholic education, therefore, lies in conduct and not in knowledge. This conduct is fostered by truth which comes from revelation, from observation and experience.

No sane or sincere person in Catholic educational history has ever questioned the need of religious instruction to bring about this end. There has been, however, great variance as to method. With intermittent exceptions, and "since the memory of man runneth not to the contrary" the giving and receiving of catechism lessons, with an occasional story, was the traditional means of bringing about this all important objective. Nor was this method considered as a breach of pedagogical decorum, for in the not too far distant past, curriculum, standardization, general and special methods in teaching, etc., were just technical educational terminology, peculiar to certain professors or research workers in higher pedagogical circles even in the dissemination of non-religious truth. At length, there appeared several men whose ideas furnished the material for an educational revolution.

This revolution was complete in every sense of the term. It not only affected the teacher, pupil, and text-book, but regulated the physical features of the school itself. The teacher must know the latest developments, in theory and in practice, of educational philosophy, psychology, sociology, and methodology. He no longer thinks out and solves difficulties—he guides and directs. This necessitated a change on the part of the pupil. He is no longer a passive entity but an active human being. His text-book was abridged. The steps which became superfluous were eliminated, only to be supplanted by collateral reading which is destined to give him a broader and more sympathetic outlook on life and its relations.

Our parochial schools have advanced side by side with the public school system in adopting educational improvements and principles which are philosophically sound and pedagogically expedient. This concurrent development has, needless to say, been confined to the secular branches of education. But what has been done in Religion?

While I have no concrete or statistical evidence to make an unqualified statement which might be universally applicable, I feel that it is reasonably safe to suggest that our parochial school teachers have likewise modernized their method in Religion. As a matter of fact, standardization and comprehensive outlay of the course in Religion has practically made such a change imperative.

There is, however, over and above these beneficial changes, one outstanding feature which has made the present parochial school system eminently successful as a Catholic educational institution, and that is the grouping and co-ordination of secular subjects about Religion. In our histories, for instance, we have eliminated the poisoned and prejudiced opinions of unscrupulous authors, inimical to religion in general and to Catholicity in particular, whose distorted truths or malicious interpretations rendered their works unethical and unhistorical. We supplanted them with authors whose narrations neither exaggerated nor detracted from the event or incident in its natural setting, and whose deductions and conclusions are free from bias. In reading, we inserted the only begotten "Babe" of the Eternal Father, Who increased in age and wisdom, Who was subject to His parents, and Who was obedient unto death. In this respect we have really made religion the center around which our secular branches are grouped. We have taken effective steps to produce characters which would be genuine and lasting. We have presented and portrayed examples for imitation and motives for conduct. Let us see what we have done in our Catholic high schools.

That our Catholic high schools have subscribed to state and college requirements and recent sane improvements in methodology and curricular content, goes without saying. Our teaching staffs compare favorably with, and in some instances surpass the faculties of their public or non-Catholic high school neighbors. We have specialists in mathematics, in history, in biology, in English, etc. But can we say that we have specialists in Religion?

Roman Catholic ecclesiastical officials and their agents in education can never adequately express in word or deed, the

wholly efficient and eminent work of the teaching religious orders, in inculcating the spirit and word of Christ in the minds and hearts of the Catholic child and youth of our country. But the religious is not necessarily the specialist.

The specialist in Religion is the priest. In virtue of his ordination the priest is *ex-officio* the preacher and teacher of the faithful. Although the power to preach the word of God is given to the deacon, it is not until after he has become a priest that the bishop gives him the jurisdiction to do so. It seems strange and even paradoxical that the priest who has spent long and strenuous years in theological pursuit of the one true God, should be found in so many places, teaching the Greek and Latin classics, dealing with mythology, and the lives and influences of myriads of false gods.

The priest is the mediator between God and man. It is to him that the faithful flock in trial and sorrow, particularly when their troubles are spiritual. The personality of the priest is lost to the faithful when they see him at the altar of God, where he represents the High Priest, Jesus Christ. In the confessional, too, the priest, more than any other individual, acquires the material and experience which eminently equip him to discuss, even in the external forum, the perplexing problems with which the youth of high school age usually finds himself confronted. These young people have arrived at an age when they are thoughtfully keen and critical concerning all matters which secure their attention. They are living in an age of phenomenal change and progress as well as of intense activity and competition. The world in which they find themselves is full of challenge, arousing their curiosity at every turn and constantly urging them to interested inquiry and investigation. In a word, the high school pupil is at a decidedly crucial transitional period from a physiological and psychological point of view. Since conduct is our ultimate motive in Catholic education, and since this is brought about almost exclusively by religion, it seems but natural that the priest, the specialist in religion, should be sent to the Religion classes to strengthen and activate the fundamentals received in the elementary schools.

Principals and deans of study in several of our diocesan high schools have openly admitted that the active interest of the priest in his frequent visitations, has noticeably affected the pupil. It has awakened a new interest in religion in general, and in class matter in particular. It has tempered the quality of curiosity. It was noticed that questions were genuine; it did away with those questions the purpose of which was to while away the time or to place the teacher in embarrassing situations. In a word, it has made pupils genuinely curious about things they should know. The influence of the priest has also been brought out quite clearly by means of religious surveys. It is singular to remark that the priest has exerted an influence equal to that of mothers in the religious life of high school pupils, and superior to that of those who actually taught in high school. The following excerpt from the "Official Bulletin of the University of Notre Dame,"<sup>4</sup> will enable us to see this influence. In answer to the question—Who exercised most influence on your religious life in high school? The following are among the answers given:

	<i>Catholic Schools</i>	<i>Public Schools</i>
Priests .....	73	18
Nuns .....	47	5
Teaching Brothers .....	31	
Teachers .....	23	1
Mothers .....	18	73

It is a gigantic undertaking to place a priest as the regular instructor of Religion in our high schools. The need of priests for parochial duties makes this impossible in many dioceses, but we should at least make an effort to secure priests, especially delegated to give weekly or bi-monthly conferences on practical religious topics. This latter practice has been used with splendid results in many of our high schools.

Let us now consider the high school pupil himself. We have briefly described above several of the outstanding psychological reactions of the high school pupil. This knowl-

<sup>4</sup> *Religious Survey* 1925-1926, p. 35. Bulletin of the University of Notre Dame, Volume XXI, Number 4.

edge must be applied in the teaching of every subject, Religion, of course, being no exception.

Every effective teacher must arouse attention and sustain interest. In secular branches the preliminary steps to arrive at these ends are usually difficult. In Religion, however, these preliminary steps are somewhat less burdensome on the teacher's part. The reason is that almost every student is interested in Religion. There are occasions, however, when the pupil feels that Religion is superfluous in high school, because of his nine years of catechism in the elementary and secondary schools. A student of this type is less apt to become interested in Religion because there is no credit given for college requirements on religious basis. He feels less inclined to study for still another reason, namely, that failure in religion is no hindrance to graduation. There is yet another type of pupil. He is the one whose psychological and physiological change has made him interested in things that heretofore he passed by unnoticed or which he had taken for granted. Both these types, however, usually respond to a method which does not tax the memory, but rather applies principle to actual life. This may be brought about by the adoption of a student's work book which has proved itself very effective.

Next in order of importance in classroom activity comes the textbook. One of the major difficulties in a Religion course is to find a suitable basic text-book. The course in Religion is still in the process of formation, and consequently a suitable text may be found only after much speculation and trial. There are, however, text-books on the market which have in many respects made the course in Religion, as it is today, an enjoyable task both for the teacher and pupil. We must be careful to select text-books whose language is not too technical. Such language is usually found when the book is simply a translation of dogmatic or moral theology. Texts which expatiate on mysteries, or show the role of the intellect or will in the working of grace or in the hypostatic union, only serve to confuse the student. The text-book is a tool but it should be vital rather than mechan-



ical. It should possess a personality. It should convey an impression of real fellowship to the teacher.

The content of the course in Religion is a most important matter. It seems to me that it should lead the pupil along in parallel lines of Christian Doctrine, Bible History or Scripture Study, Liturgy, and Church History. Personally I am inclined to believe that the course mapped out in the *Manual of Religious Vacation Schools*<sup>5</sup> is hard to improve on. A course along similar lines, adapted to high school students and the length of the school year, should be most fruitful in its results.

In particular, we should lay more stress on the Holy Sacrifice of the Mass. Religion is the queen of our sciences, and the Mass is the center around which our religion clusters. Let us do away with class pins, and class rings if necessary, and put in the hands of our graduates the Missal, and the knowledge of its method and content. As for our Catholic young men, we should incorporate into our idea of Catholic gentlemen, the ability to serve the priest at the Holy Sacrifice.

The use of a "Questionnaire" serves as an excellent means to instruct the mature students in things which should always be delicate and holy. This enables the teacher to give proper instruction for the solution of individual difficulties which are oftentimes settled in a vulgar manner, or remain a closed secret constantly perplexing the youth. An example of this questionnaire is found in the February issue of the *Journal of Religious Instruction*.<sup>6</sup> In one of our high schools for boys, a weekly conference is given by the principal to seniors only. After his talk, questions proposed by the students are answered by the principal. Boys often ask questions in an open and frank manner, but there is always the option of sending in unsigned questions. An appropriate introduction to these conferences has eliminated all danger of levity. Since its introduction, there has never been occa-

<sup>5</sup> *Manual of Religious Vacation Schools*. Washington, D. C.: National Catholic Welfare Conference, 1931. Pp. 63.

<sup>6</sup> Sister Mary Godfrey. "Reaction of Fourth Year High School Girls to the Questionnaire Study Used in the Project, 'Bringing Christ Into the Home.'" *Journal of Religious Instruction*, II (February 1932), 558-570.



sion to rebuke the class or an individual for his remarks or attitude during the progress of the course. The results are most encouraging.

As for the grouping of other branches about Religion, it seems safe to say that we have generally succeeded in doing so. There is one subject, however, where we might possibly make a change. In the fourth year Latin of our classical course, we send the student out with the knowledge of the escapades of Dido and Aeneas. Would it not be possible, and certainly for us more logical, to introduce the classical Latin of the fathers where the pupils may discover the beautiful lives of Christ and His Blessed Mother, the courage and heroism of the saints? At the present time this should present less difficulty, when certain outstanding colleges and universities have eliminated the Latin and Greek classics in college entrance requirements or at least are contemplating doing so.

In conclusion, let me say, that if I have spent too much time in the early part of this paper on fundamental principles of Catholic education and their application in our elementary schools, it was not for informatory purposes, but, rather, to suggest by contrast, possible corresponding needs in the high schools.

## MOTIVATING RELIGIOUS PRACTICES

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We shall not deal with the philosophy or the educational principles which support the projects that shall be explained in this paper. It suffices to say that we have deemed it important to ground children in religious practices with the idea of impressing upon them that today is more important than tomorrow; that their religious life during high school is the one thing necessary and that their moral and spiritual life after graduation will for the most part take care of itself, if a firm foundation is made for it during the four years they are under our care. It has been our plan not to force devotion or attendance at religious services upon the girls of our high school, but rather to do what we can to motivate enthusiasm in matters of religion with the purpose of making their religious life attractive and their attendance at religious devotions completely voluntary. This does not mean that we have paid no attention to those few girls who showed lack of enthusiasm and who repeatedly absented themselves from the religious exercises. We have tried to handle these cases not by compulsion, but by counseling and individual conference with the girls themselves.

We have tried to stimulate spiritual life by encouraging the girls to take part voluntarily in the religious exercises of the parish. The first of these was the participation of the high school girls in the devotion of the Holy Hour on Thursday evenings. The girls of Sacred Heart High School of Pittsburgh have formed themselves into a Religious Guild, for the purpose of singing the hymns during the parish Holy Hour on Thursday evening of each week. They are dressed in mediaeval costume of blue gowns and white veils which entirely cover their faces. These gowns are modeled after the ones used by a similar guild at Chartres. They vest in

the choir-room used on Sundays by the male senior and junior choirs, and they enter the church in solemn procession, singing a hymn to the Blessed Sacrament. These girls have been specially trained in singing by the Choir Master of the parish, who ranks among the foremost choir directors of the country.

The guild occupies a place reserved for it in the middle aisle of the church, and the girls alone sing all the hymns that are sung during the course of the devotion. They leave the church in solemn recession, again singing another appropriate hymn.

Membership in this Guild is made by application, and a record is kept of each girl's attendance throughout the year. The number of costumes for the girls has been purposely limited, and membership in the Guild is confined to the upper classes. If a girl is repeatedly absent through her own fault, she is deprived of the use of the costume, and it is given to a junior girl who has previously made application for membership. The interest and regularity in attendance on the part of the girls who do not belong to this parish and who consequently must come no little distance to attend is indicative of the high esteem in which the honor of membership in the Guild is held.

Since all the girls of the high school do not belong to the Guild which sings at the evening Holy Hour, the Religion period of each Thursday morning is devoted to the making of a special Holy Hour for the high school girls alone. During this hour, the girls themselves recite the Rosary, the Act of Consecration, Prayers to the Blessed Virgin, and sing appropriate hymns between the prayers. During this time they are given a fifteen-minute meditation or instruction by the counselor of the high school, which deals more with the intimate life of the high school girl than with general topics of religion.

Once again attendance is not compulsory, but that the girls are anxious to make this Holy Hour is evidenced by the fact that although members of the Guild are excused, they rarely absent themselves. It was thought last September that the making of a double Holy Hour on the same

day was too much of a hardship on the members of the Guild. The question of dropping the Holy Hour during the day was placed before the Student Assembly, and it was practically the unanimous request of the student body that it be continued. We feel that when girls of high school age of their own accord request a continuance of religious devotion, they are attending such religious devotions not for an external compulsion but from an internal urge to do something for the honor and glory of God. The girls themselves are permitted and are asked to make suggestions as to the prayers they say, the hymns they sing, and the type of subjects they would like for the conference and for meditation. They are made to understand that it is their Holy Hour, and they take a legitimate pride in making it both beautiful and devotional.

Another interesting project for the motivation of voluntary religion was carried out in our high school last semester in the presentation of a Pageant of Saints. Almost every department in the high school curriculum cooperated in its presentation. Under the direction of the home-room teacher, each class chose a list of women saints from the calendar of the Church. This litany of canonized women represented saints of almost every age and almost every country of the earth. In the Art class, the students were taught to design and model costumes appropriate to the age and country of the saint they were to represent. In the History department they studied the life of a saint, and the country and times in which she lived. In the English department they wrote the biography of their patron, and in the Public Speaking class they were trained in the delivery of their lines. The girls themselves made their own costumes, and the girls of the Drama department designed and built the scenery and worked out the lighting effects. In the Music department appropriate hymns for the occasion were taught. The programs for the performance were all individually typed and compiled by the students of the Commercial department, and each program had a portrait of an individual saint whose life was to be presented during the course of the pageant. These portraits were all done by the students of the Art department. In thus motivating the study of the

saints and inculcating a greater knowledge of their lives, the pageant fulfilled the purpose of fostering a spirit of piety and of vitalizing the study of Religion. The performance was given in the parish Guild Hall, to which the parents of the pupils and the congregation were invited.

Another project for the motivating of religious life in the high school is the issuing of a religious bulletin every day. The idea of a religious bulletin is not new. Probably the most effective and most successful example is the bulletin issued each day at the University of Notre Dame. The bulletin at Sacred Heart High School is not distributed to each pupil because of the expense which would be entailed. It is, however, placed on the bulletin board before class each morning and remains there throughout the day. There is ample opportunity for each girl in the school to read it before she leaves the building. The bulletins are written by the entire faculty, each sister and priest taking a turn. These bulletins cover almost every phase of high school life; they are not confined entirely to religious subjects; some of them are serious, some contain a humorous vein, some are critical, some are laudatory. At least one each week is an illustrated bulletin, prepared by the art instructor. In order to stimulate not only the reading of the bulletin each day, but to motivate a remembrance of at least some of them, a question on the bulletins is included in each test in Religion given in the high school. Questions such as—which bulletin during the last quarter made the greatest impression on you? which bulletin did you like best? which bulletin in your opinion was most needed? which bulletin did you dislike? what suggestions have you for the bulletins?—serve not only to check up on the effectiveness of the bulletins, but they give suggestions as to the type of bulletin that should appear.

It is very difficult to estimate by statistics the value of these projects. May we say that they are only an attempt to supplement the teaching of Religion by giving the girls an active part in their present religious life, and to lay a foundation today that will serve them well in the distant tomorrows.

## College Religion

### IT'S TIME FOR REVEILLE

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I took my seat in the third row with a vague sense of relief. If the day had not been one of those premature spring days I am certain the relief would have been definite, but nothing can really be definite on a premature spring day—nothing except, to be sure, RELIGION (RL) 2N45, MORAL, described in the college catalogue as embracing the “basis of morality of law, duty, virtue and Christian perfection.” This course, I knew, would be definite during any earthquake, so definite that on this premature spring morning I knew that the third row would not be called upon to answer questions; it was the first row’s turn.

The Professor entered, put his text exactly in the center of the desk (I am not dealing in a rhetorical exaggeration, the Professor actually measured the distance every morning between the edge of the desk and the book with the joints of his fingers), placed his watch above the book and began his cross examination of the first row on the Rules for the Interpretation of Law.

The course dragged out its weary length. It was scrupulously correct, exacting dogmatic, and exceedingly dull; comfortable, though, if you had not been assigned to Row One.

Now there seems to be a general tendency to impart Reli-

gion in this orderly, scientific, text-book manner. This practice is not due to the fact that the scientific manner is the best manner—for it isn't—but simply because it is the easiest manner. It is easier to hold a post-mortem over a dead body than to examine a living one in the detached, scientific spirit; the living one can so readily object and kick its examiner sharply in the shins. The theory is commonly held that in order to convert anyone it suffices to point out his error in a clear way and suggest remedies. In this way the romantic side of religion is put hastily out of doors as thought it were something out of place. A sober-faced, precise reformer, dressed up in Carlyle's symbolic white tie, will say dully, "show men the right road, provide them with a map and tell them where to go." All this is very logical—and quite stupid. The human beast does not act in this way; few men will act, or omit an action, from disinterested motives. Men must be moved by beautiful vision, by terrible invective, by promise of reward, by threat of punishment; metaphysical speculation is at a loss as a stimulus to action. Newman makes this very plain in his *Grammar of Assent*: "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us—no man will be a martyr for a conclusion. No one I say will die for his own calculations: he dies for realities."

When calculations are replaced by realities and when mere rote gives way to romance and emotion in scholastic religion, there remains the danger of falling into sentimentality—that cheap form of emotion. The distinction between the vulgar form and the nobler one is, like most distinctions, difficult to define. Fortunately a definition will be unnecessary for in the following paragraphs the nature of it and its intimate relation with Religion will be shown.

We can see the peculiar potency of the emotional appeal in our whole attitude toward the resistance of temptation. Pity the man who attempts to reason with passion! Paradoxically enough, the victory here belongs to the weak and



he who learns to run away will live to run again. And this glorious retreat must be angrier, more headstrong and more tempestuous than temptation itself. "Let them flee to the mountains . . . and he that is in the field, let him not go back to take his coat."

There is even a certain mild sanity in the fact of sin in the sense that it is the logical result of a growing state of mind. It would, for example, be evidently absurd and unjust to hold that all the bishops at Lambeth and all the signers of the agreement of the Federal Council of Churches were idiots and hypocrites. It would be equally absurd to maintain that their pronouncements were not a vile affront to decent Christianity. Sin can be quite as calculating and stoical as the mildest act of virtue. If virtue is but the natural outcome of rational thought then there was no virtue in the apostle's distracted cry: "Lord, Thou knowest all things, Thou knowest that I love Thee."

It will not be startling to learn that, viewed in one very positive light, sanctity is the most irrational and romantic state on earth. It does not consist in fasting or the routine use of the gift of tears; these things may lead to sanctity or be inspired by it but they are not the essence of the state. Sanctity is not the upshot of the application of a formula; it is spontaneous, gratuitous, generous, and creative. It is love carried to extremes. The divine madness of St. Francis of Assisi is the furthest thing removed from laboratory propriety that I can imagine. The Good Thief knew only love, the fierce love for a Man he knew but imperfectly and that in the black hour of that man's defeat, yet he was canonized by the word: . . . "this day thou shalt be with me in paradise."

There is a grim bit of irony in the historical fact that the bitterest and most influential enemies of the Church in every age have been rationalists. Tertullian in the third century, Donatus in the fourth, and Waldes in the twelfth were extreme logicians, carrying severity further than Rome allowed. Arius went astray on the doctrine of the Trinity which, being a mystery, cannot be proved by reason. Nestorius denied the substantial union between the divine and



human natures of Christ. All the theologians at the Vatican could not have made the Incarnation clear to him for to do so is beyond the power of reason. Logic did not settle the Great Schism in the fourteenth and fifteenth centuries. Christian Wolff, in the eighteenth century, endeavored to justify all faith by reason and ended logically by making the human mind the ultimate arbiter of Christianity. Voltaire, Rousseau, D'Alembert, Diderot, and Lessing brought about the "Golden Age of Reason," an age utterly in discord with the teachings of Christ. Authorities agree that the modernism of Loisy is rationalism under a new name.

It might be well to pause here and assure the startled that it is not my intention to discredit reason as a guide entirely. I am merely making out a strong case for the appeal of the romantic and the emotional in religious training. I am only saying that reason does not discover the whole truth. I am only insisting that the beauty of truth should be shown in all its astounding color. As an illustration of the effectiveness of this color we recall the sermons on Hell, done in the delicate Russian manner, by the oldtime parish mission preachers. Every parish had its picturesque and tottering toper who was annually converted by this sermon. I like to recall these toppers and their returns to grace, for the returns were often accompanied by lachrymal displays and loud meanings in all the intensity of the realistic spirit. And I am not at all convinced (as many are) that these transformations were often insincere and always temporary. Some will say, with a fine air of devout aloofness, that such methods are for toppers, as though it were not the toper that must be saved. The spiritually tipsy, like the poor, are always with us and are far from being a vanished race. They are still susceptible to the fear of everlasting fire; they may still be moved by a loud voice crying "as when a lion roareth."

The Bible abounds in figure, metaphor and allusion, the very language of romance. The New Testament contains the most powerful collection of parables ever put between covers. Similes such as "I have gathered together the children, as the hen doth gather her brood under her wings,"

occur on practically every page. The great hyperbolic truth of the faith that moves mountains is another instance of this tendency of the Word of God to become almost entirely allegorical. The undisciplined ardor of the Apocalypse makes one of the purest pieces of lyrical poetry ever written. Christ made His teaching out of the elemental things of mystery and beauty because men are attracted by these. This should be a lesson to those who are antagonistic to, or fearful of, the evident romantic side of religion.

Recent attempts to enlist youthful sympathy in the cause of religion have been highly successful. *The Catholic Students' Mission Crusade*, working largely under the inspiration of Right Reverend Monsignor Frank A. Thill, has caught the interest and practical aid of a half million growing Americans. Reverend Daniel A. Lord, S.J. has the co-operation of 150,000 students in the splendid work of the *Sodality*. Crusaders, Knights, Handmaids, these are words that fix youthful fancy to the standard of the Cross.

Religion must be made alive, or better, the full life that it has, must be brought to the surface. It must be decked out in the divine seductions that are really its possession.

## AN ATTEMPT AT CATHOLIC ACTION AT COLLEGE

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BROTHER CORNELIUS

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On a certain occasion one who had undertaken a noble project of zeal, consulted a wise and friendly Dominican Father and deplored before him the many obstacles that lay in the way of the project. "Do you know the best definition of *obstacle*?" asked the Father. There was a moment's pause. "I'll tell you," continued the good Father; "an obstacle is a thing to be overcome." The introduction and promotion of Catholic action among college students bristles with obstacles, and success is nothing but the manful overcoming of one difficulty after another. But the results obtained, the priceless fruit of chivalrous charity, the great moral strength derived from the manful struggle, and the profound peace incident to the inner divine voice, "Well done, good and faithful servant" — oh! these results are worth the struggle for the student as well as for the educator.

Several years ago an instructor at a certain Catholic college called together a few students and proposed to them to take up systematically the practice of charity, of courtesy, and of helpfulness to the faculty; to hold regular meetings at which any member might propose some definite good work or project upon which any one or a group might volunteer to carry out what would be proposed. The students welcomed the plan warmly and met twice a month for only twenty minutes at the noon-recess, the many college activities going on constantly, preventing any better arrangement.

Many efforts were made through general or individual invitation to get a larger membership, but, while a certain small number did a good work here and there, there were only three or four who were constant, regular, and active all

the year. The rest were a floating attendance at the meetings who, after hearing and approving, apparently forgot to act or to come again.

At the meetings a good spirit was always evident, but it was likewise evident how little the real aim of the society was understood. At one meeting, for example, an intelligent and earnest-minded student who had been assigned a talk on courtesy selected the history of courtesy for his subject. He told of the forms of greetings, bows, introductions, salutations, etc., in courts and castles in centuries past, but missed entirely the point of charity. Non-essentials, such as the question of a badge or society pin, membership drives, publicity, etc., had to be constantly pressed back, so that the little time available would be used for the essential object of the society. The work to be done at the meetings had to be planned, inspired, and "put over" and yet initiative on the students' part kept at a maximum.

The really vital element and the test of the society lay in the execution of the works planned in the meetings. A student would agree to go at a certain hour to gather children from the farms near the college for religious instruction or to give the instruction when the children were gathered, but the student would fail to appear at the appointed time and place. To cover such failure and save the good work it was necessary that the moderator or another leader of the society be on hand to see that the works decided upon were done and well done. To measure up manfully and cheerfully to agreements made was the test and the proof of fidelity, sacrifice and devotedness.

Although, as we have said, only a few students became active members, and most of these few proved quite weak in the self-sacrifice and natural abilities necessary, yet three or four were excellent in both. One student taught Religion several times a week to a class of about twelve children. He won them particularly by speaking to them in Portuguese, their home language, with great cheerfulness and kindness. When the class was about ready for First Communion, the mother of several of the children came and explained in Portuguese that she was too poor to

buy suitable clothes for the children. The student, then, on his own initiative interested the parish priest of a near-by town with the result that the charity-ladies of that parish provided the needed clothes. When at last the great day came and several autos full of children with heavenly faces were on their way to the district parish church where the divine Savior was to come to them for the first time in His Sacrament, their devoted student-teacher was not there—he had already left the college campus for summer work on his father's ranch—but he was there in spirit and had his consolation and reward.

True, the attendance at those catechism classes was very irregular and the teaching in no way professional, yet a deep and lasting effect was produced. An instance that shows it, happened three years later: One of the older girls in the class, two years after First Communion was married before the justice of the peace and not before the priest. Several times during the following year a company of Knights of Saint La Salle (the name adopted by the Catholic Action Society) visited her and her husband with the aim of persuading them to have their marriage rectified before the priest. The efforts were successful and incidentally the faith of the Catholic folk in the country round about was helped and strengthened by the example.

In its second year the society continued its work and was composed of a partly new personnel. During the first two months the First Communicants of the preceding year were prepared and received Confirmation. Courtesy was particularly studied and spirited talks given on the subject at the meetings. Many little facts of courtesy and service followed. The noble sacrifice implied in the religious vocation was presented at some of the meetings and on one occasion, with a specially good attendance, the Provincial Superior of the Brothers addressed the society on the life of the Christian Brother.

In the third year a means was found to rise above the vague and shifting attendance before mentioned. The number was limited to twelve—the best that could be found—and special means were taken to arouse as much interest in

these twelve as possible. They were bound more closely to the society by a requirement of dues, very small in amount but industriously collected by the treasurer.

The teaching of Religion to the neighboring country children was carried on much more vigorously, two student-instructors being conveyed every week by a third in his automobile to a home over a mile distant where the Catholic children of the Moragu public school assembled after school for Catechism. Besides the two divisions taught there, there were two other Catechism groups taught at the college.

Other works carried on were the making of a pleasant walk in a nearby wood by clearing away underbrush containing poison-oak and the setting of a shrine of the Most Blessed Virgin among some fine oaks in the woods. But one of the most exquisite gems in the spiritual treasury of the year was a work known only to the doer, the moderator, and to God: When school had begun again after the Christmas holidays a Knight of Saint La Salle came to the moderator and confidentially said, while handing forward four dollars and fifty cents, "Brother, this is ten percent of my earnings during Christmas vacation. I resolved to give it into The Knights' treasury. Please, give it to the treasurer and don't mention any name." The special splendor of this spiritual gem is that its principle is that which the divine Master practiced and taught—"Let not thy left hand know what thy right hand doeth."

The point of progress in the third year of the society was its increased self-dependence. In fact, at the end of the year, at the most critical stage of progress of the Catechism classes; i. e., a week or so before their First Communion, the Brother moderator of the society left the college for a long absence. The arrangements with the pastor for examining and passing the children, as well as numerous other important details were left entirely to the students and were perfectly attended to. It is this self dependence, the power of organizing, directing, inspiring, in a word, it is Catholic leadership that the Catholic college is expected to develop and to be worthy of the college this leadership must be of college grade.

It is true, the above account betrays paucity of plan and scope and a spirit that is more naive than virile; but it reveals deep sincerity and earnestness and also a conception of and a tendency to progress to Catholic action standards proper for a college. This is the nucleus from which Catholic action at college must begin; it must be guarded, studied, and developed.

# Teaching the Public School Child

## PROVIDING RELIGIOUS INSTRUCTION FOR PUBLIC SCHOOL CHILDREN

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In parishes without a parochial school the religious training of children is a serious problem. For several years we have struggled with this problem and while the result is yet far from satisfactory, still it is felt that much good is being accomplished. Thinking that probably the results of some of our work might help others, or better, that the statement of our activities might induce others to offer helpful suggestions, this article is written.

Two years ago the time for religious instruction in our parish was changed from Sunday after Mass to Saturday morning. This change was inspired chiefly by three reasons: to permit our three priests to take part in this work; to provide a longer time for instructions; and, by far the most important consideration, to encourage children to receive Holy Communion more frequently. The most serious objection to the change was the fear of a much larger absence record. This did not materialize, for the average absence record continued about the same, while the realization of the predicted advantages gave assurance that the change was made advisedly. Most consoling of all is the inspiring scene of practically all the children approaching God's altar



rail Sunday after Sunday. Besides the added supernatural help that must be gained by our children in the frequent reception of Holy Communion, there is the inspiring example provided for the adult members of our parish. These also, we hope, may be inspired to more frequent Communion. At least, this weekly spectacle at the children's Mass gives practical evidence to parents of beneficial results secured in our work with the boys and girls.

Starting at 9:00 A.M. classes are continued until 10:15 A.M. Children preparing for First Holy Communion are a distinct unit, separate from our regular group. Hence, they start class at once in our downstairs chapel. All others are grouped together in the upstairs church. These children spend the first fifteen minutes in praying and singing hymns, in preparation for Sunday when the children audibly pray and sing their Mass. At 9:15, the younger children of this group are sent to classes downstairs, while the advanced pupils, or those who have been confirmed, are given an instruction by one of the priests. At 9:30, these advanced children are assigned to classes, which continue for all until 10:15. One priest is in general charge of the School, while the other two assist by visiting classes, but especially by hearing confessions, which start at 9:15. All children who have not been to confession during class-time, go to the confessional at the close of class. From this time until about 10:45, the three priests are in the confessionals. The whole-hearted co-operation of the three priests, pastor and two assistants, is one of the chief factors in the smooth working of this organization.

The entire school program, with the exception of the general instruction which is given by a priest, is in charge of the teachers. One opens the School and leads in the singing and praying. At the proper time, this teacher rings a bell which directs the children in going to their respective classes. Starting with the younger children, all go to their assigned places in groups. At the sound of the first bell, all children in the primary class gather in the aisle, form a double line and with their teachers, proceed to their proper places. The same procedure is followed by each of the other groups of

classes. The attempt to follow this plan seemed almost hopeless at first, but it is proving worth the effort, for this system helps to maintain order in changing and gives the assurance that all will go to class without delay. Children at the confessional during class-time are in charge of teachers, who constantly review the things necessary for a worthy confession. The close of class is announced also by the ringing of a bell and the children are then marched out according to their classes. There are many advantages in this system of teacher-management, chief of which is the realization that the school will function in an orderly manner, even in the absence of the priests.

Every possible effort is made to provide visual instruction for each lesson. Sometimes small pictures are provided for teachers, while at other times, teachers use pictures of their own collection. This year in one class at least, the teacher encouraged the children to draw or collect pictures referring to the lesson. These were pasted in an individual note-book kept by each child. The children were enthusiastic about this, and their note-books gave evidence of careful work. Last year, during the time of our study of the Creation, all children were invited to draw pictures representing the Six Days of Creation, models of which were exhibited in class—the pupils making their drawings at home. The unexpected display of artistic ability equalled the enthusiastic spirit manifested during those weeks. Throughout the year, large pictures (26 inches by 20 inches) are placed on stands before the children. From week to week these pictures remain on display in the lower chapel where they can be examined also by parents who must use this chapel for confession. At times, teachers, at the suggestion of the priests, draw pictures for these stands. One recently used in connection with the teaching of the Commandments is a hill scene with an ascending path which is being travelled by people. Along this roadway are ten sign-posts, each with one of the Ten Commandments. In the study of the Mass, a large cross is used, on which are displayed five pictures, one for each part of the Mass.

Besides pictures, large printed signs are used. The printed set of Ten Commandments stands about six feet high. The Commandments are printed on line strips so that each can be attached as it is studied. Used also in connection with this study, is a large printed card with two sets of Commandments. This card is divided into two equal sections by a printed line. One side contains the Ten Commandments of God. Beside this set is a finger pointing upward and the printed admonition, "To Heaven." On the other side of this sheet is another set of commandments, but commands which are the direct opposite of the Commands of God. The finger beside this set points downward and reads, "To purgatory and to hell."

At special months in the year, a special banking system is organized. At the beginning of the month, a certain intention is suggested. The children are then urged to bank all possible spiritual merit for this intention.

Deposit blanks containing a list of the different items for gaining merit—Mass, Holy Communion, Rosary, Stations, etc., are provided for all the children. After each child records the number offered during the month, the slips are returned. Generally, the totals are announced in two groups; one for the boys and the other for the girls.

The class card returned by each teacher gives a fairly good idea of the standing and the effort being made by each child. This card has four spaces to be filled in weekly for each pupil. One space is to be marked "a" or "v" if the child is absent. Another is to register the number of Holy Communions received by the child since the last class attended. The third space is for a record of any Holy Hours that were attended, while the fourth space is the child's average, which is marked on a scale of 10 per cent. Each card, which contains the names of all children in a certain division, is spaced so as to permit its use for two months. At the top of the weekly space is placed the date. At the bottom is recorded the lesson for that day. At the start of each class these cards are distributed to the teachers who return them at the end of class. At the end of every two months, these marks are totalled by months and transferred

to a record book. These cards and the record book enable the priests of the parish to recognize the needs of the children.

A number of the children who attend these classes are faithful in attending daily Mass. These are invited to a special weekly class for a detailed study of the Mass. Instead of being known as Classes, they are termed Meetings of the Daily Mass Club. Each member is provided with a small Missal and this is used as a text-book for these meetings. An important and novel feat of these children this year is the building and equipping of small altars. At first, an attempt was made to build one small altar. This proved interesting. Specifications were given in class and the work done at home. This altar was made of box wood and painted white. When finished, it looked rather attractive. The suggestion was then made by the children to build two side altars, and this was done. During this time it was noticed that some of the children were building individual altars for their own homes. After finishing the altars, it was further suggested to equip them as for Mass, and this plan also was carried out. The children made small altar cloths, purificators, finger towels, veil, burse, altar cards, etc. Seeing this work of the children, some adult members of the parish offered their services in providing a miniature chalice and ciborium and finally the front section of a church, which now houses the three altars. Being enthusiastic in this project and happy in their accomplishments up to the present time, the children now propose to make sets of small vestments. It is hoped this will be started within the next few weeks. This activity is accompanied by the hope that it will give the children a better understanding and a greater love for the Holy Sacrifice of the Mass.

Of the many other interests that might be mentioned, we will list but two. One is the devotion of the "Way of the Cross." Inspired by the pastor's love for this devotion, the children are urged to make the Stations of the Cross—especially after their Confession. It certainly is an inspiring sight to see practically all of our children visiting each Station, after having fulfilled the obligation of Penance at the

altar rail. Some, no doubt, will continue this practice in later years. The second added interest to our work is the adoption of a Children's Choir, to be heard on special occasions. About fifty of the boys and girls possessing the best voices were selected. A short rehearsal is held for these children after the close of each class. They sang for the first time during the Mass on Christmas Day. We hope to have these children appear on future occasions so as to add interest to their activities.

Much of the success which is secured by this organization would be impossible but for the group of twenty zealous and loyal teachers—sixteen public school teachers and four teaching nuns. Once a month the public school teachers meet with the priest in charge. They meet in groups according to their classes. At these meetings they are given suggestions for conducting a more efficient organization, as well as instructions for the teaching of the assigned lessons for the following month. In addition, they are given mimeographed sheets which explain their weekly classes. These meetings also afford an opportunity for priest and teachers to discuss the difficulties of pupils and to decide about any necessary changes, etc. Four years ago, these meetings were started. At first, a general teachers' meeting was held each week. While this weekly meeting of teachers had many advantages, it was felt that the weekly demand made upon these voluntary teachers was too great. Besides, the grouping of all teachers proved unsatisfactory because the class concerns of all were not the same. Hence, the present system of class groups seems to produce better results. Far better if the weekly meetings could be held, but in this case, we must be satisfied with what is more advisable.

Manifesting his usual concern, especially for the spiritual welfare of the children, the Pastor has provided means of retaining the continued interest of teachers and children. Each Christmas an appropriate gift is given to the teachers. Previous to the Lenten Season the lay teachers are invited to a parish banquet, at which all parish workers join in an evening of festivity. This is always a happy occasion, one which is anticipated and which rekindles the loyal spirit of

the workers. During the summer holidays the teachers are invited to the "Children's Picnic." On this occasion the children are given a day's outing, and while the teachers assist in the management, they find that it provides enjoyable recreation for themselves. Besides this summer picnic, the mid-year interest of the children is stimulated by a "Christmas Party." On both of these occasions, picnic and party, the children are encouraged to speak, sing and provide other means of entertainment. At the graduation exercises, when all children who have completed the course are given diplomas, an effort is made to use a large number of our pupils in the program. On one occasion this took the form of a "Catechism Contest." Twenty-four children, who had survived previous private contests, were placed on a stage and quizzed by three examiners on their religious study of the previous year. This, probably because of the novelty, aroused great interest on the part of the parents as well as the children.

The interest of parents is encouraged in every possible way, and in addition to what has been stated previously, other means are used. About twice a year parents are informed, by letter, of their children's Sunday School standing. This letter also contains suggestions for better cooperation. When advisable, personal visits to parents are made by the priests. About twice a year an examination sheet is given to the children, to be answered at home, and they are informed that they may secure the help of their parents. Parents are urged, from the altar, by letters, personal visits, or other possible means, to keep their children in the house at night, and to encourage them in the study of the Catechism for at least ten minutes each evening.

Regardless of the most efficient organization, such a system seems inadequate to supply the needed religious instruction and training. It is a lame, but often necessary substitute for the parochial school. Having done all that is possible for our children, we place the rest in the hands of God. He will take care of His children, and while at times the results seem discouraging, His helping power is shared by those entrusted to us. We confidently trust that this will be

evident when our boys and girls take their places in the world as Catholic men and women.

In connection with this article, it might be helpful to add a copy of our "Program of Courses" which is given to our teachers at the beginning of each year. This will explain the class divisions and our system of teaching. The children are graded in six classes, each of which is subdivided into the necessary number of groups, called divisions. An effort is made to limit each division to ten pupils, but this is not always possible.

The program is as follows:

**FIRST COMMUNION**—One Year—Special First Communion Catechism is used. *Purpose*—to acquire a sufficient knowledge for First Holy Communion. Lessons are to be planned and assigned by the teacher, striving to complete the Catechism twice during the year.

**PRIMARY**—One year—Review First Communion Catechism. Lessons are to be planned and assigned by the teacher. *Teacher*—make class interesting so as to inspire children with a desire to attend; use pictures, stories, etc., from class books or from any material you may collect. Constantly review the Sacrament of Penance, preparation for Confession, formula, Act of Contrition, necessity of sorrow for sins—sins and number. Frequently refer to Holy Communion in order to arouse a proper realization and love for Holy Eucharist. As often as possible inquire about fidelity of children to prayers—morning and night, and prayers before and after meals.

**INTERMEDIATE B**—Time varies—No. 1 Baltimore Catechism is used. The lesson matter is in the cycle with the next two classes. This will be assigned by the priest in charge. *Teacher*—insist on memory work for each lesson. Answers and words are to be explained when the lesson is assigned. When the assigned lesson is not known, it should be taught in class. Apply to each lesson simple reflections for child life; review primary matter. In addition to the aforesaid explain the following: genuflection, sign of the cross, holy water, ejaculatory prayers, tipping hat or bowing or making the sign of the cross to the Blessed Sacrament when passing a Catholic Church; tipping hat or saluting on meeting a priest or nun; bowing head at the name of Jesus.

**INTERMEDIATE A**—Two years—No. 2 Baltimore Catechism. Lessons will be assigned for each class, completing the No. 2 Catechism (in cycle with confirmation class) in a course of three years. Insist on memory of lessons with a proper understanding. Make



frequent reference to the matter of last two classes. The matter for each year of this course is as follows:

One year—The Creed.

Suggest spirit of sacrifice and its application by attendance at morning Mass, Holy Hour, private visits, special prayers, mortification, etc. Explain the "Catholic Seasons"—Lent and Advent. Explain the devotions for the months of May, June, October and November, etc. Explain such devotions as the Way of the Cross, Rosary, etc.

One year—The Commandments.

Special attention should be paid to the obligation of attending Mass, respect for parents, etc., as exacted by the Commandments and applied to child life. Explain such devotions as devotion to the Blessed Virgin, the Saints, and the use of statues.

CONFIRMATION—One year—No. 2 Baltimore Catechism—the Sacraments and Four Last Things to be Remembered. *Teacher*—require a memory knowledge of each lesson. Strive for a clear understanding of the Sacraments, especially the Sacraments of Penance, Holy Eucharist, and Confirmation. A special study of the Mass will be made during this year. Explain the devotions of Holy Hour and Benediction. Make frequent reference to vocation.

ADVANCED—Three years—The No. 2 Baltimore Catechism is given as guide but in this class typed outlines and explanations are given for each lesson. The lesson matter is in the same cycle with the last two classes. *Teacher*—strive for an understanding rather than a memory knowledge. Review all matter of the other divisions. Help the child to acquire a thoughtful study of the lessons and suggest applications of the teachings to their lives, for example, the Creed—to strengthen their faith; the Sacraments—to acquire all possible spiritual help; the Commandments—to know what is sinful. Encourage children to avoid sin, to strive to do God's will, to exercise reverence in prayer and to attend all possible devotions. Habit formation based on our teachings should be the guiding star for each week.

All children who complete this course satisfactorily are given diplomas at the Sunday school graduation exercises.



# The Home and Religious Training

## RELIGIOUS EDUCATION IN THE HOME \*

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SISTER MARY ROSA .  
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### PART II.

Besides knowing Christ the child must live like Him. Loving Him and wanting to be like Him go together. Though in this paper the treatment of learning Christ and of living Christ is separate, it is only for clearness; in actual practice the living like Him grows naturally out of the stories of His life.

As the child studies he can see Jesus always loving His Father above all things and His neighbor more than Himself. The Boy Jesus praying at home, going to the Temple to pray, the Man Jesus rising very early to go alone into the mountain to pray—these show the child he too must pray. Jesus worshipped His Father also by love and sacrifice. So must the child love God and when he grows bigger offer the Sacrifice of the Mass to God with the priest.

The Child Jesus was subject to Mary and Joseph, the Man Jesus obedient to all lawful authority even to that which put Him to death. The Boy Jesus working with the carpenter in Nazareth taught honest earning of livelihood.

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\* This article has been adapted from a chapter in a volume on parent education that is in process of preparation. Part I of this article appeared in the June, 1932 number of this JOURNAL.

Jesus patient with all, even the roughest and most thoughtless, showed self control, and His whole public ministry was spent helping everyone in need. Poor, He instructed his followers to be satisfied with a simple life, not craving for what others have that may be pleasing but not necessary, and always giving the best to others. Just to all, paying His temple tax, rendering to Caesar what was Caesar's, the Savior would have all learn honesty.

In practicing each trait, obedience, self-control, helpfulness, honesty, the child will imitate the Lord he loves. As each story is told the trait Our Lord practiced in it will be studied to find specific instances in which the child can practice this trait. Besides those circumstances that ordinarily occur special conditions can be made for the practice so that the habits may be more easily formed. Records of his progress in acquiring each trait the child can keep and watch himself grow.

The child can make a scrap book, "Following My Leader," in which he pastes pictures of Our Lord obedient, pictures of other children obedient in different ways; he can make posters of obedient boys, paint pictures of boys doing obedient acts and so on with the other traits.

To live on a supernatural level as one must if he is to be a real Christian, a good strong will is required. Hence the child must learn to do whatever he has to do with zest and pleasure, irrespective of whether at the moment he likes it or not. Parents by carefully fitting the task to the child's powers and gradually introducing difficulties just sufficient to challenge his abilities can help the child to develop determination and perseverance.

Parents, aware of the difficulties of religious education, can learn from Christ Himself how to train others. Christ's patience with His apostles, His firm adherence to principles, His rebukes for their failures, His love for them, all will help parents in this arduous work.

The outward act of imitation of Christ's actions is not sufficient, the child must acquire His spirit and for this he must live by Christ. The chief means of increasing this life in the soul are prayer and the sacraments.

The little child must learn to pray and love to pray. His first prayer was mentioned earlier in the paper when he was brought to the picture while his mother prayed with him. The mother's prayers at the bedside of her child affect him though he does not understand what she says. Her reverence, her voice different from other times, her kneeling help to implant religion in the soul of her child.

The child's own prayers at first must be short, made of words he can understand and expressive of thoughts and feelings he really has; they must be living, loving prayers. Only when little hands, mouth and heart work together will prayers be such as Christ wants to hear. Such they will be if parents encourage the child to talk to Jesus of the events of his own life. Mother taking the little child in her arms can recall the good times he had that day and ask, "Don't you want to thank God for that good time?" Then the child may want to thank God for his good father, if not of his own accord at least from his mother's suggestions. Then there are petitions for a sick person whom he visited that day with mother when they brought nourishing food and some little delicacy, and there are petitions, e.g., for a nice snow storm the next day so he can go sliding. Morning prayers likewise are suited to the occasions. Prayers in poetical form are specially liked by children.

The story of Our Lord's life studied that day could easily be a starting point for prayer. Jesus obedient could be asked to help the child obey always, Jesus obedient could be besought to forgive a disobedient child, Jesus helpful to all could be praised, Jesus blessing little children could be asked to bless this little one.

Formal prayers are easier to memorize and say, easier for mother and perhaps more quickly gotten through with. But praying and saying prayers are unfortunately often two different things, and praying is what Christ wants and what parents must help children to do, regardless of the cost to themselves.

Music will be utilized in praying. Many a person remembers his mother singing hymns at her work and the little one singing with her. As the Indians of the San Juan

Capistrano Mission greet God at the beginning of day with a hymn of praise so can the mother sing hymns for her child and later with him to praise the Creator and to express joy and gratitude to Him. "The Catholic Education Series," *First Book* and *Second Book*,<sup>1</sup> contain many beautiful hymns as well as pictures, poems and stories suitable for little children.

Not only by prayer do souls receive more of the life of Christ but also by the reception of the sacraments. The child receives Baptism so early that he will not appreciate it unless his parents help him to understand what it means for his soul. They will teach him that when he received that sacrament God made his soul pure and beautiful and came to live in him. The child's body was anointed with the oil of the catechumens which is used also in consecrating chalices and ciboriums. Just as all these sacred vessels must be treated with the greatest reverence and respect so must the child, a temple of the Holy Ghost, be revered. This fact gives him a dignity that both the child himself and all dealing with him should realize and in accordance with which they should act.

To increase this life of God in his soul must be the child's aim throughout life. Every instant God is offering him more and more of life—a profitable exercise for each soul is to watch for graces as God sends them—and the soul must cooperate with God by using these graces if it is to realize the possibilities of religious development and accomplish the will of God for it, its sanctification.

God can be driven out of the soul; its spiritual life can be destroyed by sin. How is the idea of sin to be given to the child? Not by abstract definitions nor by concrete examples which might suggest evil to him. The delicacy of the soul, its extreme impressionability, make careful handling of this matter imperative.

Every child has had the experience of being dressed up in clean white clothes. Getting these clothes soiled by falling into the mud is also a common occurrence. Such an

<sup>1</sup> Thomas E. Shields, *The Catholic Education Series*. Washington: The Catholic Education Press. *First Book*, pp. 110. *Second Book*, pp. 172.

incident offers an opportunity to bring home a lesson: "When you do wrong, you look like that on the inside, you are just as muddy inside." Another approach is to call attention to a decaying apple, a disgusting sight. "This is just what you look like on the inside when you do wrong." Thus the child comes to realize that wrong actions defile him, blacken him in the sight of God, make of him a filthy thing.

He must be taught, too, that no matter how clean he is on the outside, his soul condition is what really counts. A child should be accustomed to realize that he is worth what his soul is worth. "It is not what you say, it is what you do; it is not what you seem but what you are that matters." No counterfeits pass with God.

Still another way to introduce the idea of sin is to call attention to a mean act which the child has seen and for which he naturally expresses contempt. "There's a mean thing. When you do wrong you are mean to God Who is always giving you good things." The meanness of sin contrasted with God's goodness brings home the vileness of sin in proportion as gratitude to God has been cultivated in the child's soul.

A well brought up child has from his earliest days been acquiring the habit of being sorry for any deed of his that displeases his parents. So, too, in his prayers he has been asking forgiveness from God. Now when he is to receive the Sacrament of Penance he must be helped to understand the value of this means of securing pardon.

Sister Mary de Lourdes' plan for preparing a child for this sacrament uses incidents from the life of Christ. In the little sheep that runs away, gets caught and cries for help till rescued by the good shepherd, the child sees himself doing wrong, running away from God and in trouble till taken back by his Good Shepherd in the Sacrament of Penance. The story of the prodigal pictures another runaway, who when in poverty thinks of his misdemeanors, is sorry for them, decides to return to his father to confess his wrong-doing and to ask forgiveness. Here the child sees himself again and learns the steps necessary for proper reception of the sacrament, viz., sorrow for sin, examination

of conscience, resolution of amendment, confession of sin. And in the father's rejoicing over the return of the prodigal the child realizes God's love for the penitent sinner. In the story of the paralytic the child sees Christ's power to forgive sins proved, and in the story of Easter he learns how Christ gave this to His Apostles and their successors, the priests. The welcome Christ gives the prodigal child returned to Him in the Sacrament of Penance fills his soul with joy and gratitude.

To prepare the child for praying the Mass with the priest and for receiving Holy Communion requires careful study and prayer on the part of the parents. From God's preparation of man for the great Sacrifice, parents can learn how to help the child understand and appreciate this greatest of all acts. Sister Mary de Lourdes planned the study as follows:

Adam and Eve's disobedience, its killing of the spiritual life of their souls which however sorry they were they could no more restore than a boy can bring back life to the bird he has killed and God's promise to them of a Redeemer form the first part of the story.

God helped the people through all those long years while they waited this Redeemer to remember about them, first by sending prophets who told about Him, e. g., Isaias who pictured Him as a sheep led to the slaughter and secondly by having the people kill their best lamb and offer its life to God as one day the Redeemer, the true Lamb of God, would offer His.

All these sacrifices offered by Cain and Abel, by Noah, by Abraham, by Melchisedech and the sacrifice of the Paschal Lamb kept teaching people about the Great Sacrifice to be offered by Christ. Each taught its own lesson, that of Cain and Abel proved the necessity of a clean heart on the part of one offering; Abraham's pain at the prospect of having to sacrifice his only son helped people to appreciate God's love for them in sending His only Son to die for them; Melchisedech's sacrifice of bread and wine told about the Mass; the Paschal Lamb killed and then eaten foreshadowed the Mass with its Consecration and Communion. The

necessity of sacrifice in worshipping God is emphasized though these sacrifices in themselves were like toy money that children use having no real value in itself but useful to teach what it represents.

Then the Redeemer came and John the Baptist pointed Him out as the Lamb of God who taketh away the sins of the world and God the Father pointed Him out as His beloved Son.

Jesus, the Lamb of God, had three wishes, to die on the Cross as a sacrifice in order to win back life for our souls, to keep on helping us by sacrificing Himself each day in the Mass, and to stay with us always to be our Life.

That we might know about these three wishes and their accomplishment He taught three great lessons. At the marriage feast in Cana He changed water into wine, in the country place He changed five loaves and two fishes into food enough to feed over five thousand people and in Capharnaum, in answer to the people's request, "Lord, give us always this bread," He said, "I am the Bread of Life, if any man eat of this bread, he shall live forever."

At the Last Supper after offering the Paschal Lamb He fulfilled His promise to give them His Flesh to eat and His Blood to drink when He offered the First Mass and gave His apostles their First Holy Communion. The following day He realized His wish to offer His life in sacrifice for us. Daily he renews this sacrifice in the Mass, and in Holy Communion He increases His life in us.

To learn all this will take time and careful study but when the value of the Mass and the Holy Eucharist are considered it can be seen that the effort is well worth expending. A little part of the explanation at a time and much repetition to secure retention and much linking up of the many threads of thought will result in the child's grasping some of the great mysteries which all eternity will not suffice him to know in their entirety but which will be a joy to him all his life here below in proportion as he comprehends and loves them.



In one series of lessons the Sacrifice of Christ can be emphasized, in another series the reception of Christ in Holy Communion can be specially dwelt upon. Pictures and booklets made by the child will help in the learning and loving of these magnificent gifts of God to us.

Trips to the church in which parents will explain altar and tabernacle, assisting at Mass with parents who show the priest preparing for the great Sacrifice in the part of the Mass up to the Offertory, who point out the Offertory in which the priest offers to God separately the bread and wine, the Consecration in which He is sacrificed and the Communion in which He gives Himself to be our life, who using with the child during Mass a book such as *My Mass Book*<sup>2</sup> by the Sisters, Servants of the Immaculate Heart of Mary—these would help the child to know the Mass.

The ideas on teaching of Religion offered here are not intended to form a complete outline of Christian doctrine. The rest can be worked out from these as a basis. This work aims to develop in the child a strong personal love of Our Lord and firmly grounded habits of following His example so as to win from Him a welcome into His heavenly home.

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<sup>2</sup>The Sisters, Servants of the Immaculate Heart of Mary, *My Mass Book*. New York: The Macmillan Company, 1929. Pp. viii+79.



## Research Investigations

*Religious Survey of the Alumni.* Bulletin of the University of Notre Dame, Volume XXVII, Number 1. Notre Dame, Indiana: University Press, 1932. Pp. 158.

Ten years ago the University of Notre Dame planned this survey of its alumni. Its realization was deferred until March and October of 1931. During the previous ten years students and alumni of the institution had become familiar with the yearly religious survey of the undergraduate body. Anticipating the objections of those who may say that the investigation described in the present review was not sufficiently thorough Reverend John F. O'Hara, C.S.C., states that this survey was a preliminary study in a new field. Father O'Hara's report is presented in seven chapters. The first chapter is introductory in character, giving graduation years, marital status, occupations, and incomes of those who contributed data to the survey.

Chapter II of the survey is entitled "The Alumnus." Data on the following questions are given under this heading:

1. What feature of your religious life at Notre Dame strengthened your character most while you were in school?
2. How often did you receive the Sacraments when you attended Notre Dame?
3. What has been your contact with Notre Dame since graduation?
4. What impression have you of the spiritual life of the present students? Of their character? How much opportunity have you had to judge of these things?
5. Has the *Religious Survey* of the students interested you?
6. Was your college instruction in religion adequate to your later needs? If not, what points would you suggest for stressing?
7. In the light of your present experience would you say that the discipline was too lax or too strict in your time?

8. In what particular could it be improved?
9. In your recollections of your religious life at Notre Dame for what are you most grateful?
10. What could Notre Dame do now to further your spiritual life?

In Chapter III entitled "The Parishioner," information on the following questions is presented:

1. How often do you receive Holy Communion?
2. When did you last receive?
3. What other devotional practices do you follow regularly?
4. Since leaving Notre Dame have you done anything to foster frequent Communion?
5. To which Catholic societies do you belong?
6. Check the Catholic activities in which you have taken part since graduation.
7. Are you well acquainted with your pastor? With your bishop?
8. Has your pastor afforded you any opportunity to assist him in parish activities? If so, to what extent have you responded?
9. What percentage of your net income have you devoted to charity this year?

"The Lay Missionary" is the title of Chapter IV. In this chapter data on the following questions are given:

1. What have you done to spread the faith?
2. Have you been conscious of your duty as a Catholic college man to give good example to others?
3. Do you subscribe to any Catholic newspapers? Magazines? Do you read them regularly?
4. Who is your favorite Catholic author?
5. How do you keep posted on current Catholic thought?
6. Have you done anything to correct wrong attitudes of the press?
7. Have you influenced any Catholic young men to go to Catholic colleges?

Chapter V is called "The Citizen" and gives answers of the alumni to these questions:

1. Has contact with the world weakened or strengthened your ideals?
2. Have you found the Faith an obstacle to material advancement?
3. To what extent have your religious convictions led you to sacrifice?

4. What particular achievement of your spiritual life has been the source of greatest satisfaction to you?
5. What has been the outside world's opinion of Notre Dame men with regard to leadership and initiative?
6. What justice do you think there is in the criticism that Catholic college men are not the leaders they should be?

In Chapter VI, "The Husband and Father," these items are presented in detail:

1. Mixed marriage.
2. Birth rate.
3. Catholic family life (With the questions: Do you have family prayers in your home? How often do your children attend the Sacraments? Have your children had Catholic schooling?)
4. The individual's interest in correcting loose popular notions of marriage.
5. Advice that the alumnus would give to a recent graduate of Notre Dame contemplating marriage.

"The Bachelor" is the title of Chapter VII. Replies to the following questions are summarized under this heading:

1. Are you courting a Catholic girl? A convert?
2. How soon do you expect to marry?
3. Have your views on marriage changed much since your undergraduate days?
4. What have you read on the Catholic ideals of marriage?
5. What provision are you making for a happy marriage?
6. What is your opinion of the advice the married men have given on marriage?

The above outline will give the reader a general idea of the facts studied in this *Religious Survey of the Alumni* of the University of Notre Dame. Information was obtained through two questionnaires, one a long form dealing with the general spiritual life of the graduates, and the other a short form containing specific queries regarding their marital status. The following paragraph<sup>1</sup> taken from Chapter I of the report explains the number of alumni who contributed information:

When the survey was begun, there were 4599 living alumni. Of this number, approximately one thousand were excluded from the study; seven hundred of those excluded were priests or religious,

<sup>1</sup> p. 7.

and some three hundred more were non-Catholics. (Three non-Catholics and one priest alumnus returned the first questionnaire, and six non-Catholics the second, and their replies are included in the tabulation.) Six hundred and forty returned the first questionnaire—18% of the available prospects, while 895, or 25%, returned the second one. The total number of questionnaires received was 1535. Of this number, 465 were in part duplications. Deducting these, we have replies, at least on problems of courtship and marriage, from 1070, or 30% of the alumni.

Since a ten-per cent reply is considered very good in questionnaire studies made by mail, this large response is very encouraging.

It is not the intention of the present reviewer to describe in detail the facts and opinions presented in this report, covering sixty of the eighty-nine years of the life of the University of Notre Dame. Those who are interested in studying the results of this report and in planning similar investigations should examine the Bulletin of the University of Notre Dame that presents the printed results of this survey. The reader will find in the following sections taken from the report sentences that should be of interest to teachers:

The value of the Religious Survey of the Undergraduates, both for instruction and inspiration, has been attested by hundreds of letters received from people outside the University, both alumni and non-alumni.<sup>2</sup>

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It seems evident from the replies to the next question that the reform of religious instruction at Notre Dame has not kept pace with the needs of the time. Frequent changes in the curriculum have been made during the past decade, but they appear to have been inadequate, and further changes are under way. They will be helped materially by the criticisms of the alumni which were elicited by the next question. . . . .

Suggestions on what to teach (in Religion) included 45 requests for more Apologetics, 26 for Liturgy, 31 for Dogma, especially the fundamentals, and 19 for Church History. Birth control led in the requests for moral teaching, with Matrimony second. Twenty of the 26 requests for liturgy mentioned the Mass specifically—an evidence of the quickening of Catholic life and the progress of the Liturgical Movement.

There is in the replies a constantly-recurring request for "more interesting courses," "more practical teaching," "more concentra-

<sup>2</sup> p. 26.

tion," "more emphasis on religion," "clear-cut teaching," "more time to the courses," and the like. Four asked for four-year courses, and one for daily classes.

There were requests for specific instruction on the following topics: the Existence of God, the Divinity of Christ, the Divinity of the Church, the Sacraments, the Organization of the Church, noted Catholics, the efficacy of prayer, the status of non-Catholic marriages, lives of the Saints, rules for Lent, the danger of idleness, why God allows evil, the ease and solace of confession, study of the Bible and the Roman Missal, combating evil, the importance of a Catholic wife, avoiding profanity, simple answers to the questions of non-Catholics, rebutting radicals, mortal sin, a wide range of references for proofs, the extent of papal government, special courses for those interested in Scripture, philosophy, mediaeval art, the biblical authority of our ritual and Sacraments, vacations and sin, pagan literature, current Catholic literature, the reasonableness of religion, parish organization.

In justice to the department of religion at the University it should be stated that practically every point mentioned in these requests is already covered in some course, either required or optional. This leaves the inevitable conclusion, however, that these points have not been sufficiently stressed to have made their impression on the specific critics.<sup>3</sup>

This religious survey of the alumni of the University of Notre Dame marks a new step in Catholic education. The present reviewer is familiar with no other such survey. It is quite possible that other investigations with the same purpose and with more searching techniques of investigation would reveal to those in authority in Catholic education either assurance or trepidation for present policies in religious training. Life will never permit us to judge the ultimate results of our educational programs, but the lives of our graduates should afford us a wealth of material to use in evaluating our work, formulating policies, and in planning our instructional programs.

ELLAMAY HORAN

<sup>3</sup> pp. 30-32.

## Theology for the Teacher

### THEOLOGY IN THE PROGRAM OF RELIGIOUS INSTRUCTION

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SACERDOS

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From its inception the JOURNAL has published monthly an article under the caption, "Theology for the Teacher." This does not imply that the rest of the magazine is non-theological, for the content of all religious instruction is and must be theological if it is to be of abiding worth. In these special articles, however, an opportunity was found for dealing with certain questions that ordinarily involved difficulty for the teacher who has had little, if any, technical training in the noblest of the sciences. It was thought, too, that the existence of the department might prompt inquiries from teachers on the problems that had arisen in their own teaching experience, and that help might be given toward their solution.

In an educational magazine such as the JOURNAL much stress is necessarily put on methods of learning and the assimilative process, and to that extent pedagogy and applied psychology are embodied in its subject matter; still the content of the instruction is always religious and to that extent theological.

The science of theology is in direct continuity with revealed Christian doctrine; its purpose as a science is to systematize the doctrinal, moral, ascetical and other kindred elements of God's word; to apply them to life's needs; and

to provide a sound form of words or correct and precise phrasing in human language of the great truths, principles, and maxims of the divine deposit.

The positive, dogmatic teaching of the Church must form the very core of all religious formation and growth. The clear-cut, consistent expression of life's meaning and purpose found in the authentic statement of Christian belief and practice has been enriched and applied through the efforts of theologians so that a solution or an approach to a solution for practically every human problem can be provided for distressed souls. In practical problems of conduct, as well as in speculative matters, the genius of theological scholars has given to us a literature that is the most precious product of the human pen. This does not mean that theology is a closed science, that further progress is impossible for it; the theology of the present life is still imperfect and will receive its full development only in the knowledge of the blessed in heaven to which it is subordinated. For that reason, many of its statements are not made with absolute assurance; much is presented by way of opinion, even though the greater part of its conclusions as well as all its principles are clothed with satisfying certainty.

What is mainly desired in religious instruction is the solid theological groundwork, the precise and illuminating statements of tenets and moral principles, the vigorous training of all man's powers towards the abiding illustration in individual lives of the sublime ideal contained in the teaching and example of Christ. Mere guess-work and sentimentality must be eliminated and sound instruction must be made operative through a profound love of God. To help in the accomplishment of this is the aim of every sentence written not only on this but on every page of the JOURNAL.

## Readers' Forum

### FALSE CONSCIENCES

In the April issue of the JOURNAL, *Sacerdos* contributed a brief but quite comprehensive treatment of the theology of venial sin. We hope it will not be considered ill-timed to communicate some further reflections on this topic.

Let us grant that nearly all instructors in Religion recognize theoretically the very real distinction between mortal and venial sin; further they explain it theoretically to their pupils; probably they apply it in their own examinations of conscience, but how many of them succeed in conveying its practical bearing to the children entrusted to them? It is not unheard of that little children are told that certain minor faults, e.g., vulgarity in speech, as well as other defects, that amount to scarcely more than breaches of etiquette, are very serious sins. Again these children are advised to abstain from Holy Communion after minor infractions of school discipline or because of petty quarrels with their companions. But does not this imply at least grievous sin? To the same effect we cannot commend certain omniscient teachers who lay down minute and particular rules of modesty for little ones; they overlook the fact that these rules differ greatly in individual families. Parents will make light of such scholastic ukases or even vigorously enforce contrary rules. The child then feels he is guilty of serious sin, no matter which course he elects, for he is either disobedient or immodest. May we, in all seriousness, cite the possibly extreme example of a lad, who was warned at school never to bathe unless properly clothed, but whose



mother objected to the modest practice on the economic ground that it complicated the laundry arrangements.

With older children, there is the same failure to make clear the distinction between an occasion of sin and a sin itself; and what is more deplorable, the egregious error of representing every danger of sin as a proximate and voluntary occasion of sin, hence to be avoided under penalty of mortal sin. From these doctrinal sowings we reap the unhappy harvest of scrupulous consciences at best, and more often confessions with much glossed over or deliberately concealed. For no youth or maiden can live at home in our day, still less move in Catholic society, while trying to follow the directive norm that suits an anchorite or cloistered nun, under the mistaken notion that it is of grave precept. Peace of conscience is unattainable for such.

In one word, can we justify manifest untruths in religious instruction by the statement that otherwise you cannot keep the young from falling into serious sins? Or more mildly, must you exaggerate the evil of slight sins to keep them from danger to their innocence? To us, there is only one answer and that quite succinct: the end does not justify the means. And we would urge all instructors in Religion to recall the perfectly sound doctrine, that each one of them at one time or another is moved to inculcate in solemn terms: Not even to bring about the greatest conceivable good nor to prevent the greatest conceivable harm, affecting the whole world, is it permissible to tell even a very little lie, though it harms no one save the little liar.

*Webster Groves, Missouri*

(REVEREND) LEO P. FOLEY, C.M.

## New Books in Review

*Chief Truths of Faith.* Part I, "A Course in Religion."  
By Reverend John Laux. New York: Benziger Brothers,  
1932. Pp. xv+151.

In 1928 Father Laux printed the second edition of Part I of his "Course in Religion." This year sees another revised and enlarged edition of Part I on the *Chief Truths of Faith*. Sometimes revision and enlargement is a step forward in the presentation and organization of the subject-matter; and sometimes the author beclouds a vision which was clear enough originally but becomes more obscure than before the revision. Father Laux cannot be accused of having lost sight of the perception of the first editions and he has succeeded in revising and amplifying with the purpose of arousing greater interest both in the teacher and in the student.

The 1932 edition is larger by sixty pages than the former edition with a better typographical arrangement of heads and sub-heads. Then, too, the vocabulary of the theologian has been softened and made more appealing. Furthermore the change from the third person to the second is another happy turn. Cold impersonal presentation of divine truth is well adapted to certain types of scholars whose interest need no further stimulus; but closer contact with the boy and girl of high school age must be made through a more intimate and personal presentation of a subject that is not nearly as interesting to students of high school age as are other subjects in the curriculum. That Father Laux has sensed this and worked it out admirably is an achievement of which he might well be proud.

Each chapter with its appropriate text at the beginning, and suggestions for study and review at the end, follows the best method thus far devised for presentation of the subject-matter and the summing up of the important ideas. First it stresses the ideas, and then co-ordinates them compactly to be laid away in the mental store-rooms of students of impressionable age.

The three chapters that the author devotes to the study of Sacred Scripture is one outstanding feature of the new edition. The classification of the books of the Bible according to the content, and arranged strikingly on the page in outline form is excellent, a method not frequently enough employed to present divisions of this nature. An outline such as is found in this book is less formidable, if not easier, than the usual line-up of contents of the Bible.

The title for the book is taken from the second section which comprises the Nature and Attributes of God and the important dogmas of the Church. When treating the creation of the world, however, it might be well to add a statement of the teaching of the Church, to the questions proposed to the scientists, and which they are unable to answer; namely, that there can be no contradiction between the Word of God correctly interpreted, and the conclusions of science properly arrived at, since both have as their author Truth itself.

All in all the new edition has everything to recommend it. The pains which Father Laux took in revising his book have not been borne in vain. It should light the way for those of us who are still groping along, endeavoring to discover the most practical way of presenting the sublime doctrines of our faith to the thousands of boys and girls who seek from us knowledge and inspiration for complete living.

*De Paul Academy*

(REVEREND) J. J. EDWARDS, C.M.

*Faith and Youth.* By Burton Confrey. New York: Benziger Brothers, 1932. Pp. x+226.

*Faith and Youth* is a very real demonstration of the meaning contained in the words that form the only optimistic paragraph in the most recent and most alarming encyclical of Pope Pius XI. "It is a consoling sight (amid so many evils threatening the destruction of Society) to see the generous enthusiasm for God on the part of countless souls in every quarter of the world and in all classes of Society."

Here we have a splendid work from an outstanding Catholic layman, which places him unquestionably amongst the great leaders of the Catholic action movement. With a knowledge of the things of God that bespeaks his own deep faith and practice, and with a zeal and ability such as has characterized many of his other delightful and instructive articles on Catholic issues, Doctor Confrey offers a valuable contribution to religious teaching which is the result of direct contact with youth during his several years of classroom experience.

The tying-up of religious topics with the teaching of English literature is the wedge the author uses to open up new approaches to successful instruction in this particular field of Catholic education.

The chapter headings announce, in attractive form, the powerful motives and means youth has at its disposal to cope with the forces of evil that beset their faith on every side: Devotion to the Blessed Sacrament (Youth Yearns); Intelligent Use of the Confessional (Diagnosing Difficulties); Self Denial; Lure of a Retreat for Laymen; Lay Apostolate; Knights of Our Lady, etc., merely indicate the book's valuable contents.

But the most interesting feature of the text is the role played by college students themselves. The voluntary setting down of their own reactions and experiences from the studies recommended are unassailable proofs for the effectiveness and success met with in this method of teaching

Religion. These papers submitted by students and incorporated in *Faith and Youth* are also a ringing testimony to the fundamental goodness of a generation as much misunderstood as it is very often betrayed by the type of teaching that attempts to crush out forever all natural desires of youth to know more of the wonders of the God, who created all things and fashioned their souls after His own very image.

The directness and simplicity of style, the candor and sincerity expressed in all the student work, and the great possibilities the author visions in such a procedure for religious instruction—all give the book an appeal that should insure its enthusiastic reception as a reference work for teachers and as a good book of meditations for the present-day college student.

De Paul University

(REVEREND) E. S. CANNON, C.M.

### BOOKS RECEIVED

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Berthier, The Very Reverend J. and Raemers, The Reverend Sidney A. *A Compendium of Theology*. St. Louis, Missouri: B. Herder Book Company, 1931. Pp. xv+378.

Brunsmann, S.V.D., The Reverend John and Preuss, Arthur. *A Handbook of Fundamental Theology*. St. Louis, Missouri: B. Herder Book Company, 1931. Pp. viii+544.

Kleist, S.J., James A. *The Memoirs of St. Peter*. Milwaukee: The Bruce Publishing Company, 1932. Pp. xv+216.

Lattey, S.J., Reverend C. *God. Papers Read at the 1930 Cambridge Summer School of Catholic Studies*. St. Louis, Missouri: B. Herder Book Company, 1931. Pp. 253.

Laux, Reverend John. *Chief Truths of Faith*. Part I of "A Course in Religion." New York: Benziger Brothers, 1932. Pp. xv+151.

Maas, Reverend Nicholas. *The Treasure of the Liturgy*. Milwaukee: The Bruce Publishing Company, 1932. Pp. x+310.

# What they say

## *Superintendents of Catholic Schools*

I surely must congratulate you on the JOURNAL OF RELIGIOUS INSTRUCTION. I can use the trite phrase and say that it fills a long-felt want in our educational circles. For many years I had hoped that the methods of teaching religion would be given the same emphasis that is now given to other and less important subjects in the curriculum. Other educational forces were bringing a new and enlightened technique to bear on the teaching of all the subjects in the enriched curriculum, and consciously or unconsciously our teachers were improving their methods of instruction and discipline. The teaching of religion has relied on the old methods to get the same level of results, but I believe with an amount of distaste, on the part of the children, at least, for the very matters for which their schools were being established and supported at a great sacrifice to their parents, and a large outlay by the church, both in means and the human elements. . . . All to whom I have occasion to speak about your magazine were very much interested, and like myself, had expressed the hope that you might be able to keep it on its present high level, both literary and scientific.

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I am sure that all Catholic educational leaders are unanimous in realizing that there is a great need for a journal to discuss materials and methods of teaching religion. I enjoy very much reading the articles and trust that this same high standard may be maintained in future numbers.

## *College or University Administrators*

The JOURNAL is a real credit to you and your associates. I am very sure that priests and sisters engaged in education will be greatly helped by your monthly offerings.

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. . . Many of the schools and the teachers in this diocese are subscribers to your JOURNAL and they find it very helpful. We assure you that you are doing a splendid work for religious education and you can count upon this office for support and cooperation.

The JOURNAL is splendid. You and your co-workers deserve all the credit in the world. If you have any circulars or advertising material, I should be glad to place them in the school here where they will reach the sisters who are attending our classes.

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. . . Let me offer to you and to De Paul University my cordial congratulations and good wishes that this new enterprise may succeed as it deserves; the field is unlimited, the need overwhelming, and the opportunities most attractive and inspiring. You may be sure I shall be most happy to help in any way I can.

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I congratulate you on the benefits many religious teachers will derive from your publication.

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We hail with joy the the monthly visit of your magazine.

### *College or University Professors*

Certainly the JOURNAL is from the pedagogical standpoint a success far above what we could have reasonably anticipated. My renewed cordial congratulations to you in this splendid work. The JOURNAL should go far to put new life into religious teaching throughout the whole Catholic system from kindergarten to university.

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All the Brothers speak well of the JOURNAL, and you should have a subscription from every one of our houses.

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Your monthly is particularly appropriate for my special course in "Methods of Teaching Religion" at \_\_\_\_\_ University. I shall have no hesitancy in recommending it wholeheartedly to the priests and Sisters in my class.

### *Seminary Professors*

You have a piece of pioneer work that must become appreciately colossal within a few years. Religious instruction must become both a science and an art in the very near future. At present it seems to be neither. If ever we are to save our Catholics to the Church, we need the same development.

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The JOURNAL is well seen in circles that I move in. More power to you.

## *Parish Priests*

You are doing a great service in getting so many people thinking seriously about religious instruction, in touch with each other and with the public.

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I am able to say very honestly that it is promising to fulfill one of our greatest needs—and you have an excellent list of contributors.

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I congratulate you and your associates on this valuable contribution to our Catholic pedagogical literature.

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I want to add a note and tell you that we are pleased to see this most important field of our work now covered by a special review.

Your message is a very important one and I hope the venture may thrive. Please have the Journal sent to my Sisters.

## *Superiors of Religious Communities*

Many of our Sisters have received the JOURNAL most enthusiastically and those who are as yet unfamiliar with it will soon have an opportunity of acquainting themselves with its contents for it is my intention that all our school subscribe to it. . . . Personally, I felt that a need has been met that could scarcely be taken care of by anything less than the unquestionably scholarly periodical which you are sponsoring. There is no doubt as to the universal appeal that it makes.

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I am enclosing a list of our schools. May I ask you to mail an announcement to each of these. I am confident you will have a ready response . . .

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I wish to express my appreciation for your efforts by asking you to enter my subscription for four copies to be sent in my name to \_\_\_\_\_. I am also enclosing a list of our missions, together with the names of the Superiors, with the request that you kindly enter a subscription for each mission, the invoice to be sent to me.

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You have furnished the teachers of Religion in our schools with what they needed very badly. Some have needed instruction of a practical nature in methods and this is afforded in your pages in a concrete form. More have needed information on content, carefully determined and delimited, and the JOURNAL simply bulges with this. All need to be impressed with the vital importance of this part of education and that is insisted upon, "importune, opportune".



## *Supervisors of Catholic Schools*

. . . I subscribed immediately and enjoy your wonderful contribution to the teaching of religion.

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I am happy to congratulate the editors of the JOURNAL for launching a project so worthy and so needful as a monthly magazine for religious instruction. I am encouraging its subscription in each school conducted by our Sisters.

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The JOURNAL makes a very strong appeal to me. It is just what we have needed for a very long time.

## *High School Teachers*

I did not know of your JOURNAL until I attended the N.C.E.A. Convention. I took a copy to our Superior General, and she is not only going to subscribe for it, but she is advising the superiors of the various houses to do so also. It is a splendid work, and worthy of encouragement and whole-hearted cooperation.

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We feel that it is going to be a great help to teachers in their Religion classes.

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Everyone who has seen your JOURNAL is quite in love with it.

## *Teachers of Elementary Schools*

It is a publication that is much needed at the present time by all teachers.

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May I congratulate you and your confreres in publishing a JOURNAL OF RELIGIOUS INSTRUCTION. Too long has religious instruction been kept in the background, with no assistance for the teacher other than that which was received during the Novitiate.

## *Laymen and Laywomen*

I should like to have a copy of the JOURNAL sent to me each month. I know it will help me in meeting my responsibility as a Catholic parent.

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Your magazine is a great help. I not only use the material you insert for the teacher of public school children, but many of the other articles offer suggestions that I can use.

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I wait eagerly for each new number. The little ones in my 4 o'clock class are profiting by the helps I get from you.

## Editorial Notes and Comments

### INTERNATIONAL ATTITUDES IN CHILDREN

Last Spring members of the Peace Education Committee of the Catholic Association for International Peace received a first report of Father Maurice Sheehy's study, "National Attitudes in Children." This investigation, conducted during the past year, showed that racial or national consciousness appears at a very early age and that in all instances specific cases of racial antagonism were said to have appeared before the age of twelve. Teachers of Religion should not neglect the very special opportunity that is theirs to participate in this important crusade for dissipating racial intolerance.

Father Sheehy's first conclusion is that the problem of racial and national prejudice in Catholic schools is of sufficient gravity to warrant further study and research. We, therefore, recommend that teachers of Religion show their appreciation of this conclusion by investigating the important problem of racial good will in their own schools, at the same time providing very definite teaching units to prevent or counteract racial intolerance, so contrary to the charity of Christ and so devastating to human living. This provision should be a necessary factor in the school's program for character development.

The following paragraph taken from section eighteen of Father Sheehy's report illustrates the relationship which

Catholic schools have endeavored to establish between their program of religious development and the question of racial tolerance.

In all save three of the Catholic schools reporting, a formal attempt had been made to use Religion classes to dissipate national prejudices. One teacher stated that in the school processions and preparing children for First Communion she had had opportunity to talk about Christ's love for all. The Catholic Students' Mission Crusade has also been a factor in stirring up interest in children of foreign lands; many Catholic schools "adopt" children of foreign groups through missionaries and contribute to the support of those children. The universality of the Church was cited by others as an opportunity of breaking down any idea of national superiority. In some of the Religion texts it was stated there is a special treatise on the necessity of loving all, regardless of nationality or color. One teacher stated that the reception of the same Sacraments was emphasized. A superintendent of schools stated that he did not see any necessity of stressing the fact that Our Lord was crucified by the Jews because then the children attempted to identify the neighboring Jewish children as enemies. In Father William Kelly's *Our First Communion*, reference is made merely to "the bad men who killed Our Lord." The labors of the missionaries among the negroes, the Oriental groups and all foreign countries is another opportunity to explain Christ's love for all. However, a number of teachers stated that since the problem of racial prejudices was not particularly evident in their schools, no effort had been made to point religious instruction toward correcting such attitudes.

The teachers of Religion will be assisted in his study of racial tolerance through an understanding of the data presented by Father Sheehy in this new report of the Catholic Association for International Peace. Intolerance is not Christian. As teachers of Religion let us utilize from the primary grades upward every available opportunity to sow the seeds of international good will. If this spirit of peace does not follow the teachings of the school then an important element has been omitted from our instructional program; "pupils and students have not fully digested such truths as the fatherhood of God and the single standard of charity insisted upon by Christ." This last quotation and

the following sentence are taken from the last paragraph of Father Sheehy's report: "The expenditure of a great deal of effort and the concentration of genius on this problem as it affects the students of Catholic schools is justified both by the facts produced in this study and by the fact that international and interracial good-will belongs to the very essence of Christian behavior."

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### AVOIDING GENERALITIES

On page 109 of her study of "Religious Instruction in the Catholic High School"<sup>1</sup> Sister Antonina shows how both boys and girls "favor the use of the practical example, first and foremost and are above all drawn by that which savors of personal interest." Thirty-two hundred and seventy-two boys and girls reported on those methods that were most helpful to them and ranked the use of practical example first. While educational writers stress the fact that Religion in the secondary school should be closely related to the practical in life, we are convinced that, from the kindergarten through the university, youth is most interested when he can see relations and applications. No content in our curriculum should receive more practical application than the study of religious doctrine. If the child and youth are unable to apply our teachings, wherein are these same teachings of value? While a small percent may revel in abstractions, they are the very bright and the very few. Our schools are for those of normal mentality, and this group needs plenty of practice and direction in applying principles to life. Many of these principles boys and girls will never understand without the assistance of the school. It be-

<sup>1</sup> Sister Mary Antonina Quinn. *Religious Instruction in the Catholic High School*, Washington, D. C.: The Catholic University of America, 1930.

hooves us, therefore, to give our children and older students enriched opportunity to study, understand and discover the applications of Religion to the every day affairs of life. It is possible that a teacher has, for a basic text, a book that is not concrete in its application of doctrine. In this case he or she is all the more responsible to give the class the benefit of his or her personal study. For this work we need teachers of Religion who understand thoroughly the application of Religion to the problems and affairs of every day life. Even without organized assistance each teacher may develop study questions, references and plan investigations of minor research whereby secondary school and college students may have the experience they need in identifying the teaching of Religion with the activities of life.

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### A COMPLETE TESTING PROGRAM

We doubt whether it will ever be possible for the school to determine satisfactorily the immediate success of its religious education program. We cannot think of a teacher who would look upon the formal exercises of the classroom as adequate devices or channels through which the school might determine, even in a relative degree, the success of its teaching program. Oral reports, facility in writing and high scores in objective examinations are merely indices of the individual's ability to assimilate intelligently the teachings of the school. However, personal experience and objective data show us that there is little correlation between knowledge and religious living. We are inclined to think that these data show that knowledge was not carried far enough into the experience of the learner and that appreciations for the learning were never acquired as well as facility in the performance of good. If our educational programs are to

be tested adequately then more than mere knowledge must be examined. Tests must be set up that will evaluate appreciations and conduct. Religious living is the final examination that terminates only with death itself. As teachers, therefore, let us administer the formal school room examinations; they have their place. But let us beware of magnifying the importance of such devices. Let us realize that they are very inferior tests of a religious education program. In the meantime, let those who are thinking seriously about this problem consider the advisability of establishing more exact instruments for determining the success of religious instruction in the Catholic school system.

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### LEARNING CHRIST

Learning Christ! If our schools could devise ways and means whereby pupils might be put in intelligent and loving contact with Christ a very important contribution would be made to the child's religious development. Christ, in His loving personality, in His sympathetic understanding of human nature, in His perfect exemplification of the lessons He taught and in His sublime teaching should be the center and the life of religious development. With this new scholastic year let us try to have plenty of Christ in our teaching; let us be sure that we are placing no obstacles between the child and his growth in Christ. Let us take particular care that our pupils understand that the gospel of Christ is equally applicable to twentieth century living as it was to the lives of the apostles. Let us make our pupils happy with Christ and favorably disposed to His teachings. Let us examine ourselves frequently to see if we are setting up any psychological inhibitions to the individual's personal growth in *learning Christ*.

## WHAT OTHERS FIND

We believe that the following quotation from the magazine *Christian Education* for May, 1932 may interest our readers and, at the same time, present two questions to the teacher of Religion:

(1) What would be the results of a comparable study, using a Catholic institution of higher learning as the denominational college?

(2) As a teacher of Religion am I fully convinced of the necessity of Catholic education and are my pupils or students themselves convinced and enthusiastic about the responsibility and opportunity to acquire a Catholic education?

William Herbert Blough of Wittenberg College carried on the investigation that is described:

Data have recently been secured in an effort to determine objectively the "change in attitude toward the church on the part of college students on the campuses of a typical denominational college and a state university." Both schools are of the four-year liberal arts type and are commensurable in size. (The measuring instrument used was the Attitude Scale devised by Thurstone and Chave of Chicago University. The work was entirely objective, with controls set up to eliminate external conditioning factors such as social pressure, sampling from classes in Religion and Bible, etc.)

1. Contrary to the usual presumption, the denominational college *does not* seem to be drawing students for the freshman year with a *higher attitude* toward the church than the state school. Any difference, therefore, in attitude toward the church in the senior year seems to be due to a difference in campus environment, teaching, etc.

2. At both institutions the sigma value, or range of attitude, is progressively wider from the freshman to the senior year. This fact indicates a conditioning factor, an outside influence, which tends to hold the freshmen in line *for* the church. A wide range of opinion in the senior year indicates an independent approach, and hence a more stable and permanent attitude.

3. At both institutions there is a tendency to deviate *away from* the church in the sophomore year. However, this deviation away from (indicating a lesser regard for the church) is only half as

much on the denominational campus as it is on the state campus. This tendency may be roughly represented by  $\frac{1}{2}$  unit for the denominational college, and 1 unit for the state school.

4. The real difference between the two institutions is found in the junior and senior years. The tendency at the state school is positive in the direction of a *lesser regard* for the church to the extent of almost  $2\frac{1}{2}$  units from the freshman to the senior year. At the church school there is found a tendency toward a *higher regard* for the church through the junior and senior years, returning to within  $\frac{1}{4}$  unit as high as determined in the freshman year. This tendency to return during the upper two years, together with a constantly widening sigma value, indicates a satisfactory church attitude development without undue external conditioning factors.

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## THE OBJECTIVE EXAMINATION IN THE RELIGIOUS INSTRUCTION PROGRAM

Two friends of the JOURNAL OF RELIGIOUS INSTRUCTION raised questions during the past year in regard to the advisability of using the objective examination in Religion at different levels of the Catholic school system. As scientific literature furnishes no data on this question the JOURNAL endeavored to study the problem from a semi-objective angle. An investigation was made during May and June of 1932 to determine the feeling of a sampling of Catholic educators in regard to the usage of these tests. In the present issue of the JOURNAL readers will find the report of this survey. Until more objective data are available the JOURNAL will use forms of the objective tests in the light of the findings obtained.



## Religion In the Elementary School

### AN APPRECIATION OF DR. MARIA MONTESSORI'S "THE CHILD IN THE CHURCH"<sup>1</sup>

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SISTER MARY, I.H.M.  
Marygrove College  
Detroit

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Is a five day "retreat" practicable for children? Is it practicable for a First Communion group of seven-year-olds? Not incredulity, not wonder, but a great joyous appreciation of the spiritual possibilities of little children overwhelms the reader as she follows Dr. Montessori's description of the establishment of the "Children's Houses." In these new and wholly Catholic "Montessori" schools, Religion has been added to the curriculum; but while we say "added," since the application of the method has been most recent in the field of Religion, Dr. Montessori has found that "the Church almost seemed to be the end of the education which the method proposed to give. The 'silence' observed in class, to accustom the child to be recollected, here found its application: it became the interior recollection observed in the House of God, amid the gentle flickering of the candlelight in an atmosphere dim, yet resplendent with gleaming white and gold. Again, the following actions were practically repetitions of what the child had learnt to do in the classroom: walking silently, avoiding all noise, placing chairs quietly, standing up and sitting down composedly, passing between benches and by-standers without knocking against them, carrying objects, even frag-

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<sup>1</sup> Maria Montessori (Edited by Mortimer Standing), *The Child in the Church*. St. Louis, Missouri: B. Herder Book Company, 1929. Pp. xix + 191.

ile ones, with care, so as to let no harm come to them; for example: carrying lighted candles without covering hands and clothes with wax, or baskets of flowers, or vases of water to be filled with flowers and then placed at the foot of the altar." Religion, then, has given the fullness of meaning to the life of the child in the Montessori School. This beautiful process of training the child, with a discussion of the pedagogical, psychological, and spiritual principles underlying it, and of the technique through which it is accomplished, forms the subject matter of the remarkable little book—*The Child in the Church*—which we shall discuss in this article. This book is a series of essays by Dr. Maria Montessori on the "religious education of children and the training of character." The editor, also, has contributed several articles. From beginning to end, this little work is a storehouse of practical methods, sound principles, and enthusiastic idealism of a splendidly Catholic type.

"The Children's Houses" have as their purpose to enable the child, not only to know, but "to live" his religion. Perhaps it would be better to say the purpose is to enable the child to know his religion through living it. The "Children's Chapel" forms an important part of the "House" of school. "Little seats, holy water fonts within easy reach, pictures, and little statues placed at the height of one metre from the ground indicated that the new lilliputian race aspired to be received as 'active members' of the Church and no longer in virtue only of the rights accorded to them by the grace of Baptism. A rich and beautiful crib was prepared in readiness for Christmas."

Dr. Montessori's comment upon what was witnessed in this unusual church when the chaplain officiated and preached for the first time to an even more unusual congregation reveals a striking appreciation of child nature. "One could see how little children, because of their innocence, can feel in a purer and more intense manner even if less definitely than the adult, the need of God's presence. Their soul seems to be more open to divine intuitions than that of the adult, despite his more perfectly developed intelligence and skill in reasoning."

Little by little the children in this school gather their first notions of the liturgy. They have seen the rite of Baptism performed; the older among them (these children range from two to eight years) have served Mass, and the younger have brought their gifts to the altar at the offertory and at the end of Mass have extinguished the candles. By the time they are old enough to make their First Holy Communion, they have already "lived in the Church" for three or four years and, as a result, have for their tender age a truly remarkable knowledge of religious things. "Growing up in this way, they display neither shyness nor fear, nor credulity. They show a pleasing ease and grace of manner, courage, accurate knowledge of things, faith above all in life and in God, the author and conserver of life.

It is the story of the preparation of the children for First Holy Communion which holds one truly enthralled. To all of us are sacred the memories of that day of days on which our soul found itself, all unworthy and wondering, in the embrace of its loving Jesus.

This preparation of the children for their First Holy Communion in the Montessori school is altogether unique. What would it mean in your life, had the preparation which you received embraced: (1) helping to plant the wheat and vines to provide the hosts and wine for the Mass of that glorious day; (2) cultivating them lovingly; (3) reaping with reverent hands, which clasp a tiny scythe the sheaves of wheat in solemn ceremony; (4) guarding the clusters of grapes with gauze as they ripened and then carefully plucking them. If to this is added special care and consideration by the entire school, since the First Communion class is the center of the year's interest, how deeply would the memory of that sacred preparation be impressed! Such is the preparation in a "Children's House." All the pupils, younger as well as older, hold the fortunate First Communicants in especial esteem. They strive in every way to help them in their remote preparation for the coming of Jesus. A special assembly is held on each of the five Saturdays preceding the First Communion Day. These Saturday assemblies open the five weeks of immediate preparation. "All gather round

the future communicants to help them, to support them by their presence, and their prayers, and to rejoice with them. A priest stands between the altar and the Communion-rails, the communicants to right and left. On the table of offering are lighted candles and various objects connected with the lesson of the day; such as a facsimile of the Table of Moses, etc. After a few words of explanation, the priest solemnly bestows upon each of the communicants a page artistically printed and adorned by a picture.

"On this text, presented with so much solemnity, will turn the religious instruction of the whole week; and, at the end, the five sheets bound together will make a book—a souvenir of First Communion.

"During the week the children learn by heart that portion of the matter which contains the nucleus of the teaching, the Creed, the Commandments, etc.

"The following Saturday, one by one, clearly and distinctly they recite what they have studied, before the altar and in the presence of all. This is not done on the last week, because the ceremony of that week, the sixth, is the First Communion.

"All their companions and the mistresses present pray for them and sing a hymn. The pages given to them on the five consecutive Saturdays contain the following points: (1) Faith, the dogmas—The Creed; (2) Love, Charity—The Commandments; (3) Prayer—Pater, Ave, Gloria; (4) The Sacraments—Confession; (5) Mass—The Eucharist."

From Monday to Friday of the last week, the First Communicants go into retreat. They live apart in school, dining-rooms, garden. They are quiet and recollected but neither sad nor wearied. They laugh and work, receive instructions and pray, make their own silver rosaries and bind their little memorial book.

On that beautiful morning itself, a solemn procession of the entire school conducts the little ones from their quarters to the "Children's Chapel." Their young school friends sing as they proceed. Later these same little comrades chant the High Mass in Gregorian,—and amidst the beauty and solemn-

nity of all this, the Sweet Jesus is born anew in their pure little hearts. No wonder Dr. Montessori has found that "it is possible for the child to feel spiritual exaltations."

The life of the Little Flower is our classic, of course, on the marvels of spiritual beauty possible to the youthful soul when great care is taken in its formation, especially in the preparation for its First Holy Communion. St. Thérèse was, however, eleven at the time of her First Communion.

Quite recently there has been brought to our attention a striking example of grace in the life of a very normal little French Canadian child, Martha Sasseville, who made her First Holy Communion at the age of four years and six months. The Child died of peritonitis one month later.<sup>2</sup> The story of her reverent longing for and loving appreciation of Our Lord points a striking moral. The lives of such children lead one to question whether, in the climax of Holy Communion which crowns, in the present dispensation, the tender years of simple love and sweet correspondence to the graces of infancy and early childhood, the embrace of Our Lord does not frequently condescend to wrap that innocence in what spiritual writers term the "prayer of recollection." What a privilege, what a benefit for the child! And what a consolation to the Heart of Our Lord,—He Who circumscribes His omnipotence in the disposition of His graces, by the limitations of our frail co-operation. The highest praise we can possibly give the Montessori System, in "The Children's Houses" is undoubtedly this: The system is so ordered and planned and conducted that, within it the power of grace to sanctify the souls of the children within the system, is virtually unhampered. This, after all, is the great ideal, the great end of Christian education. This, too, is the great ideal which the modern world, especially our own public school system, has lost, and its loss can lead to only one result,—paganism, individual and social.

How has Dr. Montessori accomplished so perfectly the end of our Catholic education? Two chapters of her little book set forth the principles on which she has built her edu-

<sup>2</sup> A. Cadoux, M. S. C., *Wee Little Saint of the Angels*. 71 Ste. Ursule, Quebec: The Missionaries of the Sacred Heart.

cational system: "The Spiritual Training of the Teacher" and "A Comparison between the (Psychological) Method of the Catholic Church and the Montessori Method." There is also an excellent chapter on "Child Character." It is our hope that through the discussion of these chapters primarily, and the other chapters incidentally, we may induce all Catholic principals and teachers to give themselves the spiritual "treat" and educational vision of *The Child in the Church*.

It is very significant that Dr. Montessori speaks of the *spiritual* training of the teacher,—of every teacher, not merely she who teaches Religion or who is a religious. The central idea seems to be that to train the child is a spiritual work. How well we have realized this in America is evidenced in our great Parochial School System with its thousands of teaching Sisters and Brothers in the United States. The analysis of the idea of spiritual training, as it is presented, may be summarized, even as the life of a just man may be summarized, in the words of St. Paul as, "doing the truth in *charity*." The teacher "must not imagine that he can prepare himself for his vocation merely by acquiring knowledge and culture. Above all else he must cultivate within himself a proper attitude towards the moral order." This is assuredly "doing the truth," the building of the natural and supernatural character. This spiritual preparation of the teacher is "inward," ridding her of all the obstacles which make her unable to understand the child. The ideal is to be able "to see the child as Jesus saw him," that is, as he is: "more or less free from sin; compared to ourselves, purer, and further possessed of certain pure, occult and mysterious qualities, generally invisible to grown-up people, but clearly indicated by Our Lord when He said, 'Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven'."<sup>3</sup>

The moral defect which most interferes with the unspiritual teacher in her effort to understand the child is *anger*, and this in turn is deeply rooted in *pride*. Under the defense of "necessity," "duty," "general advantage," the unspiritual teacher masks her own weaknesses, her unwilling-

<sup>3</sup> St. Matthew, XVIII :3.

ness to sacrifice in the cause of truth. These disorders of *anger* and *pride* offer a splendid example of the way in which a psychically developed person who is not spiritual, conceals and complicated her inner states of evil. Where there is open resistance on the part of the child, there may be a simple outburst of anger on the part of such a teacher. "But in the presence of the obscure expressions of the child's mind" (that indefinable passive resistance in the face of which she is helpless) "*anger* and *pride* are interpenetrated in a complex mass, assuming a precise, tranquil, and respectable form which is called tyranny." And what of the effect on the child? Generally, "When he is punished he does not try to justify himself, and willingly asks the pardon of any angry person, forgetting to inquire how he has given offence." But, "Sometimes, too, the child will do something to defend itself, but this defence is hardly ever a direct reply to the act of an adult, but vital defence of its own 'psychic' integrity, or, indeed, the reaction of a repressed spirit."

The teacher, then, must curb her *anger* and cast out all *pride*. In her humility, she must recognize her role as co-operatrix with the Creator in the development of the *child*. Her responsibility is not all-embracing. This is the first step in her spiritual training. The second is to "put on *charity*." And this charity which the teacher should put on perfumes the all-embracing "love of God and neighbor" with the special odour of *goodness*, a quality which the child shows so naturally in his simplicity. It is a "sensibility capable of seeing good wherever it may be found." The power to recognize the *good*, however deeply it may be hidden away; the ingenuity to cultivate that good by all available means, natural and supernatural; the *patience* to suffer the tares until the day of harvest if their destruction means the uprooting of the *good*:—this is the *charity* which is the spiritual prerogative of the true teacher. Sketchy as this presentation of Dr. Montessori's ideal of the "spiritual teacher" is, it will suggest to the reader the beauty and the integral roundness of her ideas. After all, it is the particular application of the plea of Our Lord.



The "spiritually trained" teacher, having removed in herself the obstacles to an understanding of the child, and having attained something of the spirit of charity which will enable her to appreciate and use the inherent *goodness* of the child, must furthermore understand the nature of the child's development. Considerable emphasis is placed on the importance of the "sensitive periods" which appear in the course of development. The teacher should know these periods and understand their significance. In our own study of the moral development of children in which 4500 children were used as subjects, the well-marked appearance of periods of interest or "sensitive periods" proved to be a finding of considerable importance.

Here, even at the risk of an apparent digression we wish to point to a lack of understanding of the psychology of "sensitive periods" as a possible explanation of the notable dearth of religious vocations among our college girls in America. That there is such a dearth is an incontrovertible fact. In fact the "period of interest," the "sensitive period," in the matter of religious vocation, appeared to be from 15 to 17. The senior high school, then, is obviously the place in the school curriculum where the opportunity to consider and to decide the matter of vocation should be given the student. To permit the girl to wait until she is in college to make her decision is to make her problem very difficult, if not impossible without a very special grace.

In her discussion of child character, Dr. Montessori sets forth clearly the meaning of *work*, of *rest*, of *interest*, of *concentration*, of *disorder*, and of what are termed *explosions*." The development of character, as it is used, means "not merely the traits of moral character but also the child's personality." This personality can be analyzed into separate moral, intellectual and physical factors in theory only; in reality, it is unity. The development of character is studied in terms of work. A composite curve in the book illustrates, in terms of the child's activity, this character development.

The discipline of the child or class means the establishment of order, the development of interest, and finally the



power of concentration that "the great work" may be accomplished.

The process whereby this *discipline* of the child is accomplished is essentially the process used by the Church in her training of souls. The editor of *The Child in the Church* points out that "there is a striking resemblance between the method of the Montessori school and the method of the Catholic Church, in the manner in which both institutions adapt themselves, in practice, to the psychological nature of man." This likeness consists in:

- (1) a prepared environment;
- (2) the use of didactic materials;
- (3) the progress from the sensible to the supersensible;
- (4) the freedom to choose one's occupation;
- (5) the similarity of the position of priest and directress in relation to the work to be done;—their duties are performed with marked self-effacement necessitated by the superiority of the office (e.g., the priesthood or the directing) over the personal qualities of the individual in the face of the task to be accomplished.
- (6) the principle of auto-education which demands action from "within";
- (7) the use of externals to focus attention;
- (8) the principle of authority.

In regard to the "principle of authority," attention should be called to the fact that, while the Montessori method encourages initiative and develops the spirit of liberty, that spirit is one with the true Christian ideal of liberty. It has nothing in common with modern "liberalism." The Montessori pupil is *at liberty to do what is right and to think what is true* and this in matters of morals and religion as surely as in matters of arithmetic. Indeed, since the child's spiritual life is of much greater importance than is his intellectual life, it is hard to understand why men are so perverse as not to see that the tragedy of unlimited "liberty," better called license, is far greater in the spiritual sphere than it could be in the intellectual. It is of far greater im-

port that the child know that to lie is to wound the Heart of Our dear Lord than it is that he know that  $2 + 2 = 4$ . This true liberty of the Montessori Method embraces the child's physical, social, intellectual and spiritual development. Perhaps we can speak of its accomplishment as the possession in practical life of the power which all baptized souls possess potentially as their spiritual heritage; the freedom of the children of God, for the picture of the Montessori-trained child convinces us that the truth, the whole truth, has made him free.

In a word, *The Child in the Church* sets forth in clear and unmistakable terms important principles of Christian education. Its psychology is in harmony with the great psychology of Catholicism; its methods are possible of much greater application than has as yet been given them in our Catholic School System; its product must approximate, to a considerable degree, the ideal which the Eternal God set before us when "the Word was made Flesh and dwelt among us. And we saw His glory . . . . full of grace and truth."

### THE MONTH OF THE ANGELS

Teachers will find helpful material for this month in the October, 1931 number of *The Catholic School Journal*. Sister M. A. Merici's article on "Devotion to the Holy Guardian Angels" presented a wealth of content from which the teacher might select in preparing a teaching unit on this topic. In the same issue Doctor Fitzpatrick's article entitled "The Holy Guardian Angels" carried challenging thought to the teacher.

# HOW I MAY MAKE JESUS CHRIST, THE KING OF KINGS, MY KING

## A UNIT FOR THE UPPER GRADES

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### EXPLORATION

Directions to pupils: In the first sentences underline the word which makes the best answer. In the other sentences fill in the blanks.

1. In the Middle Ages the ruler of a land was called a *governor, president, king*.
2. Those who obeyed his laws were called his *subjects, cousins, friends*.
3. They were expected to give him *grapes, smiles, homage*.
4. The land over which he ruled was his *county, kingdom, section*.  
*There is a Heavenly ruler, who once lived on earth and who is above all earthly rulers.*
5. The name of this heavenly ruler is \_\_\_\_\_ .
6. We honor His Kingship under the title \_\_\_\_\_ .
7. The feast that honors Him under this title occurs once every \_\_\_\_\_ .
8. It occurs on the last \_\_\_\_\_ of \_\_\_\_\_ .
9. It was instituted by \_\_\_\_\_ , in the year \_\_\_\_\_ , by means of an \_\_\_\_\_ .
10. In the home there is often held on this day a ceremony called the \_\_\_\_\_ .
11. This Ruler's kingdom is not an \_\_\_\_\_ but a \_\_\_\_\_ kingdom.
12. He wishes to reign over the \_\_\_\_\_ of all \_\_\_\_\_ .

13. We pray for this in the "Our Father" when we say \_\_\_\_\_.
14. I may praise this Mighty Sovereign by saying short \_\_\_\_\_, making \_\_\_\_\_ to the \_\_\_\_\_, and receiving \_\_\_\_\_.
15. Those who are working to extend the kingdom of this Ruler are called \_\_\_\_\_.
16. Those who have pleased this heavenly Ruler most are called \_\_\_\_\_ by the Church.
17. Those who have given their lives and died for this Ruler are called \_\_\_\_\_.

#### OUTLINE FOR TEACHER'S PRESENTATION

##### I. The Feast

1. Its Institution
  - a. When
  - b. By whom
  - c. Through what means
2. Its Celebration
  - a. When
  - b. In what special manner (home and church)
3. Its Purpose ('To make us know, love and serve Christ the Man-God as our King)

##### II. Doctrinal Points as to the Person and Natures of Christ

1. Christ is but one Person, and that Person is divine
2. Christ has two natures
  - a. Divine
  - b. Human
  - c. Their union—the hypostatic union
3. Christ as God has always been
4. Christ became Man when the Blessed Virgin Mary consented to become the Mother of the Son of the Most High

### III. Christ Is King

1. Scriptural proof
  - a. Old Testament (Prophecies and Psalms—Daniels and David)
  - b. New Testament (St. Paul—Christ's own words)
2. The extent of His kingdom
  - a. Heaven and earth (universe, nations, family, individuals)
3. The character of His reign
  - a. Spiritual and temporal (Not of this world, King of Kings)
  - b. Interior and outward in every individual

### IV. My Part

1. To let Christ reign in me
  - a. By conforming every detail of my life to the will of God
  - b. Rendering homage by acts of devotion (Visits, Communions, devout genuflections, attendance at Mass and Benediction, etc.); "Putting on Christ," showing Christ in my words and actions
2. To extend Christ's reign in the hearts of others
  - a. Good example
  - b. Instruction
  - c. Aiding mission work

#### PRESENTATION TEST

Our Holy Father \_\_\_\_\_, in the year \_\_\_\_\_, wrote an \_\_\_\_\_ establishing a feast to honor Our Divine Savior as \_\_\_\_\_. This day was to be observed every \_\_\_\_\_ in the month of \_\_\_\_\_ on the last \_\_\_\_\_ day of the \_\_\_\_\_. In her liturgy the Church, too, has provided for this feast by a special \_\_\_\_\_ for that day. She has also approved the ceremony known as the \_\_\_\_\_ for each home. We all know from the teaching of the Church that Christ is but one \_\_\_\_\_ and that that \_\_\_\_\_ is \_\_\_\_\_. We also know that Christ has two \_\_\_\_\_ one of which is \_\_\_\_\_ the other \_\_\_\_\_. These two \_\_\_\_\_ are united in what is called the \_\_\_\_\_. Christ was always \_\_\_\_\_, but became \_\_\_\_\_ when \_\_\_\_\_ gave her consent to become the \_\_\_\_\_ of \_\_\_\_\_.

In celebrating this feast we honor Christ the Man \_\_\_\_\_. As man Christ is present in \_\_\_\_\_ and in the \_\_\_\_\_ of \_\_\_\_\_

the \_\_\_\_\_. Two writers in the Old Testament who praise Christ as Supreme Ruler are \_\_\_\_\_ and \_\_\_\_\_. In fact, all the \_\_\_\_\_ foretold the coming of this King. In the New Testament St. \_\_\_\_\_ especially speaks of Christ in this way and we have \_\_\_\_\_ own words also. Of His kingdom, this latter said, "My \_\_\_\_\_ is not of \_\_\_\_\_." From this we know that His kingdom is a \_\_\_\_\_ one. His reign is not for time alone but is to last throughout all \_\_\_\_\_. On earth He wishes to reign over the \_\_\_\_\_ of \_\_\_\_\_. Outwardly our lives will show this in our \_\_\_\_\_ and \_\_\_\_\_. We will become perfect and will conform our lives in every detail to the \_\_\_\_\_ of \_\_\_\_\_. To do this will bring that \_\_\_\_\_ which every one desires. Christ has shown us the way by doing in His everyday life the \_\_\_\_\_ of His \_\_\_\_\_. He wishes us to extend His Kingdom in our own \_\_\_\_\_ and those of \_\_\_\_\_.

#### STUDY QUESTIONS

1. Read *The Spiritual Way*, Book One, pages 42-46. Put in your Project Book the work on page 46.
2. Read in *The Spiritual Way*, Book One, pages 46-50. In your Project Book follow the directions given at the bottom of page 49. Copy "Motto Test" given on page 50.
3. After reading page 76, Book One, enter in your book the matching game, "How to Please the King."
4. Read page 78, Book One, and write the three problems and their answers in your book.
5. List three important qualities or virtues that a king should have. Find and make note of an incident in the life of Christ that shows He had this virtue. Use Mother Mary Loyola's *Jesus of Nazareth*.
6. Write a paragraph giving an explanation of the title "King of Kings." Be prepared to give this orally. *Spiritual Way*, Book Three, pages 62 and 63 will help you.
7. Copy in your work book one or more poems which refers to Christ as King. Memorize the stanza that you like best.
8. Search in various prayerbooks, litanies, etc., for aspirations and ejaculations which refer to Christ as King. Write these in your book. Prepare a small booklet to use before and after Holy Communion. Copy into it those prayers referring to Christ as King that would be appropriate for Communion devotions.
9. Write a prayer of your own composition addressed to "Christ the King."
10. In October magazines, at school and at home, find and read articles relative to Christ the King. Find out all you can about the establishment and celebration of the feast.

11. Make a list of twenty resolutions any one of which when fulfilled would be a pleasing offering from a boy or girl to Christ the King.
12. Great saints have spread Christ's Kingdom in America, Ireland, England, Germany, the Indies, Japan and other countries. Write a short paragraph about three such saints.
13. People can serve the King of Kings in every walk or state of life. Read *Spiritual Way*, Book Four, pp. 146-153.
14. Christ, Our Leader and Our King, has told us in the Bible what the punishment of disloyalty will be; what the reward of loyal service will be. Read and copy these two verses from St. Matthew in your book. They are Matthew 10:33 and 10:32.
15. Do you know thoroughly the teaching of the Church as to the person and natures of Christ? Study Chapter 7, O'Brien Catechism. Memorize answers to questions 62, 63, 64, 65, 66, 67, 68.
16. For the love of the King I will be brave, kind and true." Give three concrete situations wherein a boy or girl of your age may practice each of these virtues.
17. Describe a difficult situation that you will try to meet valiantly for the sake of Christ the King.
18. John and Henry are hurrying past a Catholic Church on their way to the baseball park. John knows it will please his King if he stops in the church for a brief visit. He delays his play to do this. Is John more generous in his service to the King than you are? Can you think of a time when you did something like this? When you can do it? When you will do it?
19. Mary and Helen are two girls in sixth grade. At recess time Mary always goes into the church for a short time to adore and honor her Divine King. Helen does not bother to do this. Which girl do you think honors her King more?
20. Check over the past three months to find out how often you received your King into your heart in Holy Communion. Were you told to go to Communion by some older person or did you go of your own accord? Jesus loves generous and free service. Can you improve your record for the months to come? Keep a tally for yourself on a calendar of those times you received Communion without it being suggested by someone else.
21. Choose the aspiration you like best which honors Christ the King. Learn it. Put a slip of a certain colored paper—(or use some other simple device) in your books, your room at home, etc., as a reminder to you to say this little prayer until you have fixed it as a habit.
22. Read thoughtfully the Proper of the Mass for the Feast of Christ the King. Be prepared for a class discussion of it.

23. Read all you can find about the ceremony of Enthronement or Consecration of the Family to Jesus Christ King. Copy the last two paragraphs from the article, "Consecrate Your Family," given in the *Messenger of the Sacred Heart* for October, 1931. Take this home and see if you can persuade your family to observe this beautiful devotion. To do so will greatly please your King.

*For pupils who complete the above work before all are through.*

1. To the pupil who finishes first: Write a letter to Woodward-Tiernan Publishing Co. of St. Louis, Missouri telling them we would like to have 25 pictures such as they used on their calendars last year. Ask them to quote prices if they can not furnish these gratis.
2. To the pupil who finishes second: Write a letter to the *Queen's Work*, St. Louis, Missouri asking for the pamphlet which explains the organization known as Knights and Handmaids of the Blessed Sacrament. Upon receiving the material study it and prepare to give an explanation to the members of the class.
3. Make a poster which will be connected in some way with your study of Christ the King of Kings. It may be The Suffering King, The King Glorified and Risen, The Eucharistic King or any other subject you may choose.
4. In a letter to your mother or a former teacher tell her what you have learned from your study of this unit, and how you intend to make it change your life.
5. Write a short poem to be called "My King."
6. Read in Father Matimore's *Heroes of God's Church* the story of an earthly king, Saint Louis, King of France. Do the exercise at the close of the chapter, page 141.
7. Plan a project that your whole class could take part in to honor Christ as King.
8. Make a plan of what you might do to honor Christ the King during a ten minute visit to the Blessed Sacrament.

#### REFERENCES

##### Books:

1. Mother Bolton, *The Spiritual Way*, Books One, Two, Three, Four.
2. Mother Mary Loyola, *Jesus of Nazareth*.
3. Reverend T. J. O'Brien, *Advanced Catechism*.
4. Prayer-books.
5. The Holy Bible.
6. Reverend P. H. Matimore, *Heroes of God's Church*.



7. Furlong, *The Old World and American History*.
8. *The Little Secret*.
9. *Lives of the Saints*.
10. *Young Catholic Messenger*, October 25, 1929 Christ the King; Poem—"O Jesus, King Most Wonderful."
11. *Young Catholic Messenger*, October 23, 1931 "Jesus Christ King." "Christ the King."
12. *Messenger of the Sacred Heart*, October 1931, "Consecrate your Family;" "Our Lord Jesus Christ," Hymn to Christ the King.

Pamphlets and periodical references for the teacher:

1. Most Reverend John P. Dowling, O.P. "Homage to Jesus Christ King."
2. Reverend Adolph D. Frenay, O.P. "The Theology of Christ the King."
3. *Queen's Work*, October 1931, "The Reign of Christ the King."
4. *Sponsa Regis*, October 15, 1929, "The Kingship of Christ Exercised in Families."
5. *Franciscan Herald*, October 1931, "The First Church of Christ the King."
6. *Emanuel*, October 1930, "Christ, the King."
7. *Catholic School Journal*, October 1930, "The Last Sunday of October, Christ the King."
8. *Acolyte*, October 31, 1931, "Feast of Christ the King."

ASSIMILATION TEST

TRUE OR FALSE

1. Jesus Christ is the highest Ideal we can choose. \_\_\_\_\_
2. Leo XIII established the feast of Christ the King. \_\_\_\_\_
3. An encyclical is an indulgenced prayer. \_\_\_\_\_
4. The feast of Christ the King occurs in November. \_\_\_\_\_
5. Holiness may be practiced in every walk of life. \_\_\_\_\_
6. Jesus is present only as man in the Blessed Sacrament of the Altar. \_\_\_\_\_
7. Jesus wants my service. \_\_\_\_\_
8. The feast of Christ the King was established in 1924. \_\_\_\_\_
9. Holiness is perfect conformity with the Will of God. \_\_\_\_\_
10. The feast of Christ the King always occurs on a certain day of the week. \_\_\_\_\_
11. A boy can serve the King of Kings only by becoming a priest. \_\_\_\_\_
12. Jesus Christ was always God. \_\_\_\_\_
13. Jesus Christ was always man. \_\_\_\_\_
14. The devotion known as the Enthronement must take place in the church. \_\_\_\_\_

15. There is a special Mass for the feast of Christ the King. \_\_\_\_\_
16. Jesus Christ is more than one Divine Person. \_\_\_\_\_
17. Jesus Christ as man had no human father. \_\_\_\_\_
18. Christ suffered and died to save only the souls of those who go to Mass each Sunday. \_\_\_\_\_
19. All missionaries are saints. \_\_\_\_\_
20. In Jesus Christ there are two natures. \_\_\_\_\_
21. We honor the Man-God in celebrating the feast of Christ the King. \_\_\_\_\_
22. To serve the King of Kings and please Him a girl must become a nun. \_\_\_\_\_
23. The Son of God was conceived and made man on Christmas day. \_\_\_\_\_
24. The devotion known as the Enthronement is intended for the parish congregation. \_\_\_\_\_
25. The King of Kings loves generous and free service from His subjects. \_\_\_\_\_
26. The Apostles' Creed prays for the extension of Christ's kingdom. \_\_\_\_\_
27. There are many passages of Scripture which speak of Christ as King. \_\_\_\_\_
28. If Jesus did not want the world or its people to exist, immediately what He did not want, would cease to exist. \_\_\_\_\_
29. St. Boniface helped spread Christ's kingdom in Africa. \_\_\_\_\_
30. Christ has promised a reward in heaven even to those who are disloyal to Him on earth. \_\_\_\_\_
31. Every subject of Christ's kingdom should be brave, kind and true. \_\_\_\_\_
32. All the passages in the Bible which refer to Christ as King are in the New Testament. \_\_\_\_\_
33. The Knights and Handmaids of the Blessed Sacrament is an organization to promote frequent and devout Communions. \_\_\_\_\_
34. St. Paschal Baylon is called the saint of the Blessed Sacrament. \_\_\_\_\_
35. The kingdom of Christ will cease at the end of the world. \_\_\_\_\_
36. Not everyone recognizes Christ as his King, because all have free will and can choose or refuse to recognize Christ as King. \_\_\_\_\_
37. To serve Christ the King will make one unhappy. \_\_\_\_\_
38. The Blessed Virgin Mary is truly the Mother of God. \_\_\_\_\_

39. Christ said: "My Kingdom is one of wordly wealth and glory." \_\_\_\_\_
40. Baptism imprints upon the soul the character of citizenship in Christ's kingdom. \_\_\_\_\_
41. Those who spread the kingdom of Christ in foreign lands are called missionaries. \_\_\_\_\_
42. Every boy and girl can help to spread Christ's kingdom by giving good example. \_\_\_\_\_
43. To save one soul is of more value than to gain the whole world. \_\_\_\_\_
44. Confirmation makes us soldiers of Jesus Christ by enrolling us in His army. \_\_\_\_\_
45. Jesus is present in heaven only as God. \_\_\_\_\_
46. There are only a few people who long for happiness. \_\_\_\_\_
47. St. Teresa, "The Little Flower," is the Queen of heaven. \_\_\_\_\_
48. To speak to the King of Kings is a very hard thing to do, because it so hard to get His attention. \_\_\_\_\_
49. Jesus has all power. \_\_\_\_\_
50. The Oriental liturgy honors Christ's Kingship. \_\_\_\_\_
51. Ezechiel speaks of the Messias as the king of peace. \_\_\_\_\_
52. The inscription on the cross was: "Jesus of Nazareth, King of the Jews." \_\_\_\_\_
53. Christ said to Saint Peter, "I will give to thee the keys of the kingdom of heaven." \_\_\_\_\_
54. The term "Kingdom of God" is used frequently in the gospels. \_\_\_\_\_
55. Feasts move and teach all the faithful, while documents are read only by a few. \_\_\_\_\_

### MATCHING TEST

In the parenthesis before column I, place the number which connects it with column II.

- | I                                | II  |
|----------------------------------|---|
| ( ) Saint Patrick                | 1. gave their lives for their heavenly King.          |
| ( ) Suffering rightly accepted   | 2. publicly glorify the Eucharistic King.             |
| ( ) Christ will appear as King   | 3. speaks of Christ as King in his inspired writings. |
| ( ) The feast of Christ the King | 4. peace of soul.                                     |

- |  |  |
|--|--|
| ( ) All power and authority                | 5. was a brave soldier of Christ's army in the Crusades. |
| ( ) Missionaries                           | 6. was the Apostle of Ireland.                           |
| ( ) Saint Joseph                           | 7. My kingdom is not of this world.                      |
| ( ) Saint Paul                             | 8. was established by our present Pontiff.               |
| ( ) Christ                                 | 9. makes our good actions more meritorious.              |
| ( ) Christ wants                           | 10. commemorate Christ's glorified Humanity.             |
| ( ) All Saints' Day and the Feast of Kings | 11. was not, as many thought, the human father of Jesus. |
| ( ) The glorious mysteries of the rosary   | 12. spread Christ's kingdom on earth.                    |
| ( ) Christ said                            | 13. has all power over heaven and earth.                 |
| ( ) Serving Christ brings                  | 14. come from God.                                       |
| ( ) Free will                              | 15. leads to glory.                                      |
| ( ) Christ will reward                     | 16. at the end of the world.                             |
| ( ) Catholic leadership                    | 17. bring the Kings into our hearts.                     |
| ( ) Our Eucharistic King                   | 18. are loyal subjects of the King of Kings.             |
| ( ) Saint Louis, King of France            | 19. for the honor and glory of God.                      |
| ( ) Martyrs                                | 20. those who have been faithful to Him.                 |
| ( ) Eucharistic Congresses                 | 21. expected a king of worldly splendor.                 |
| ( ) The Jews of ancient times              | 22. occur very close together.                           |
| ( ) Communion                              | 23. is the most meek and humble of kings.                |
| ( ) Saints                                 | 24. is greatly needed in the world today.                |
| ( ) We were created                        | 25. to rule over the hearts of all men.                  |

### BEST-ANSWER TEST

1. The chief aim of a good pastor is
  - a. to preach interesting sermons.
  - b. to establish the Kingdom of God on earth.
  - c. to care for the sick in his parish.

2. The prophecies
  - a. are rather old.
  - b. are of recent origin.
  - c. reach far back into time.
3. At the time of Christ
  - a. no Jews had lost sight of the supernatural nature of the Messianic Kingdom.
  - b. a few had lost sight of the supernatural nature of the Messianic Kingdom.
  - c. most men had lost sight of the supernatural nature of the Messianic Kingdom.
4. The three wise men came from the east
  - a. to adore the newborn King of the Jews.
  - b. to see the newborn King.
  - c. to pay a polite call on Herod.
5. The inscription on the cross of Christ
  - a. is found on every cross.
  - b. was pleasing to Pilate.
  - c. confirms the kingship of Christ.
6. The Jews wished
  - a. to build a fine palace for Christ.
  - b. to make Christ King.
  - c. To conquer Judea.
7. Rebellion against the Commandments of the Church
  - a. is a heresy.
  - b. is a mortal sin.
  - c. is rebellion against the Divine King.
8. When speaking to the common people
  - a. Christ seldom referred to Himself as King.
  - b. Christ was very haughty.
  - c. Christ used language that some of them could understand.
9. Christ does not drive His followers by force but
  - a. nevertheless He is a hard Master.
  - b. he does lay down laws which He forces them to obey.
  - c. he wishes them to follow Him joyfully of their own free will.
10. Catholics differ from many Protestant bodies today because
  - a. Catholics wanted Alfred E. Smith for President.
  - b. Catholics believe Sunday is the Lord's day.
  - c. Catholics defend and believe in the Divinity of Christ.
11. We are in the real Presence of the Eucharistic Christ
  - a. when we are in church.
  - b. when we are kneeling before the Blessed Sacrament.
  - c. when we are on the street car.

12. The Church is a Kingdom and
  - a. is a Divine institution.
  - b. is a national organization.
  - c. is a human society.
13. As pastor the priest
  - a. walks down the street.
  - b. pays bills.
  - c. exercises the kingship of Christ.
14. Christ the King comes to His subjects for the last time
  - a. in Holy Viaticum.
  - b. when they are sick.
  - c. when they are anointed.
15. The Kingdom of Christ on earth is spoken of
  - a. in all of the four gospels.
  - b. in none of the four gospels.
  - c. in all the books of the Bible.

**TOPICS FOR FLOOR TALKS OR WRITTEN RECITATIONS  
FOR THE UNIT ON CHRIST THE KING**

1. The Feast of Christ the King
2. The Proper of the Mass for the Feast of Christ the King
3. The Enthronement
4. Eucharistic Congresses
5. Foreign Missions
6. How Boys and Girls Can Honor Our Eucharistic King
7. An Explanation of the Pages, Knights and Handmaids of the Blessed Sacrament
8. Benediction of the Most Blessed Sacrament
9. The Church Is a Kingdom
10. An Explanation of the Incarnation, Person and Natures of Our Lord (i.e., Lesson 7, O'Brien)
11. Christ the King in Scripture
12. The Kingly Qualities of Jesus Christ That May Imitate
13. Encyclicals

**KEY—TRUE-FALSE TEST**

- |          |           |           |           |
|----------|-----------|-----------|-----------|
| 1. True  | 8 False   | 15. True  | 22. False |
| 2. False | 9. True   | 16. False | 23. False |
| 3. False | 10. True  | 17. True  | 24. False |
| 4. False | 11. False | 18. False | 25. True  |
| 5. True  | 12. True  | 19. False | 26. False |
| 6. False | 13. False | 20. True  | 27. True  |
| 7. True  | 14. False | 21. True  | 28. True  |

29. False	36. True	43. True	50. False
30. False	37. False	44. True	51. True
31. True	38. True	45. False	52. True
32. False	39. False	46. False	53. True
33. True	40. True	47. False	54. True
34. True	41. True	48. False	55. True
35. False	42. True	49. True	

## KEY—ASSIMILATION MATCHING TEST

- |   |                                  |
|---|----------------------------------|
| ( 6) Saint Patrick                          | ( 7) Christ said                 |
| (15) Suffering rightly accepted             | ( 4) Serving Christ brings       |
| (16) Christ will appear as King             | ( 9) Free will                   |
| ( 8) The feast of Christ the King           | (20) Christ will reward          |
| (14) All power and authority                | (24) Catholic leadership         |
| (12) Missionaries                           | (23) Our Eucharistic King        |
| (11) Saint Joseph                           | ( 5) Saint Louis, King of France |
| ( 3) Saint Paul                             | ( 1) Martyrs                     |
| (13) Christ                                 | ( 2) Eucharistic Congresses      |
| (25) Christ                                 | (21) The Jews of ancient times   |
| (22) All Saints' Day and the Feast of Kings | (17) Communion                   |
| (10) The glorious mysteries of the rosary   | (18) Saints                      |
|   | (19) We were created             |

## KEY—BEST-ANSWER TEST

1. to establish the Kingdom of God on earth.
2. reach far back into time.
3. most men had lost sight of the supernatural nature of the Messianic Kingdom.
4. to adore the newborn King of the Jews.
5. confirms the kingship of Christ.
6. to make Christ King.
7. is rebellion against the Divine King.
8. Christ seldom referred to Himself as King.
9. he wishes them to follow Him joyfully of their own free will.
10. Catholics defend and believe in the Divinity of Christ.
11. when we are kneeling before the Blessed Sacrament.
12. is a Divine institution.
13. exercises the kingship of Christ.
14. in Holy Viaticum.
15. in all of the four gospels.

## High School Religion

### A DEFINITE PLAN FOR THE TEACHING OF RELIGION IN HIGH SCHOOLS\*

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Many plans for the teaching of Religion in our Catholic high schools have been proposed in recent years. Before attempting to add another to the list, it will be well to specify those points on which all Catholic educators seem to agree. They may be summed up under four heads:

1. *Subjects to be Studied.* The high school course in Religion should embrace *Christian Doctrine* (including the chief truths of faith, grace and the means of grace, Christian morals, and apologetics), *Liturgy*, *Holy Scripture*, and *Church History*.

2. *Time to Be Assigned to the Teaching of Religion.* The supreme importance of the subject requires that at least as much time be devoted to Religion as to any other subject. One period of forty or forty-five minutes a day would be ideal. Less than two full periods a week would be wholly inadequate. To stress the position of honor that Religion holds in our educational system the first period of class should, whenever possible, be assigned to it.

3. *Correlation with Other Subjects.* On this point there has never been any real disagreement among Catholic educators. History and literature are the branches which lend themselves easiest to such correlation. The same might be said of the classics.

\* This paper was read by Father Laux at a session of the Secondary-School Department, Twenty-ninth Annual Meeting of the National Catholic Educational Association, Cincinnati, 1932.



4. *Text Books.* It is impossible to teach Religion successfully without proper text books for teachers and pupils to fall back upon, even though they need not by any means be slavishly adhered to. Every pupil should be provided with the following texts: A New Testament, a Missal, a Religion text, covering dogma, morals and elementary apologetics, and a Church history.

*Place of the Various Subjects in the Teaching Plan.* On this point there has been, and there still is, a considerable amount of disagreement. No one will, however, earnestly dispute the following statement: It is a mistake to assign Doctrine to one year, Liturgy to another, Holy Scripture to a third, and Church History to a fourth. All these subjects should be taught simultaneously, not consecutively. They are all so intimately bound up with one another that it is simply impossible to separate them. Scripture and tradition are the sources of faith, and liturgy is the public expression of our faith in the mysteries of our holy religion. Church history tells the pupil how the faith was handed down the ages and how the public worship of the Church developed from century to century. No matter what part of Christian Doctrine the pupil is studying, he cannot do so intelligently without constant reference to liturgy, Holy Scripture and Church history. For this reason I say that doctrine, Scripture, liturgy and Church history must be studied together. Of course that does not mean that they should be studied systematically in every Religion hour. By careful coordination and subordination it is possible to teach all four Religion subjects every year and every day. In the following teaching plan I have endeavored to show what is meant by proper coordination and subordination.

#### FIRST YEAR

*Time:* The first period of every school day, each of which is devoted alternately to regular class work and supervised study. The advantages of this arrangement are obvious. The teacher who supervises study periods should assist at the regular class periods.

*Texts:* A text book covering the chief truths of Faith as embodied in the Apostles' Creed, a Missal, a New Testament, and a Church History. In the school library several copies of the Bible and a generous supply of supplementary reading matter. Each pupil is provided with a Religion note book, which is inspected by the teacher from time to time.

A. *Doctrine.* The first year of high school is devoted to a deeper and fuller study of the chief truths of faith as embodied in the Apostles' Creed. It is the marvelous story of man and his relations to his Creator—the story of his creation and elevation, of his fall and punishment, of his restoration through Christ, of the workings of the Holy Ghost in his soul, of his final destiny. All the great mysteries of our holy faith are passed in review with continual reference to the liturgy of the Church: Advent, the Immaculate Conception, Christmas, Epiphany, Candlemas, Lent, Passiontide and Holy Week, Easter, the Ascension, Pentecost, Holy Trinity, Corpus Christi, the Sacred Heart. Doctrine and liturgy are so closely interwoven that the titles of the festivals and holy seasons could be used as the chapter headings of the Religion book.

B. *Liturgy.* The first week of the school year is devoted to a study of the parish church, outside and inside. The pupils prepare an illustrated booklet entitled *My Parish Church*. It will contain a short history of the parish, a few paragraphs on the saint (or the mystery) to whom it is dedicated, the style of architecture, the furnishings, etc. The pupils are taken to the high school chapel or to the nearest parish church, where the sacred vessels and vestments are displayed and explained. They paste illustrations of all these in their note books with brief explanations. A prize might be given for the best booklets. The week before Advent is taken up with study of the Ecclesiastical Year. In their note books the pupils draw a chart in circular form on which they mark the holy seasons, holy days of obligation and other important feasts, using different colors to denote the character of the season and liturgical colors of the vestments. This chart is completed gradually as the feasts and seasons

occur. A few minutes of class are always devoted to a discussion of an approaching holy season or festival.

*C. Holy Scripture.* The sources of faith are Scripture and tradition. When this point is reached in the doctrine class, a number of periods is given over to Bible study, the purpose of which is to make the pupils familiar with the sacred books, so that they may be able to verify texts and read them in their contexts. Such questions as the following are treated more or less thoroughly: What is the Bible? How is it divided? Inspiration, canon, languages of the Bible, translations, interpretation, reading of the Bible, a rapid survey of the books of the Old and New Testament.

When the work of Redemption is studied in the doctrine class, the pupils are required to read privately one of the Synoptic Gospels and to prepare an illustrated booklet on the *Life of Christ*, writing under each illustration the appropriate text from the Gospels. At the approach of the great feasts of Our Lord, of the Blessed Virgin, the Apostles, etc., the class reads the passages in the New Testament that refer to them. Recourse is constantly had to the New Testament—and also to the Old—to illustrate the points of doctrine. The simplest way, for example, to bring home to the pupils the attributes of God is to ask them to read the miracles and parables that illustrate these attributes so vividly.

*D. Church History.* Many of our high schools omit Church history from their teaching plan because they cannot find time or place for it. I believe the difficulty can be solved successfully. One way of solving it is the following: Take the systematic study of Church history out of the Religion course and place it in the history course. Where four or five periods a week are assigned to Religion, one of these can be easily set aside for Church history. The same teacher handles both the secular and the Church history.

In most high schools ancient and part of medieval history are prescribed for the first year. The study of ancient history affords an excellent opportunity for reviewing the Old Testament Bible history. When the first century of the Christian era is reached, the pupils study their secular

history till the death of Domitian. They then cover the same period in their Church history. This manner of combining the study of secular history with Church history is carried on throughout the year. One throws light on the other; the one is in fact unintelligible without the other. In the Religion class when there is question of some Council of the Church, some heresy, some liturgical development, or when a Father of the Church is quoted or the example of some saint is cited, the Church History is consulted for more definite information.

#### SECOND YEAR

*Time:* As in the First Year.

*Texts:* A text book dealing with the sacraments and the sacramentals of the Church. The Missal is used extensively. The other books as in the First Year.

A. *Doctrine.* The whole year is devoted to a thorough study of the Sacraments, the channels of Divine Grace; the major part of the year to the Holy Sacrifice of the Mass, Holy Communion and Eucharistic devotions. For obvious reasons ample time is given to the Sacrament of Matrimony. Indulgences are treated in connection with the Sacrament of Penance. The sacramentals follow naturally after the sacraments, but may also be treated together with each sacrament.

B. *Liturgy.* The liturgy of the sacraments is carefully studied in connection with each sacrament. The pupils prepare an illustrated booklet on the Mass, and another on the other sacraments and the sacramentals. The beautiful liturgical hymns: *Veni Sancte Spiritus, Veni Creator Spiritus, Lauda Sion, Verbum Supernum, Adoro Te, Sacris Solmnis*, are analyzed as they are met with in the study of the sacraments.

C. *Holy Scripture.* All the passages in the New Testament relating to the sacraments and the Holy Sacrifice are carefully entered in the Religion note books; the most important are committed to memory. The sixth chapter of St. John and the accounts of the Last Supper (including the one in First Corinthians) are studied in detail.

**D. Church History.** The study of Church history continues to run parallel with the study of secular history. The study of the sacraments, indulgences and sacramentals, as every teacher of Religion knows, requires constant reference to Church history.

### THIRD YEAR

**Time:** As in the First Year.

**Texts:** A text book dealing with Christian Morals, the *Doctrina Faciendorum*. The other books as in the First Year. A copy of the *Imitation of Christ* might be added. Many pupils acquire a real love for this golden book of the Christian philosophy of life.

**A. Doctrine.** The third year is perhaps best suited for a deeper study of Christian Morals. The pupils have arrived at the age when moral questions attract and often puzzle them. Their minds are ripe to wrestle with such problems as free will, conscience, the moral law, Christian character, our duties to God, to ourselves, to our fellowmen, spiritism, Christian Science, cremation, capital and labor, communism and socialism, Church and State, our duties as members of the Church and the State. This is the time when young men and women desire enlightenment and guidance on a thousand matters bearing on their relations to the world around them. Open forum must be held daily. The pupils are required to prepare a Character Book.

**B. Liturgy.** The study of the virtue of religion, of the direct and indirect acts of worship, demands constant correlation with the liturgy.

**C. Holy Scripture.** No part of Religion can be so readily and so fruitfully illustrated from Scripture as Christian Morals. It is needless to enter into details. Such passages from the Gospels as the Sermon on the Mount, the chapters in St. Matthew on mutual relations (cc. 10-12), the parables with a moral purpose, selections from the Epistles on such important moral questions as the purpose of life, the theological and moral virtues, sin and temptation, man's relations to temporal goods, etc., will suggest themselves to

every teacher. A special study should be made of the twelfth chapter of the Epistle to the Romans, which is an epitome of Christian ethics.

Towards the end of the year a few weeks are devoted to a systematic study of one of the Synoptic Gospels, preferably that of St. Luke because of its chronological order, the fullness of its record of Christ's early life, and its wealth of beautiful parables.

**D. Church History.** Study of Christian Morals calls for continual reference to Church history where it is shown in action. Every question treated in Morals can be profitably illustrated from Church history.

The systematic study of Church history continues to run parallel with the study of secular history.

#### FOURTH YEAR

*Time:* As in the First Year.

*Texts:* A text book dealing in a clear and simple manner with Christian and Catholic Apologetics. Some handy book of reference such as the *Question Box* may be placed in the hands of the pupils.

**A. Doctrine.** Apologetics under its threefold aspect: God, Christianity and the Church, is presented to the pupils of the Fourth Year. They are encouraged to read Catholic magazines which discuss questions of apologetics, to make excerpts from pertinent articles in the Catholic press, to criticize erroneous utterances found in the secular press, in modern books of history, fiction and poetry. In their note books they enter the finest passages found in ancient and modern authors on such questions as the existence of God, evolution, the immortality of the soul, the Divinity of Christ, the divine origin of the Church, the Gospels, the infallibility of the Church and the Pope, etc.

**B. Liturgy.** The Liturgy is excellent apologetics. Every argument touched upon in a course of apologetics, says a modern writer, is brought home to us in the liturgy. "Pius X by his reform of the Breviary and of Church music, has led the way in the presentation of liturgical apologetics.

Let us not fail to follow his leading. We need the apologetics of the drama in every form, and in the liturgy we possess this dramatic apology in its highest and most hallowed expression."<sup>1</sup>

No boy or girl should leave our high schools without an intelligent love of the liturgy. Every device at our disposal must be used to accomplish this end.

C. *Holy Scripture*. Much time is devoted to the study of Scripture from the apologetic angle. The pupils must be prepared to discuss intelligently the divine origin of the Scriptures, their credibility, especially the credibility of the historical books of the New Testament from which our knowledge of Christ and the founding of the Church is derived.

An Epistle of St. Paul is systematically studied; also one of the great Prophets, Isaias or Jeremias, the Psalms as far as they are used in Liturgy, and perhaps one of the Wisdom Books.

D. *Church History*. Apologetics, especially those sections which deal with the founding and the constitution of the Church and the infallibility of the Pope, tolerance and intolerance, etc., call for frequent reference to Church history. The history of the Church, according to Pope Leo XIII, is her best apologetics.

I have endeavored to show, in broad outline, how the subjects which make up the course in Religion can be correlated, so coordinated and subordinated that they can all be studied side by side during each high school year. Along these lines I am convinced, a definite plan for the teaching of Religion can be worked out for every high school in our land. For two-year courses much matter would naturally have to be suppressed. It would not be fair, however, either to the teachers or to the pupils, to try to shift and condense the course in Religion for the sake of those pupils who leave high school at the end of their second year.

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<sup>1</sup> Watkin, *Some Thoughts on Catholic Apologetics*, p. 133.



## College Religion

### CHRISTIAN ETHICS IN THE COLLEGE AND UNIVERSITY

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I believe Catholic teachers and educators in general are beginning to awaken to the fact today that Christian Ethics as a science and a study should be universally introduced into the curricula of our Catholic institutions of higher learning. Remember I merely say they are beginning to awaken to the need of such a regular schedule of ethical instruction.

Since the science, as we are considering it in this discussion, deals with Catholic morality and with Catholic teaching on life ethical matters such as the labor problem, marriage, divorce, celibacy and many other important issues, it is clear and obvious that a thorough knowledge of principle is necessary for the student who wishes to become a conscientious, law-abiding citizen and an enlightened, intelligent, practical Catholic.

I believe I am safe in making the assertion that in many of our modern educational institutions — especially secular State institutions, which are frankly atheistic, there is a marked tendency to emphasize material values and to minimize or, indeed, completely ignore the spiritual values.

Now, the values of a study of Christian Ethics are spiritual and intangible, yet they are values that are none



the less real. Without wishing to be unduly cynical I assert it to be a deplorable fact that many of our present day colleges and universities, including some Catholic institutions, are more concerned with the teaching of worldly things such as for instance mathematical and historical truths than they are with the teaching of moral and spiritual truths.

Authorities of such institutions seem to be ignorant or unconscious of the true purpose of educational instruction, which is to bestow a general knowledge of value and use to the student, that he may avoid error and in mental strength and moral righteousness meet and cope with life's many problems.

Education is a failure if it is not correctly balanced, and any worth-while course must recognize the importance of moral and spiritual values as well as worldly and material ones. Attention cannot be given entirely to the development of one phase of human enlightenment to the neglect of the other phase if we desire to achieve that proper poise and equilibrium. Education is the drawing out of the soul, and such being the case morality must be considered of prime importance. Without knowledge of correct ethical conduct a man cannot be said to be truly enlightened. Oh, he may be shrewd and keen in the ways of the world, I grant you, but he is ignorant of certain important spiritual principles and is wanting in moral appreciation. To be really enlightened he must, as a student, assimilate that proper apportionment of moral understanding,—and such understanding is well furnished by the study of Christian Ethics.

Just what do we mean by the science of Ethics? First, it might not be out of place to define briefly the term "science" as a co-ordination of facts and principles in a particular sphere of knowledge.

Now, as regards the term "ethics," it is defined in many and various ways, but all the definitions group around a central thought, which is the idea or concept of correct, moral, human conduct in choosing between right and wrong.

One authority calls ethics the "science of human duty, or moral science." Another authority calls it "the logical and basic principles of right action." Another defines it as the

"science of moral rectitude of human acts in accordance with the first principles of natural reasoning." Still another calls it the "science of putting order in man's free acts." This last description appears to me to be about as adequate a definition as one could derive.

I would dwell upon and stress that word "order." Man's acts are free because he has free will, but true freedom, which connotes goodness and happiness, demands a certain order and limitation in our various acts and conduct. In a measure, we come to a knowledge of this order through common sense and the dictates of ordinary reasoning, without the aid, as it were, of any comprehensive study of ethical conduct; and yet a thorough study and understanding of the subject of Christian Ethics is of inestimable value in aiding and directing us in correct moral procedure in our social and spiritual relations with God and our fellow man.

Christian Ethics has for its end the formulation and proving of correct laws of human conduct. It outlines and defines the right rules of putting order in our free acts. It endeavors to inculcate principles which *make* for order in our free acts and, therefore guides us away from disorder, bewilderment, doubt, confusion and unhappiness.

Now, when you reflect upon it, all sin, most trouble, and even hell itself are only varying phases of disorder. It must be evident, therefore, that the science of Christian Ethics, theoretically mastered and universally and systematically reduced to practice, would effect a stupendous revolution in the world. Assuming such a revolution of colossal proportions to be actually effected, the leaders responsible for it would go down in history as the emancipators of mankind and the supreme benefactors of the race.

In this connection let us witness the instance of our Lord and Saviour Jesus Christ. His teachings were purely and perfectly ethical. Even His bitterest enemies today readily acknowledge that the world was made better, more *orderly*, by His presence among men. Though inimical to Him, they must attribute to His maxims and example an abiding influence for good. He was the Supreme Teacher of Christian Ethics for Whom the world waited for thousands of years.

The infinite wisdom of His utterances, even from a purely human standpoint, without any regard at all to the spirit of faith and grace's environment in which they ought to be accepted, is as much a matter of concern to the learned of today as it was in His own lifetime to the doctors in the temple, to the scribes and the pharisees deeply read in the Law. The wisdom of His utterances, as they point to unerring rectitude, extorts praise from unbelievers and compels the attention of the universe.

Christ, because he was ethical in a supreme and divine degree, was the most consummate legislator the world has ever known. His life and work and words and example, taken together, are the perfect ethical instruction for humanity.

I mention here the example of Christ to remind the reader of the tremendous importance of a knowledge of Christian Ethics, for that science is grounded upon and patterned after His teaching. Besides appealing to right human reasoning, Christian Ethics is endorsed and certified by the actual words and example of Christ Himself.

I do not mean to say in this article that Christian Ethics is a complete, independent science, nor indeed that it is the only one that assists us in a rule of right conduct, for the greatest principles and motives for assisting us to lead a life conforming with God's law and right order are to be found in certain supernatural sciences such as Theology. Yet there are very few college or university students who have the opportunity of study and instruction in these supernatural sciences. It is right here in this emergency, however, that Christian Ethics meets the demand.

As noted before, Christian Ethics is not a perfect, complete or independent science, but with the aid of it we come to a fuller realization and appreciation of God and a greater recognition of our duty toward Him. Through study and knowledge of this science, through its principles practically applied, one is put in improved relations with oneself, with other human individuals, and with God. It must be clear, then, that it is a study that should be given the attention which its importance deserves.

Christian Ethics is by no means a new science, for indeed Christ Himself was its founder. . . . And yet it has perhaps received a stricter, more scientific interpretation and a wider development through discourse and treatise in the past three decades than in all the years preceding. Such specialization and development was only natural in view of its general recognition as being chiefly a science and in view of its necessity in formulating rules and principles by which we could best meet and cope with the increasing problems of our complex civilization.

In most ethical treatises certain truths must be taken for granted, not because they cannot be proved, but simply because they belong to other departments of philosophy. Such truths as these: the existence of God, His supreme ownership of all, including man; the immortality of the soul; free will; man's ability to compass certainty in the domain of knowledge are abundantly and adequately proved in natural theology, psychology and logic. Hence it is that an ethical treatise is fully justified in basing moral conclusions on such proven truths. Upon such truths are built ethical principles which guide us to right order in our conduct.

Some of man's tremendous difficulties today arise from his ignorance or unconsciousness of the fact that there are certain basic moral principles which must be followed and obeyed if he is to enjoy a sane, happy, orderly existence. These laws and rules of morality are as eternal and inexorable as are the laws of gravitation or the rules of mathematics.

Now, Christian Ethics scientifically outlines and formulates these laws and rules of correct human conduct, outlines and formulates them in a manner following Christ's own teaching and in a way that appeals beyond the shadow of a doubt to right human reasoning.

From these facts, from this certainty, therefore, it is obvious that a knowledge of the science is of utmost importance and of inestimable value to the Catholic student, affecting his life as it does and influencing his conduct and behavior toward himself, his fellow man and his God.

In my preliminary remarks I mentioned that Christian

Ethics as a science and study should be introduced generally into the curricula of our Catholic colleges and universities. Permit me to refer to that again (for it cannot be too strongly emphasized) in my conclusion of this article.

In our modern institutions of higher learning we would not think of omitting such important studies as Mathematics, Chemistry, Physics, History, Literature, Language, Economics or Sociology; and yet Christian Ethics is as important as any of these and indeed more so. Why is it so important? It is so important because it is indispensable to the true purpose of Christian higher education, which purpose is to enlighten us as to correct conduct in *morality* as in everything else.

The science of Christian Ethics, that is so logical and definite in its aim, that so surely aids the student and directs him in the *right* rule of moral conduct, is clearly of immense importance, and therefore should be included in his study. . . . For individually we cannot live good lives unless we and others fulfill those spiritual and social obligations imposed by moral knowledge and right reasoning.

A thorough knowledge of Christian Ethics, I emphatically assert, is of priceless value to any man. It is a guide and a direction for real living. It is a rule, a norm, a law, a principle, which if followed and rightly applied, will make happy, honest, earnest, self-respecting citizens of the State and of the kingdom of God.

## Teaching the Public School Child

### THE DIOCESAN SUPERINTENDENT AND THE RELIGIOUS INSTRUCTION OF PUBLIC SCHOOL PUPILS \*

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REVEREND LEON A. McNEILL  
Wichita, Kansas

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In late years a great deal of attention has been directed to the problem of providing religious education for public school children. This problem has become a matter of growing concern for Catholic school superintendents, who feel a responsibility not only for the children enrolled in parochial schools but also for the little ones who are in attendance at public schools. We realize that special provision must be made for the religious instruction and training of these children, and further realize that, as trained diocesan leaders in matters educational, we can properly be expected to develop an effective program for the religious education of public school children, or at least to lend active cooperation to those who are made responsible for this important work.

A growing acquaintance with the field has impressed upon all of us both the extent and the seriousness of the problem in question. It is generally agreed that our Catholic schools, with an enrollment of 2,466,000 in elementary and secondary departments, are caring for approximately one-half of the Catholic children of school age. As Bishop Edwin V. O'Hara has pointed out on numerous occasions, there are no less than 10,000 parishes or missions in the United States without parochial schools, and hence, at least these 10,000

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\* This paper was read by Father McNeill at the Spring meeting (April, 1932), of the Superintendents' Section of the National Catholic Education Association.

groups of children without even the opportunity to attend Catholic schools. Furthermore, there are additional thousands of children in parishes with parochial schools which for some reason or other they do not attend, in remote places far removed from the church, or in public or private institutions of various kinds.

This problem is not confined to any particular locality nor to any particular type of community. It is found in the big city, in the small town, and in the open country; in parishes with, as well as without parochial schools. The diocesan superintendent who believes that there are no Catholic public school children in the particular diocese to which he belongs is just as mistaken as the pastor who concludes that none of his children attend public schools simply because he has a parochial school with a large enrollment. Survey has time and again revealed that even in parishes with first class parochial schools in operation, Catholic children often attend the public schools in surprisingly large numbers. The thousands of Catholic public school children who have been fished out of Catholic homes within the very shadow of church and school in cities like New York, Brooklyn, Milwaukee, Chicago, Detroit, Omaha, and Los Angeles, and assembled in catechetical centers for instruction, leave no room for argument on this point. Those who are acquainted with the field can assure Perplexus, who reported the illuminating findings of a parish census in the *Ecclesiastical Review*, issue of March, 1930, that his experience could be repeated in many other parishes.

There is hardly need to emphasize the seriousness of this problem, nor to point out that the more than 2,000,000 Catholic children attending public schools should be objects of the special solicitude of the teaching Church. Often they are the offspring of mixed marriages and of lukewarm and careless parents. At best they pursue their daily studies in schools from which religion is excluded by law, and in which the atmosphere is not only non-religious but tending always in the direction of positive irreligion. Until provision is made for the effective religious education of our numerous Catholic public school children, we can expect the appalling



annual leakage from our ranks to continue.

It would be wrong to overlook the zealous efforts which have been made by individuals, pious societies, and diocesan organizations to meet the needs of the underprivileged children of whom we speak. Even a cursory review of the report on an extensive survey of this field issued a few months ago by the N. C. W. C. Department of Education, will convince us that heroic work is being done in all parts of the country to provide religious instruction and training for Catholic public school children. Witness the record of the Confraternity of Christian Doctrine in the Diocese of Los Angeles and San Diego for 1931, where there were 300 catechetical centers in operation, with 1400 volunteers caring for 29,000 children. Consider the work of the Missionary Confraternity of Christian Doctrine in the Diocese of Pittsburgh, where 791 teachers worked out of ten centers at strategic points in the diocese, established 176 catechetical centers and instructed 16,909 children during 1931. Consider, likewise, the remarkable results obtained by the Catholic Instruction League, a richly indulgenced Primary Union with headquarters in Chicago, which has organized numerous centers in Chicago, Milwaukee, Detroit, Cleveland, St. Louis, Omaha, and other places both large and small, in which organized bands of lay volunteers have, during the past twenty years, instructed many thousands of Catholic children. Nor do we lose sight of other organizations which are doing the same commendable work in their respective localities, nor of the splendid programs being carried out in individual parishes and missions all over the country. We can truthfully say, however, that the work in this vast field has only begun; that sad neglect is still depriving great numbers of these little ones of the Catholic education to which they have a right; and that scattered efforts, slipshod methods, and lamentably low standards are largely responsible for the discouraging results which are often obtained.

Let us now list what we consider some of the principal needs in this field. The first and most important is diocesan organization. The report of the N. C. W. C. Department of



Education reveals that, with but few exceptions, the responsibility for religious instruction of children not in attendance at Catholic schools rests upon the individual pastor. We submit that in each diocese there should be a comprehensive and well balanced program for the religious education of these children; a program organized by direction of the bishop of the diocese and administered by a trained diocesan director. The bishop is charged with responsibility for the religious education of all the men, women, and children in his diocese, and a religious education program for the Catholic public school children should be inaugurated at his command, be responsible to his directions, enjoy full support of his authority, and form an integral part of his general educational program for the diocese. The central diocesan office should lay out the general program for the diocese, effect local organization, promote activities, provide constant needed service, and exercise such supervision and control as will guarantee a high standard in all that is done. Local organization should be based on parish lines, with units under the immediate jurisdiction of the pastor.

Secondly, we would say that the big need in this field is the organized and directed cooperation of the laity; in short, Catholic action of the highest type. Working alone the priest can do much, but his time and energies are limited. The resources of the laity are well nigh inexhaustible, and the gratifying thing is that zealous and capable lay workers are everywhere to be found. Lay volunteers, if properly organized, trained, and supervised, can visit homes, invite Catholic children to instructions, teach classes, provide transportation for teachers and pupils, organize clubs, arrange entertainments and outings, contribute financial support, and in countless other ways cooperate with clergy and religious. This is not idle theory—it is based on a glorious record of lay activity in this field which has continued for years in different parts of the United States.

The third need in this field is trained teachers. In some phases of the work, especially in the religious vacation schools, religious are playing a major role. Even in week-

day and Sunday classes during the school year, the Sisters are doing more than we might be inclined to believe. The Sisters are consecrated religious and trained teachers, and there can be no comparison between them and the laity in the matter of teaching Religion. Due to shortage of religious, however, and to the heavy burdens which they already bear, the priest must rely upon the assistance of capable lay people for most of the teaching of public school children during the school year.

The past two decades have seen notable progress in the application of the principles of child psychology to the teaching of Religion, and much of this progress has worked its way into the classes of our Catholic schools. But classes in Religion for public school children have not kept abreast of this progress, and much of the teaching of these children has been done either by trained theologians who have made little effort to adapt either materials or methods to the little ones they taught; or by lay catechists, who with all due regard for their zeal and spirit of sacrifice, have thought that the teaching of Religion consists of dry formal memorization of long prayers and of strange catechetical formulas which are neither understood nor appreciated. The training course which is given to the Missionary Catechists at Victory Noll, Huntington, Indiana; that which Miss Josephine Brownson has developed for Catholic Instruction League teachers in Detroit; or the course given each year at Marymount College, Salina, Kansas, to girls who plan to teach in religious vacation schools, are examples of the type of teacher training we have in mind.

Finally we wish to emphasize the need of a well planned school program, with provisions for accounting, grading, and grouping of children; with standards for promotion and graduation; with regulations for conduct of classes; a school program which will provide a definite outline of study, with both teacher references and pupil texts; an educational setup which a local catechetical center can readily adopt and use. *The Manual of Religious Vacation Schools*, offering definite suggestions for diocesan and local administration of vacation schools, and containing an outline of study with list of

references and pupil texts, is an example of an organized program. We might refer also to the program and materials prepared by the Los Angeles Confraternity of Christian Doctrine, especially the *Handwork Manual*, lithographed pictures, and model project booklets; and too, the directions and materials issued for Catholic Instruction workers, e.g., *The Catechism for First Communion* by Rev. Francis Cassilly, S.J. and the texts prepared by Miss Josephine Brownson of Detroit. Monsignor Day's religious correspondence courses should also be mentioned among the materials which are giving genuine service in this field.

We shall now take the liberty of recommending to you a form of organization which can be promoted effectively on a diocesan scale. It is the Confraternity of Christian Doctrine, which is described in the *Manual of Religious Vacation Schools* as follows: "The Confraternity of Christian Doctrine is a society of zealous members of the laity who volunteer a definite period of time to hold classes in Christian Doctrine, and to interest children and adults to attend them. It may be organized on a diocesan scale in each parish and mission, or locally with the permission of the Ordinary and the pastor." We find provision for the Confraternity of Christian Doctrine in Canon 711 No. 2, which is translated by Dr. Charles Augustine, O.S.B. as follows: "It is the duty of diocesan ordinaries to see to it that the Confraternities of the Blessed Sacrament and of Christian Doctrine be established in every parish. Once legitimately erected, these confraternities are *ipso facto* aggregated to the Archconfraternities of the same name established by the Cardinal Vicar of the city of Rome." The Confraternity of Christian Doctrine has been enriched with many indulgences. Here we have a strictly canonical organization for the very work of Christian education which we are discussing.

Fortunately, we can study the record of the Confraternity in several dioceses of the country. Its accomplishments in the diocese of Los Angeles and San Diego, in Great Falls, Montana, and more recently in the Helena diocese, in the diocese of Pittsburgh, in Brooklyn, and no doubt in several other dioceses, have demonstrated the possibilities of parish

and missionary confraternities when operated as part of a general program, headed by a capable director.

*The Manual of Religious Vacation Schools*, 1932 Edition, contains a section on the Confraternity of Christian Doctrine prepared by Most Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls, Montana, and Miss Miriam Marks, executive secretary of the Confraternity of Christian Doctrine in Great Falls diocese. This section states that the Confraternity is not to be identified with any other parish society and that a small group of zealous members is preferable to a much larger merely nominal membership. The following offices are recommended: the director, who will be the pastor or a priest appointed by the bishop; a president, a vice-president, a treasurer, and a secretary appointed by the director. All who volunteer will be enrolled by the secretary as members, and will be classified according to the work for which they volunteer as follows: 1. Home visitors or fishers. 2. Teachers. 3. Helpers. 4. Associate members who contribute financially.

An idea of Confraternity activities can be gathered from Article II of the Constitution of the Confraternity of Christian Doctrine, adopted by the Diocese of Los Angeles and San Diego, which reads as follows: "The objects of this organization shall be:

Section I. To provide religious instruction for Catholic children attending the public schools and for boys and girls over school age.

Section II. To promote, in a general way, home missionary activity in the diocese.

In order to carry out these general purposes, the members shall:

1. Assist Pastors and Sisters in catechetical work.
2. Establish and maintain centers in districts where needed.
3. See that persons are enlisted for this work, both to teach the classes and to visit the homes.
4. Encourage the formation of clubs or societies in order to provide instructions and wholesome recreation for the older boys and girls.
5. Provide a means for the training of teachers.

In conclusion, let us quote from an article by Reverend Joseph H. Ostdiek which appeared in the March, 1932 issue of the JOURNAL OF RELIGIOUS INSTRUCTION: "There is no

question but that diocesan educational administrators can accomplish much in this field. The results of diocesan supervision will not be unlike the improvements effected in the parochial schools through the services of a school board and an active superintendent. It is the problem of Catholic educators to give expert advice in this matter and to evolve the machinery by which a diocesan program of religious instruction for public school children can effectively be carried out. Surely there is no presumption in recommending the establishment of the canonical society, the Confraternity of Christian Doctrine, as a reliable agency in organizing religious educational endeavors in a diocese.

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# The Home and Religious Training

## TRUE PROGRESS IN CIVILIZATION

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EDITOR'S NOTE: The following excerpts are taken from a pamphlet recently published in Brussels and have been translated by Reverend John J. Le Sage, C.M., for this JOURNAL. Monsieur De Vuyst's publications are all issued with permission to reproduce them in whole or in part.

Never before in this country has there been such interest in the contributions that the home may make to the religious, moral and social development of the child and youth. The teachings of the Church have always pointed first to the home and its responsibility. Our present Holy Father has called the attention of the whole Catholic world to the obligation of the parent as educator of his children. Research investigations in psychology, education and sociology all demonstrate that the home is a dynamic factor for the improvement of the present generation. It is the desire of the JOURNAL that this section of the magazine should develop in such a way that it may offer specific assistance to parents in the religious training of their children. During the coming month the National Catholic Parent-Educator Committee will present its third volume of study materials and study outlines for parents. Just at present the National Council of Catholic Women is completing an investigation to show those contributions that Catholic secondary schools and colleges for women may make to family life, particularly in the religious and moral development of offspring. For the above reasons, therefore, we believe our readers will be interested in the following excerpts from Monsieur De Vuyst.

One of the principal improvements in programmes and school methods which the International Congress for the Education of the Family has proposed is the one that would introduce, in courses of instruction, measures calculated to render young people more fitted for their future mission in the family.

This would be one of the greatest services that the school would be able to render to humanity, and moreover it would



merit in a greater degree the great pecuniary sacrifices which are made for it by the States and by private individuals.

Nothing is more logical. Theologians, sociologists, economists proclaim rightly that the family is the social cell and that, if all the cells are more healthy and vigorous, society itself would become better. Moreover all efforts ought to be made for this purpose. Should not the principal tendency of the school be to render young people more apt for their mission in the family of tomorrow?

Ninety percent of the students are destined for a family life. It is then absolutely logical that primary schools have a family trend in all their branches of instruction. Spelling, mathematics, singing, history, etc., should place in relief the advantages of family life; manual training ought to turn towards the garden, the arrangement and the decoration of the house. What is more simple and more normal, since the family is the fundamental institution of society and it is important to strengthen it.

In the upper primary school and in secondary teaching, the same plan ought to be followed. In all branches, one should choose material from questions pertaining to the family life. Moreover, explicit teaching on the care and the education of children ought to be given. If present courses are already too heavy, it would be advisable to dispense with some of the less important ones.

. . . . .

Appropriate texts for this special line of teaching are not wanting. In Belgium, in a certain number of schools, there is a very well developed course in this matter. It is especially in the agricultural courses that this kind of teaching is widespread. The League for the Education of the Family has established a diploma to be given to those who successfully pass an examination in this matter. A recent report of the League testifies that former students of these courses have the greatest success in the education of their children.

In the Agricultural Institute of Berlaer lex-Lierre and in some other establishments of Belgium and outside of Belgium, they have initiated students, in a practical manner,



in the education of young children. This system ought to be spread far and wide, for it is logical.

We cannot conceive of a professor of art, who does not have his students make different designs, or of a teacher of cooking, who does not have her students prepare different dishes. The practical part of the education of children is taught in the instruction on nourishment. We cannot imagine that a kindergarten teacher could be educated without numerous lessons in a class of young children. Consequently, it is necessary that the professor of a class of family education initiate his students in the formation of the character of little ones under the guidance of a person expert in this matter who will see that no error be committed.

. . . . .

Many educators are of the opinion that if these suggestions are suitably organized, the students will derive the greatest benefit from them. This system is very reasonable, although it is not very general. If we make sacrifices to organize other courses, with greater reason we ought to make them to introduce this one.

As to the manuals in these courses, they ought to include some notions on the manner of observing the character of children, some description of the cases which occur most frequently and the most efficacious methods to be followed in these cases.

The Universities should take the lead in this work. At present they limit themselves to professional courses. But the professional education of the lawyer, of the physician, and of the engineer constitutes, in reality, but a means of finding resources necessary for the bringing-up of a family. The true end to be attained, for the most part, is the amelioration of society by a better education of the children. Moreover, certain universities are beginning to instruct students completing courses in speculative philosophy, in a very special way in the notions of pedagogy applied to the family. It is desirable that chairs of child psychology, with its practical applications, be multiplied in order to inform

parents of the most efficacious methods to be employed in the formation of the character of children.

All these undertakings which aim to ameliorate further the well-being of mankind ought to give the people, by means of press and conferences, those notions which they lack of rendering family life more agreeable, by rendering its educative methods more efficacious. It is necessary, therefore, that they place themselves in the capacity of learners.

. . . . .

If all the marvelous means of diffusing knowledge which we have today, particularly the radio and the moving pictures, should be turned advantageously towards the education of the family, the progress of civilization would be singularly rapid.

Religious authorities are unanimous in counseling future parents to prepare for their mission of education and in engaging parents to fulfill in the best manner possible their duties in this matter. Their counsels would be more easily followed if the organizations of which we have been speaking would apply themselves to make known to their students, to parents and future parents the technique most appropriate to obtain the best results. Last year Pope Pius XI insisted on the necessity of acquainting parents and future parents with methods of education. The White House Conference of President Hoover also insisted on the same point. The true end of the League of Nations is to arrive at universal peace; in accomplishing this, it turns its principal endeavor to the formation of character in the families.

. . . . .

Just as it is necessary to establish and to follow certain plans in the administrative and the economic order, so it is indispensable to establish a general practical plan to elevate the level of civilization. Here are some measures to be taken to attain the desired end. They form a program of action elaborated by Mr. Proost and the Belgian League for the Education of the Family during the last thirty years and partly put in practice by the Congress that the League has organized.

If up to this time they have not obtained better results, it is because they have scattered their efforts over a thousand specialties more or less eccentric. It will be necessary to concentrate efforts for the common end, on the following points:

A.—In order to teach parents and future parents directly, it is agreed to distribute among them as much as possible, the best pamphlets, books and reviews which treat of the question. There are books of this kind in every country.

. . . . .

B.—The schools ought to prepare future parents for their mission especially by the following means:

. . . . .

1. To direct primary teaching towards the home so as to have predominate, in the minds of the pupils, thoughts of the family.

. . . . .

2. To give in the advanced classes of the secondary schools methodical instructions in family management with applications.

The League for family education will grant diplomas to the students who will satisfactorily pass the tests which terminate these courses. Already a number of boarding schools in Belgium have introduced these courses with great success and are obtaining remarkable results, especially those which have organized laboratory work under the proper conditions. . . . .

3. To institute in the Universities chairs for family instruction with laboratories of child psychology to study the best methods to be employed by parents. The University should point out the way. The Universities have chairs of pedagogy for teachers to render the personnel capable of fulfilling its mission in the school, but how different is the pedagogy of the family and how much more important, since parents are educators fifty times more numerous and the

influence which they exercise over the character of their children is ten times more influential than that of the school.

C.—All religious, social and educational laborers can lend their assistance to this work, especially in the following manner:

1. In organizing meetings of parents and teachers after school hours. . . . .

2. Professors of pedagogy should form with groups of parents small circles of study and research for the improvement of education and character building in the family. .

. . . . .

3. To arrange days for instruction on family pedagogy.

4. In each region, the directors of social work should gather together once or twice a year, all those directing social and educational works, both men and women, to exchange ideas on what each one has realized in his own work in reference to the education of the family. A fruitful emulation will thus be produced.

5. National organizations for the education of the family ought to have at least one correspondent in each town or village who will make himself an apostle of family education and will realize in his territory the aforesaid program.

6. To contribute to the development and the resources of the International Institute for the Education of the Family by sending it all the books and pamphlets appearing on this subject.

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If all these measures should be applied simultaneously in all countries, the moral crisis would soon be passed and humanity would soon be on the road to equilibrium and happiness.

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## CONCLUSION

## TRUE PROGRESS IN CIVILIZATION

All those who are eager for true progress in civilization will see then that the school, as well as the workers, give to the parents of tomorrow the notions necessary to develop in a better manner the noble dispositions of the youth. It is absolutely necessary to put in action a level of family education without which all the other forms of education will lose their efficacy.

For more than thirty years, different leagues of parents devoted themselves to propaganda of this kind. The members of the International Commission for the Education of the Family disseminate these ideas in their respective countries. Associations of teachers and professors rally more and more to direct social zeal in the direction of the family. It is better to prevent social misery, to assure moral equilibrium and the peace of the world in putting to work the powerful level of the education of the family than to try to intervene when it is too late. To bring up the family to fulfill its mission of education well is the principal means of diminishing public charges. We are well on the way. In place of scattering one's efforts over a thousand minor details, it will suffice to begin at the beginning and concentrate such efforts on the strengthening and the improvement of educational methods in the family by means of the school and all social influences. This is the only way of developing the higher social and moral faculties of man and thus to raise the level of civilization. The day on which three fourths of the citizens of the different countries shall become sufficiently masters of themselves to understand that it is better to have recourse to arbitration than to kill each other, the cause of universal peace will be won.

## Research Investigations

### THE ADVISABILITY OF USING FORMS OF THE OBJECTIVE EXAMINATION IN THE TEACHING OF RELIGION

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#### INTRODUCTION

During the 1931-32 scholastic year two friends of the JOURNAL OF RELIGIOUS INSTRUCTION raised questions in regard to the grade placement and advisability of using various forms of the objective examination with Religion classes. As no scientific data on the subject were available the editorial office of the JOURNAL planned an investigation that might direct the editorial policy of the magazine in publishing forms of new-type examinations. Since completion, true-false, multiple choice, and matching tests are the types most commonly used in the various school subjects, this study confined itself to the problem of determining the advisability of using these four forms at the various grade levels of the Catholic school system.

From its inception the JOURNAL has taken the position that the objective examination is merely one device and not an adequate test of religious training or a satisfactory agent for determining the religious knowledge acquired by a pupil or older student during a given period of study.

The following paragraphs are taken from a letter sent from the editorial office of the JOURNAL OF RELIGIOUS INSTRUCTION on May 12th, 1932:

Two friends of the JOURNAL OF RELIGIOUS INSTRUCTION have raised questions in regard to the advisability of using true-false tests with religion classes. We shall be very grateful if you will give us your opinion in regard to the questions raised on the enclosed page.

After examining the scientific literature in the field we can find no experimental data relative to the grade level at which objective tests may be safely applied. It is our desire, however, to be most careful in adapting various educational devices to the teaching of Religion. In consideration of the fact that no objective data are available we are presenting the enclosed questions to the superintendents of Catholic schools in the United States, to the members of our Advisory Committee and to several priests who are authorities in the field of educational science. We are inclined to think that the opinions of the combined groups will assist us in determining a policy in regard to the use of various forms of the objective examination in the JOURNAL OF RELIGIOUS INSTRUCTION, with particular attention to the true-false form. An addressed envelope is enclosed for the return of your reply.

The reader will observe from an examination of the above content that with the exception of one member of the Advisory Board, who is a Christian Brother, all those who were asked to express opinions on this subject are priests who are engaged in the work of education. From the one hundred letters soliciting cooperation in this investigation thirty-eight replies were received. Twelve members of the Advisory Board contributed information, eighteen superintendents of Catholic school systems, as well as eight other priests who are engaged in the work of Catholic education.

The following form accompanied each of the letters. The reader will observe that those who contributed information was asked to give name and address:

1. For each of the school levels noted below, kindly state whether you think, in the teaching of Religion, the forms of the objective examination listed may be used successfully or not. Underline Yes, No or Can't Say.

TESTS	PRIMARY GRADES	INTERMEDIATE GRADES	UPPER GRADES
True-False	Yes No Can't Say	Yes No Can't Say	Yes No Can't Say
Completion	Yes No Can't Say	Yes No Can't Say	Yes No Can't Say
Best-Answer	Yes No Can't Say	Yes No Can't Say	Yes No Can't Say
Matching	Yes No Can't Say	Yes No Can't Say	Yes No Can't Say

TESTS	HIGH SCHOOL	COLLEGE
True-False	Yes No Can't Say	Yes No Can't Say
Completion	Yes No Can't Say	Yes No Can't Say
Best-Answer	Yes No Can't Say	Yes No Can't Say
Matching	Yes No Can't Say	Yes No Can't Say

2. If you have any objective data on the use of the above forms in the teaching of Religion, please note here.

3. Use the following space for any additional remarks you may care to make.

Name.....

Address.....

In order to present the data obtained as clearly as possible the opinions are grouped under the headings—*Advisory Board, Superintendents and Other Educators*. The JOURNAL OF RELIGIOUS INSTRUCTION would like to take this opportunity to thank publicly those who contributed information to this subject. Those who cooperated with this work are persons who are very active in the field of Catholic education, and many of them are persons of national reputation. For the convenience of the reader the opinions expressed are presented in separate tables for the primary grades, intermediate grades, upper grades, high school and college. Finally, a summary table gives the combined opinions of the three groups on the use of the four forms of the objective examination selected for study at each of the grade levels of the Catholic school system.

#### THE USE OF OBJECTIVE TESTS IN THE PRIMARY GRADES

In Table I, as in Tables II, III, IV, and V, the reader will observe that there are persons who did not express any opinion at all. The absence of an answer is indicated by the column headed "no answer at all." Examination of Table I will show that only one member of the Advisory Board, two superintendents and one person from the third group stated definitely that they would use the true-false test in the pri-



TABLE I.  
OPINIONS OF THIRTY-EIGHT REPRESENTATIVE CATHOLIC EDUCATORS ON  
THE USE OF TESTS IN THE PRIMARY GRADES

	Advisory Board (12)				Superintendents (18)				Others (8)			
	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all
True-False	1	6	2	3	2	11	2	3	1	4	2	1
Completion	4	3	2	3	8	3	4	3	3	2	2	1
Best-Answer	2	5	2	3	4	7	4	3	1	3	3	1
Matching	3	4	2	3	5	5	5	3	2	3	2	1

TABLE II.  
OPINIONS OF THIRTY-EIGHT REPRESENTATIVE CATHOLIC EDUCATORS ON  
THE USE OF TESTS IN THE INTERMEDIATE GRADES

	Advisory Board (12)				Superintendents (18)				Others (8)			
	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all
True-False Completion	1	5	3	3	8	7	0	3	4	2	0	2
Best-Answer Matching	5	1	2	3	13	1	1	3	6	0	1	1
	5	2	2	3	12	1	2	3	7	0	0	1
	6	1	2	3	13	1	1	3	6	0	1	1

mary grades. For the completion form, four members of the Advisory Board considered it useful in the primary grades, eight superintendents, and three others. In other words fifteen of the thirty-eight who contributed information would use this type of test in the primary grades. Eight are definitely opposed to it, eight stated that they could not say whether it should be used or not, and seven did not answer at all. In regard to the best answer test in the primary grades, fifteen persons would not use it while nine did not feel that they could answer the question with yes or no. Inspection of the table will further show that there is a general disagreement in regard to the use of the matching test at the primary school level.

#### THE USE OF OBJECTIVE TESTS IN THE INTERMEDIATE GRADES

In Table II are assembled the opinions of these thirty-eight representative Catholic educators on the use of the objective examination in the intermediate grades. Examination of the data in this table will show that the superintendents, who work more closely with the elementary school than any of the other educators represented, less than one half would use the true-false test at this grade level. More than two-thirds would use the completion test. The same number would use the matching test, while an even two-thirds would also use the best answer form. It is interesting to observe the number of superintendents who gave no answer at all to this part of the questionnaire. Further inspection of the table will give the reader an analysis of the opinions of the Advisory Board and the eight other educators on the use of objective tests in Religion classes at the intermediate grade level.

#### THE USE OF OBJECTIVE TESTS IN THE UPPER GRADES

Table III presents to the reader the opinions expressed by the three groups on the use of objective tests in Religion in the seventh and eighth grades. Examination of the table

TABLE III.  
OPINIONS OF THIRTY-EIGHT REPRESENTATIVE CATHOLIC EDUCATORS ON  
THE USE OF TESTS IN THE UPPER GRADES

	Advisory Board (12)			Superintendents (18)			Others (8)		
	Yes	No	Can't Say	Yes	No	Can't Say	Yes	No	Can't Say
True-False	4	3	2	11	3	1	6	1	0
Completion	8	0	1	14	0	1	7	0	0
Best-Answer	8	0	1	14	0	1	7	0	0
Matching	7	1	1	13	1	1	7	0	0
				No answer at all			No answer at all		
				3			3		
				3			3		
				3			3		

TABLE IV.  
OPINIONS OF THIRTY-EIGHT REPRESENTATIVE CATHOLIC EDUCATORS ON  
THE USE OF TESTS IN THE HIGH SCHOOL

	Advisory Board (12)			Superintendents (18)			Others (8)		
	Yes	No	Can't Say	Yes	No	Can't Say	Yes	No	Can't Say
True-False	7	2	1	11	1	2	6	1	0
Completion	10	0	0	12	0	2	7	0	0
Best-Answer	10	0	0	13	0	1	7	0	0
Matching	8	0	1	12	1	1	7	0	0
				No answer at all			No answer at all		
				2			4		
				2			4		
				2			4		

will show that the Advisory Board of the JOURNAL, as a combined opinion, is rather hesitant to see the true-false test used even in the upper grades. This group, however, does not seem to manifest the same hesitancy in approving of the completion test, the best answer type, or the matching form. Superintendents of Catholic schools were more lenient in approving of the use of all four forms in the upper grades. The table shows those who did not answer the question or who were unwilling to take a definite position in the matter. The opinions expressed in the third column on the use of tests at the upper grade level speak quite clearly for themselves and need no particular comment.

#### THE USE OF OBJECTIVE TESTS IN THE HIGH SCHOOL

An analysis of Table IV will show that, on the whole, there is but slight objection to the use of any form of the objective examination at the high school level. It is interesting to note, however, the number of persons who contributed no answer at all to this section of the questionnaire.

#### THE USE OF OBJECTIVE TESTS IN THE COLLEGE

Table V presents opinions of the three groups providing information for this study on the use of objective tests in college Religion classes. The reader will observe but slight objection to any form of the examination and will be interested again in the number of persons who did not contribute data to this particular part of the study.

In Table VI the reader will find a summary of the content presented in Tables I to V inclusive. Examination of the data assembled shows the spread of opinion manifested by each group of persons contributing information.

#### ADDITIONAL OPINIONS EXPRESSED BY THOSE CONTRIBUTING INFORMATION

With the exception of one superintendent who sent in with his answered questionnaire the results obtained during

TABLE V.  
OPINIONS OF THIRTY-EIGHT REPRESENTATIVE CATHOLIC EDUCATORS ON  
THE USE OF TESTS IN THE COLLEGE

	Advisory Board (12)				Superintendents (18)				Others (8)			
	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all	Yes	No	Can't Say	No answer at all
True-False	7	2	0	3	8	2	2	6	6	1	0	1
Completion	9	1	0	2	8	1	3	6	7	0	0	1
Best-Answer	8	1	0	3	8	1	3	6	7	0	0	1
Matching	6	1	1	4	6	2	4	6	7	0	0	1

TABLE VI.  
A SUMMARY OF THE OPINIONS OF THIRTY-EIGHT REPRESENTATIVE  
CATHOLIC EDUCATORS ON THE USE OF OBJECTIVE TESTS

	True-False				Completion				Best-Answer				Matching			
	Yes	No	Can't say	No Answer at all	Yes	No	Can't say	No Answer at all	Yes	No	Can't say	No Answer at all	Yes	No	Can't say	No Answer at all
Primary Grades	4	21	6	7	15	8	8	7	7	15	9	7	10	12	9	7
Intermediate	13	14	3	8	25	2	4	7	24	3	4	7	25	2	4	7
Upper Grades	21	7	3	7	29	0	2	7	29	0	2	7	27	2	2	7
High School	24	4	3	7	29	0	2	7	30	0	1	7	27	1	2	8
College	21	5	2	10	24	2	3	9	23	2	3	10	19	3	5	11

the recent administration of an semi-objective examination in his school system, none of those who cooperated with the study had any objective data on the use of the objective test in the teaching of Religion.

The following excerpts are taken from the remarks appended to the questionnaires by those who filled them out. Without doubt the reader will find them helpful and of interest. After each quotation the occupation of the person making the comment is given as a further means of enlightening those who would like to evaluate the opinions expressed:

Most of our school people here do not favor objective tests.—*Superintendent.*

My judgment is that any of the four tests, if properly constructed and if accommodated to the pupils for whom they are intended, are useful on any of the levels listed—from primary to college. The true-false is perhaps open to most objection because of the possibility of guessing correct answers and also because of the rather questionable psychology of presenting wrong statements to eye and mind of the child. Hence I think it should have limited use with any group especially with younger children. The completion type, if poorly constructed, may lack objectivity, but well prepared completion items are practical testing instruments. We use best answer questions a good deal; they minimize guessing and also probability of errors due to penmanship, spelling, etc. Matching items are good; they may be very simple for little children and attractive, especially where pictures are used; and they may be made quite difficult for older pupils.—*Superintendent.*

We need a battery of tests that have been duly standardized and of the high quality of other objective tests.—*Superintendent.*

Experience proves that the little ones are very suggestible so it may be undesirable to suggest false answers. To pupils in upper grades, high school and college I think all the objective tests are desirable.—*Superintendent.*

My only comment is that it does not seem correct to place false statements before children whose critical faculty is undeveloped, particularly at those ages where there is almost complete dependence upon rote memory.—*Superintendent.*

Completion and best answer tests seem best for lower grades. It seems that the true-false tests should be delayed, at least until the upper grade levels, provided, however, that even then explanation be made of such before the time of use.

In our diocesan examinations we have made exclusive use of the objective tests in the four types in all grades from 3 to 8.

The results of these examinations cannot be compared with those of other years because more material was included in each test and the marking in the objective test was more uniform.—*Superintendent*.

True-false tests are undesirable in primary and intermediate grades particularly, since tests which suggest wrong answers confuse young pupils and perhaps even tend to implant wrong ideas in their minds.

"The principle of variety should be observed in constructing and using new-type examinations, i.e., at least several varieties should be used in the course of any term or semester program of testing."

The one important exception to this statement is that true-false tests should be used somewhat less frequently than each of the other main types because of the possibility of guessing. Nor, for the same reason, is the matching-test desirable when the list of terms is few in number unless the guessing element be counteracted by including a number of items in one list which do not match any of those given in the other.—*Superintendent*.

I think that all these tests have value in the intermediate and upper grades. They make the child think. I see no objection to the true-false type.—*Superintendent*.

I regret that I have no data from the schools of the diocese bearing upon the problem stated in your request of May 12, 1932. I incline to the opinion that our Sisters favor the use of all four forms noted, though not in the same degree.

\_\_\_\_\_ parish of which I am pastor, has no school, but some compensation is found in the plan whereby the children are sent to us, class by class, on Thursdays from the public school, in addition to the general assembly on Saturdays at the pastor's request. Classes on both days are in charge of the Sisters of Mercy from their nearby mother-house.

During the past two years we have been using various forms of the objective examination in Religion, and with gratifying results. In testing on the primary level, we use the completion form only as this does not confuse the child, but tends, rather, to clarify and fix information. As the child's knowledge becomes more positive the value of the true-false test grows, and its use increases as the level ascends.

This type of testing will grow in favor with those whose duty it is to instruct public school children, in my humble opinion at least. The children are familiar with the form and it lends itself easily to the work in Religion, especially in diagnosing the weakness of children deprived of Catholic school training.—*Superintendent*.

Some eight or nine years ago I made a very strenuous though futile effort to popularize this method of testing.—*Former Superintendent.*

I have no direct objective data to substantiate my opinions but the fact that I have not seen any ill effects from the use either of the true-false or any other of the objective examinations makes me believe that no one needs to fear to employ them in any grade. I have indicated doubt in the primary grades because of inexperience with them, not because I do not think these tests suitable for them.

In some ways I think that the true-false tests are peculiarly suitable for use in religion examinations, in view of the way in which the Church condemns specific doctrines. One does not need to call attention to the necessity of extreme care in the construction of such tests and the danger that one not well founded theologically may call false true and true false, as well as to the very common fault of giving away the answer by the form of the question.—*Professor of Education.*

I have asked the sisters and priests in my classes on Teaching Religion in Secondary Schools about this matter. There is rather general agreement that the true-false tends to confuse the child, to leave a wrong impression, etc. Some few—old fashioned folk—are not in favor of the objective type at all.—*Professor of Education.*

Such tests serve a useful purpose in making it easier to check on information possessed. There is a danger that they may cause the more genuine aims of religious instruction to be neglected.—*Professor of Education.*

I would hesitate to declare any opinion about the use of these forms in grades below the seventh as I have never worked below that level, but I would not hesitate in the use of all of them on the higher level; hence the way I have answered the questions above.—*Professor of Education.*

Every objective examination listed may be used in any subject from the primary grade to the post graduate department . . . Of course the true-false test can be used in a Religion class. It will tell *something* and the teacher must know what it tells. Everybody knows that the element of guess work always enters in a true-false test. The others have their strength and weakness like every possible kind of an examination or test, and the merits and defects of each ought to be evident to any teacher who gives the test.—*High School Principal.*



I have some definite views on testing in all subjects, even including Religion. And I am very much of the persuasion that our tests should be objective.

I am every doubtful of the true-false form of testing when given to younger children. I am very much afraid that there will be the possibility of impressing the false on the mind of the child, with the added difficulty of eradicating the wrong impression in substituting the correct answer. And so I compromise with the solution that we ought to have objective tests, but eliminate the true-false and best answer, especially for the primary grades.

I think that care should be taken in each case to use the tests as a pedagogical instrument. I think every test should be returned to the child and gone over minutely, using it as a method of teaching. This will do a great deal to correct any wrong impression the child may have.

If the tests are standard tests, they can also be used as means of evaluating the teaching. Only when such tests are used as diagnostic can they be of best value.

We have been using objective tests in this diocese for the past few years.—*High School Administrator.*

Many true-false tests in Religion have too many false statements, also too many verisimilitudes. This often leaves a false impression in the mind of the student. When proper precautions are taken, the objective tests are very useful and stimulating.—*High School Teacher.*

I have used these tests in college Religion classes. They have about the same values and drawbacks as they have in other subjects than Religion. I refer here to ordinary tests, monthly, semester, etc. I usually give this type. I feel we are not yet ready for standard achievement tests in Religion and will not be until the present transition period has passed in which we are experimenting with the content of Religion courses. I fear that the issuance of standard achievement tests will tend to crystallize content just when it is most important that such content remain relatively fluid.—*College Professor of Religion.*

Anything of true-false nature seemed only to confuse and disturb. For this reason I would be very reluctant to use true-false tests until reassured by the results of some controlled experiments.—*University Administrator.*

The true-false examination contributes to exact reactions which are always beneficial. These forms are also excellent instruments in surveying religious knowledge acquired.—*University Administrator.*

Reverend ———, professor of Dogmatic Theology here has used the above forms for seminarians; he finds them quite useful in determining how much exact knowledge they have of theology; they also arouse great interest in the matter. This work, though graduate, is similar to college courses.

Personally I see no reasonable objection to the use of these forms, as long as the tests are drawn up carefully and equal care is used after the tests to explain the errors, mistakes, etc. All objective examinations are open to certain criticisms, but I do not think these criticisms have any special force simply as applied to examinations in Religion.—*Professor of Theology.*

### SUMMARY

1. There are no objective data available on the use of objective tests in the teaching of Religion. (No objective data are available on the grade placement of objective tests in other subjects than Religion.)
2. There is considerable spread of opinion in regard to the advisability of using the several forms of the objective examination at the different grade levels in Catholic education.
3. There is a whole field of experimentation waiting attention from Catholic educators in the work of adapting objective examinations to the needs of religious instruction.
4. There is an immediate need to study the following problems:
  - (1) The grade level at which the child is sufficiently mature to use the true-false type of test.
  - (2) The preparation of essay questions that may be scored objectively for the various grade levels.
5. Until experimental data are available the JOURNAL OF RELIGIOUS INSTRUCTION plans to use the following as a guide in publishing objective test materials:

Primary Grades: Completion tests.

Intermediate Grades: Completion, best-answer and matching tests.

Upper Grades: True-false, completion, best-answer and matching tests.

High School: True-false, completion, best-answer and matching tests.

College: True-false, completion, best-answer and matching tests.

The following are offered as general suggestions to those who are interested in the construction of objective examinations:

1. At the very offset make yourself familiar with the limitations and advantages of the objective examination.
2. Know the criteria of a good examination.
3. Have a definite plan of operation to follow in constructing the examination in order that you may cover the field thoroughly, rate items for difficulty, guard against undesirable omissions and the over-emphasis of certain topics.

### HELP THE JOURNAL OF RELIGIOUS INSTRUCTION !

If this magazine is of assistance to you, tell your friends about it. The JOURNAL OF RELIGIOUS INSTRUCTION needs subscribers and financial assistance to continue its work. Your cooperation will contribute to the improvement of religious instruction in the United States.

## Theology for the Teacher

### SALVATION OUTSIDE OF THE CATHOLIC CHURCH

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SACERDOS

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Before proceeding to the discussion of this interesting question we must lay down as a clearly understood premise the truth that Christ our Saviour while providing, in the general economy of human redemption, that all men are to be saved *ordinarily* through membership in the Church which He established as the guardian and dispenser of his saving graces, was, nevertheless, in no way compelled to institute such a Church for such a purpose. He might conceivably have employed some other means to accomplish his purpose. Neither can we suppose that Christ intended to restrict Himself, always and in every particular case, to the *ordinary* economy of human salvation. He must be believed to be free to use extraordinary instances.

It is an article of Catholic Faith, proclaimed by various popes at different times, and finally solemnly decreed by the Fourth Lateran Council, that "There is one universal Church of the faithful outside of which no one at all can be saved." A question arises, however, as to the sense in which this decree is to be interpreted. Does it mean that external and visible membership in the Church established by Christ, our Savior, is necessary to salvation by what theologians call a "necessity of means?" Or does it imply that the necessity is in the form of an obligation arising from a command laid by Christ upon all men of joining his visible Church,—a necessity which would be called a "necessity of precept."

In order to be able to answer satisfactorily the question that forms the subject of this article we must understand clearly the distinction that obtains between these two "necessities." "Necessity of Precept," then, is founded solely upon a positive precept and the moral obligation arising therefrom. Any precept, the non-observance of which entails a moral guilt, rendering the attainment of man's last end impossible, is necessary for salvation by virtue of that precept, *necessitate praecepti*. Therefore, precepts of this class are obligatory only upon adults who enjoy the full use of reason; they do not bind those who are invincibly ignorant or those who are physically or morally unable to obey, for these latter are not bound by any moral law. Where there is no guilt, the non-observance of a precept necessary for salvation, *necessitate praecepti*, involves no injury to the soul.

The "necessity of means," *necessitas medii*, on the other hand, consists in this that the thing spoken of as necessary to salvation, apart from all moral obligations, is *per se* an indispensable means without which no man can be saved. To this class of means belong sanctifying grace, (as the sole cause of salvation for all men) and baptism of water as a necessary condition for salvation to children. For this reason, viz., because they lack a necessary means, children who, without any fault of their own die unbaptized, can not go to Heaven.

A thing may be necessary as a means of salvation either by its very nature (as sanctifying grace) or by virtue of a positive divine command (as Baptism). This difference forms the basis of another distinction, namely that between internal and external necessity of means, *necessitas medii interna et externa*. When the necessity of a means of salvation is internal, the end cannot be attained without it, no substitute is possible, and the necessity is absolute.

The external necessity of a means of salvation is based upon positive divine law, and need not be absolute. In some cases, when, either from invincible ignorance on the part of the subject or because of impossibility the prescribed means cannot be employed Providence has provided a sub-

stitute, e.g., perfect contrition as a means for the forgiveness of sins when the Sacrament of Penance is impossible. In every such case the ordinary or normal means is said to be relatively necessary. It is and remains the only ordinary means, but, in exceptional cases, when it is impossible to employ it, the end can be reached by using the substitute offered.

It is in this last sense that membership in the Church, as an external, visible organization, is said to be necessary for salvation, with a relative necessity of means (*necessitate medii relativa*); in other words, membership in the Church is the ordinary means of salvation appointed for the entire human race.

When actual membership in the Church is impossible, it can be supplied, in the case of adults, by a sincere desire. In the case of unbaptized children, who are incapable of such desire, Martyrdom, or Baptism of Blood as it is called, may supply the defect. The desire for membership in the Church will differ according to the disposition and education of each individual. In some (e.g., catechumens) this desire is explicitly directed towards the institution founded by Christ for the salvation of souls; in others, who either erroneously regard another religious body as the true Church of Christ (heretics) or who have not yet learned of the existence of the Catholic Church, the desire to be a member of the Church is present only in an implicit manner,—in the germ, as it were, and included in other acts. By sincerely desiring to be members of the true Church, or at least to do whatever Christ has ordained as a necessary means of salvation, such persons show that they have a good will and would enter the Church, if and as soon as, they learned of its existence. No adult human being who has not at least an implicit desire to join the true Church of Christ can possibly be saved. It will be understood, of course, that the desire to belong to the true Church of Christ is not alone sufficient for salvation. God demands that the desire be combined with an act of perfect charity, which, on its part, has for an indispensable presupposition faith in God as man's final destiny and as his re-

ward in Heaven, according to the words of St. Paul<sup>1</sup> "But without faith it is impossible to please God. For he that cometh to God must believe that He is, and is a rewarder to them that seek him."

Whenever, in a definite case, there is a *necessitas medii*, be it absolute or relative, there is also a corresponding *necessitas praecepti*. For God certainly wishes all men to be saved, and whenever he appoints certain means as necessary for salvation he evidently intends to make their use a matter of strict obligation. Hence, whatever is necessary for salvation, *necessitate medii*, is, by that very fact, necessary also *necessitate praecepti*, and therefore membership in the Church established by Jesus Christ is indispensable for salvation by necessity both of precept and of means.

To sum up: —It is indisputably an article of faith that "Outside the Church there is no salvation." But this does not mean: (1) That every member of the Catholic Church is sure to be saved; nor (2) that all who have never been received into the external communion of the Church are to be regarded as lost. Its true meaning, as explained by the Fathers and Councils of the Church, is that no one who, through his own fault, neglects to join the Catholic Church can save his soul. It should also be borne in mind that more is required for salvation than mere external communion with the Church. Perfect charity, based on faith, is the sole solvent for the guilt of sin in the absence of the Sacrament of Penance. Likewise, a word should be said in regard to invincible ignorance as an excuse for failure to realize the claims of the Church upon the adherence of men's minds. In these days of general education, taking into account the ability of the Church of Christ to accredit herself, does there seem any real place for invincible ignorance in the economy of human knowledge? And is there any plea outside of invincible ignorance that can excuse a man's failure to see and appreciate the claims of the Catholic Church to be the one and only true Church, instituted by Christ, the Savior of the world, to be the fold of his sheep and his lambs?

<sup>1</sup> Hebrews, XI: 6.

## New Books in Review

*What Is Marriage?* A Catechism according to the Encyclical "Casti Connubii" of Pope Pius XI. By Arthur Vermeersch, S.J. Translated by T. Lincoln Bouscaren, S.J.. New York: The America Press, 1932. Pp. 77.

A great theologian has reduced the memorable Encyclical of Pope Pius XI on Christian Marriage to the proportions of a moderate sized catechism. Such a presentation has its advantages in setting forth clearly and distinctly the doctrinal and practical points of this notable document but suffers the handicaps inseparably attached to the question and answer form it must take. The questions are numbered 1-188 without distinction of chapters, but following the natural division into which the Encyclical falls, with subdivisions clearly noted. Thus: The General Introduction deals with God's and Man's Parts in Marriage. Part I. The Blessings of Marriage. Part II. The Attack on Marriage. Part III. Remedies. In conclusion is added the closing prayer from the Encyclical itself. This pamphlet contains few typographical errors, and none that are misleading; the translation is quite fluent and readable save in some phrases; some of the questions are rather long and cumbersome. Outside of these minor criticisms there can be nothing but praise for the effort of Father Vermeersch and his confrere, the translator. In the work is found practically every question that might be asked about the contents of the Pope's utterance as well as the circumstances under which it was made. The answers are in every case exhaustive, not only giving the complete doctrine of the Encyclical, but explaining and expanding it, partly from its various sources in former pronouncements, partly from recent com-



ments and reviews of the document itself, and notably by the citation of medical authorities in the ample space allotted to the discussion of birth-control, abortion and connected matters. If the language at times is technical, it is justified by the author's statement in the preface: "our work is destined for priests and the educated laity." He did not aim at a popular catechism, but rather at furnishing the material for one. This he has surely done, and the work will be helpful to priests who are called on to instruct parties contemplating marriage, and particularly in giving the instructions which in several dioceses must precede every mixed marriage. As it gives in precise form both the doctrinal and practical aspects of the great sacrament, it will also be of considerable service to instructors in Religion in the schools.

*Kenrick Seminary  
Webster Groves, Missouri.*

(REVEREND) LEO P. FOLEY, C.M.

*Baltimore Catechism in Visual Lessons.* By Reverend L. P. Golden. Evanston, Illinois (800 Davis Street): Society for Visual Education.

In 1925 the late Father Golden of Los Angeles prepared this series of films. The pictures are presented in twelve rolls. Each lesson from the first to the end of the Catechism is illustrated with pictures selected largely from the world's masterpieces. The films have an accompanying syllabus for the use of teachers that give concise descriptions of the different pictures and their connections with the Catechism text. Although this series of film pictures was prepared in 1925 it is only within the last few months that the producers have given it any national publicity. All who are engaged in the religious instruction of children will be interested in this material.

The films are standard, 35 millimeter, non-inflamable, and hand colored. On each roll there are twenty-one pictures.

*De Paul University*

G. KLOSS

*The Memoirs of St. Peter.* The Gospel according to St. Mark, Translated into English Sense-Lines. By James A. Kleist, S.J. Milwaukee: The Bruce Publishing Company, 1932. Pp. xiv+205.

Appearing in the "Science and Culture Series" with a Preface by the General Editor, Father Joseph Husslein, S.J., is this new translation of St. Mark's Gospel, presented in English "sense-lines," that is "each single line crystallizing just a single thought and no more." It has the familiar appearance of poetry in *vers libre*. As the translator explains in his introductory essays, this helps to set forth the peculiar spirit and special literary genius of St. Mark in the handling of the *Koine* Greek, which was the spoken language of the Roman Empire in his times. For the same reason Father Kleist has endeavored (and succeeds in no small measure) to reduce the wording of the gospel narrative to terms borrowed from the commonplace, everyday vernacular of our own day. The actual text of the translated Gospel occupies only a little over a third of the volume, but is followed by notes on language and meaning, a topical outline, discussion of theological problems, a list of books and an index. The volume is further enlarged by the introductory studies already referred to above. These deal with the author of the Gospel and his work; the name selected for the present translation, furnished by St. Justine's Apology; features of this new translation; and notably a discussion of the "Marcan art." Most interesting is the explanation that putting this particular Gospel into "sense-lines" is not a novelty but rather a revival; he appeals to the historical fact of the common use of colometry when St. Mark set down the preaching of the Gallilean Fisherman. The work will make a special appeal to students of Biblical Greek, particularly of the *Koine* Greek. All lovers of the Gospel will find the translation stimulating, but details on the literary features of the second Gospel will not be of interest to the average reader of the Scriptures. The book may serve as an introduction and an aid to studies of the New Testament in the original. As a matter of fact this is only the introductory volume to a series of Marcan studies projected by Father

Kleist, one of which will be the Greek text of this Gospel in colometric form. The author is a classicist rather than an exegete and his researches, in the *Koine* Greek in particular, extended over some ten years with this volume as the fruit of much labor. The reader will be charmed by the homely simplicity of this interpreter of Peter.

Kenrick Seminary  
Webster Groves, Missouri

(REVEREND) LEO P. FOLEY, C.M.

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## Editorial Notes and Comments

### TO ALL READERS OF THE JOURNAL OF RELIGIOUS INSTRUCTION

The continued life of this magazine depends upon you. If the JOURNAL OF RELIGIOUS INSTRUCTION is to continue the work it has carried on for the past twenty-two months it needs financial assistance. Regular readers of the JOURNAL are those most capable of determining its worth and service to Catholic education. If they feel that it is making a desirable contribution to the field of religious instruction in the Catholic school system, if they want this magazine to continue to serve them, the JOURNAL must have their assistance: (1) In making the JOURNAL known to priests and religious teachers; (2) In procuring subscriptions for this magazine; (3) In contributing, if they are able, to an Endowment Fund for the JOURNAL. At present there are subscribers to this magazine in every state of the union and Canada. However, there are hundreds of Catholic schools and thousands of priests in the United States who are not yet familiar with this magazine.

The JOURNAL OF RELIGIOUS INSTRUCTION made its first appearance during the present period of financial stress. In normal times the income from advertising would carry a magazine of this type. Our readers are familiar, however, with the paucity of advertisements that appear in the JOURNAL. In ordinary times one might expect ten or fifteen pages

of advertising. This is not the case at the present time. We recommend for patronage to our readers those who are advertising in the JOURNAL and those who will do so in the future.

The above appeal is made to all interested readers of the JOURNAL OF RELIGIOUS INSTRUCTION, to bishops and priests, to the superiors of religious communities, to individual teachers and to interested members of the laity. You are familiar with the work this magazine is endeavoring to do. If you are interested in its continuance, give it the immediate assistance it needs in publicity, in new subscribers, in the renewal of your subscription, and in any financial aid that you may be able to render, no matter how small the amount. Subscription blanks for those interested in the Endowment Fund for the JOURNAL OF RELIGIOUS INSTRUCTION may be procured from the editorial office of the JOURNAL.

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### EXTENDING OUR INFLUENCE

It is with genuine satisfaction that we come in contact with and read of Catholic colleges and universities disseminating, through specially planned courses and lectures, a scholarly yet practical knowledge of the Catholic religion. It is impossible to estimate the value of such programs to the Catholic laity if they are scheduled for convenient hours, in appropriate locations, and by professors who are appreciative of the layman's needs and interests. It is our practice at all times to recommend individual study as a phase of the learning process. This factor is a necessary accompaniment of a university course. It is, therefore, with great wisdom that Catholic colleges and universities have planned such courses on religious matters of interest and importance

to the Catholic layman. Actual learning should follow their presentation. Congratulations are to be extended to those institutions that have appreciated the opportunity that is theirs and have permitted no department in the college or university to outdo the Department of Religion in professorial dignity, hours, influence and library facilities. Wherein is that Catholic institution of higher learning justified that does not plan systematically and consistently to contribute to the religious education of Catholics? How shall the educated Catholic procure the challenge he needs if it is not furnished by the Catholic university? To what degree will these schools succeed in undertaking this work? The answer is easily this—to the extent that they reach out and establish contacts with the various educated groups in their respective localities, plan programs adapted to the needs of the people, and provide professors who are not only men of learning and personality but capable, at the same time, of directing study and interesting their students in those questions of Christian Doctrine with which the layman should be familiar. That much discussed question of leakage will meet a barrier when schools of higher learning are not merely disseminating secular education but functioning as dynamic seats of religious influence in their respective communities.

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### APPLYING CHRISTIAN DOCTRINE

As teachers we are grateful to those Catholic educators who have called our attention to the need of making Religion more dynamic in the lives of pupils and students. Efficient instructors are laboring not only that students may become intelligent about their Religion but that they may understand how to practice it twenty-four hours of the day. There is one factor, however, that we believe has not re-



ceived sufficient attention in attacking this last stated goal. Do our graduates and adolescent students know how to apply the teachings of Religion in their interpretation of stories read, pictures seen, plays attended and newspapers read? Are these young people capable of being their own censors? Do they know how to challenge themselves with correct interpretations of what they read and see? We have not yet been successful in providing a Christian environment for our boys and girls to live in. The world about them is pagan, but do they recognize it as such? Are they convinced that it is not consistent with Catholic teaching? If it will ever be possible to glorify good instead of evil, to substitute Christ's teachings for irregularity of thought and action, the students who are attending our high schools and institutions of higher learning must know how to apply the teachings of Religion consistently and intelligently. We doubt if they can be taught this indirectly. What our young people need is practice along this line. If our schools do not provide this practice, it is doubtful if they will ever get it elsewhere.

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### TRANSFER OF KNOWLEDGE

If the character guidance programs of our schools are to be of value to the later life of the child, effort must be made on the part of the administration and teacher to make use of those various factors that contribute to a transfer of knowledge from one situation to another. The exact situations that the child encounters in school are seldom duplicated in after life. It is all the more necessary, therefore, that the character education program provides for what psychologists define as: (1) a generalization of knowledge; (2) the recognition of identical elements; (3) the establishment of ideals or attitudes.

## CATHOLIC EDUCATION WEEK

During the present month schools throughout the country will participate in various programs for Education Week. Catholic schools are giving particular attention to Catholic education. However, a special week devoted to a particular interest seldom achieves more than a temporary value. For a time the individual may be interested, but important attitudes are seldom acquired in the space of five days in attendance at enthusiastic and even scholarly lectures. Learning takes time and requires assimilation. It is only through a process of stimulation, study, and opportunity to react that the learner will come forth with intelligent attitudes that may become a part of his permanent equipment for life as a Catholic. We, therefore, appeal to instructors to give students not only this five day opportunity to study Catholic education, but additional study as well, in order that their knowledge may be adequate to direct them at all times in thinking and acting with the Church in matters of education.

## Religion In the Elementary School

### MOTIVATION IN THE TEACHING OF RELIGION \*

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REVEREND JEROME D. HANNAN

Pittsburgh  
Pennsylvania

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If "why" is an appropriate introductory word in a paper on motivation, it may be pertinent to ask for motives at the very outset. Why is the forum crowded when the demagogue lifts his voice? Why does the Lone Eagle captivate the hungering gaze of the wondering multitude? Why does impenetrable forest precipitous ravine ring with the challenge of the adventurous pioneer?

Answer comes by reminiscence as we hear the lisping commands of childish lips, "Do it again," "Show me how," "Let me do it." Those questions of childhood betray a curiosity which translated into terms of manhood mean adventure and research. The learned scholar and the curious child meet on common ground in the thirst gown, but its playground is the play-house of the child. And for every doctor's hood there is a million yards of baby ribbon, and every yard measures a childish catechism too profound for the doctor's skill and inventiveness. We have applauded the scholar's efforts in research, but arbitrarily and perhaps

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\* This paper was read by Father Hannan at a session of the Parish School Department, Twenty-ninth Annual Meeting of the National Catholic Educational Association, Cincinnati, 1932.

unjustly we have looked contemptuously on the equally informative but less scientific investigations of the child.

We have adjudged him incapable of knowing what questions to ask because we did not know what questions he would ask. We have considered him ill equipped to guide us in instructing him because we were convinced of our superior equipment for guiding him. Deliberately blind to the fresh channels his questions might open up for the refreshment of the parched lips of his elders, we have contrived to thrust upon him ready-made answers for questions he never asked. We even think the school a necessity because it enables us to do this the more expeditiously and systematically. So far from being a necessity perhaps the school is more efficient when it ceases to be the crowding, cramming, cluttering jumble of rules, dates, and figures it has been so often. And it ceases to be the bane of childhood when it tries to answer the questions prompted by the child's instinct, or at least deftly leads the child to ask the questions for which it has the answers prepared.

This should not astound Christian sensibilities. Is it feared that the child will not ask the questions necessary for his salvation? Is the Christian catechist afraid that he will never seek the truths of Faith? Does not even pagan science recognize religious needs in the soul? Does not Anselm, saint and archbishop, declare the human soul naturally Christian? And have the saving waters of baptism been devoid of spiritual fruit? For shame that a Christian heart should be so unmindful of the bounty of Almighty God as to discount the vitality imparted to the soul in the regeneration through water and the Holy Ghost. If a new life, why not a new instinct and a new curiosity! After all, even with the most elaborate attempts at cramming religious truth down reluctant throats, is it not Almighty God that grants the increase? It is unfair to Him to assume that He will not give the actual graces needed to stimulate in the child's soul religious problems, religious interests, religious needs. The catechist would have a sorry task were he to depend on his own efforts, deprived of the support of God. That his inadequately performed task yields any fruit at all is

due to the stimulation of interest by the actual grace of Almighty God.

The task of the catechist would seem to be to act as an instrument of grace in the process of stimulation and to respond adequately to the demands created by the child's interest. Is it remarkable that a mother's saying the rosary in the presence of her child should cause a veritable avalanche of interrogation? Visualize the scene: the peremptory demand for an explanation; childish fingers clutching at the beads; the significance of the crucifix; the development of the mysteries; the recitation of the Lord's Prayer, the Hail Mary, and the Apostles' Creed. Does the Roman collar leave a child uninterested, or a nun's veil, or the thurible, or the ostensorium, or the Christmas crib? Have children never asked the meaning of the profound silence at the Consecration? Could a child be undisturbed at the sight of a man touching his cap before a church, or at hearing the tinkling of the Benediction bell? Did no child ever wonder why he couldn't have meat on Friday or why his parents left him with his grandmother every Sunday? Of course, if he has meat every Friday, if his parents do not attend Holy Mass, if he never saw a priest, or heard the Benediction bell, or held the beads, he probably would not ask these questions. But just here is where the catechetical failure occurs. It is indispensable that the child be induced to hunger for the truth. To become deeply imbedded in his consciousness it must gratify some hunger he has felt. One does not eat because his mother is hungry. Indeed, food for which we have not appetite is often downright poisonous.

It is a recognized principle of philosophy and biology that living beings grow from within. This principle of growth is readily admitted for the lowest form of life, but some catechists seem to deny it, at least implicitly, for the highest. Dull explanations are droned into childish ears while the child sits listlessly, looking stupidly at the catechist, and answering when questioned. He dare not initiate, do, create. His soul is conceived to be a wall to be plastered with catechetics. Growth is to be from without. Information is to be smeared on at the discretion of the catechist. You

may build a wall by piling stone on stone, but a soul is not reared that way. If you graft a branch on a tree, or a bit of tissue on a wound, your mechanical operation avails nothing unless the sap runs and the secret vitality of living things adopts the foreign member as part of itself. Surely the soul also grows this way. Surgeons we may all be, grafting information on the inquiring soul, but the facts we place in the way of the mind avail it nothing until it adopts them and makes them part of itself. Even the foreign tissue that is engrafted on the skin really grows from within, for its life comes from there. And the religious information we place in the soul must grow from within, if it is not to die and slough off, leaving behind only an ugly scar where once it had attempted to grow.

It is a second task of the catechist to stimulate the soul to adopt the religious development which he places before it. He must motivate the child's task of learning what to know and what to do. He must compel the child by dexterous manipulation to see a real use for the principles of faith and morals he seeks to teach. The learner must be taught to see that they satisfy some need he feels, or provide some value he desires, or supply some control that appeals to him, or help him to attain to some definite goal. The goal proposed may be near or remote, as near as earning prayers of gratitude for a gracious act, as far as being a leader of God's flock. If the learner understands more or less clearly that there is a relation between the task with which he is occupied and the ultimate end, granted a keen desire to attain to that end, his work is motivated.

Now, children, as much as adults, desire a destiny. The wild west suit bedecks a lad who prizes it because it symbolizes a career that he deems admirable. It is a uniform of which he is proud. It is too precious to be laid aside even at night. It accompanies him through hours of laborious pursuit of imaginary bandits, and drapes his tired limbs as he lays himself down to prepare by sleep for another day of imaginary adventure. Yet no one ever preached the life of a cowboy to the lad. There was no catechism of cow-herding and bandit-chasing placed in his hands. There

was no manual of broncho-riding assigned him as a text by which he was to become proficient. No one has come to desire a destiny by more subtle insinuation.

The forces of evil know this art better than the teachers of truth. There are few schools of vice. Children are introduced to vice by more subtle means than forthright teaching. Sin really has the more difficult task in winning youth, for public opinion is dead set against it. But in spite of the fact that sin dare not seduce openly, as we may proclaim the doctrines of morality, it nevertheless succeeds in attaining its end. Perhaps the very opposition has sharpened the wits of the propagators of vice and taught them to be artful. Have our wits not been dulled by too much complacency?

Consider, too, that the will is definitely set against evil. Every object to which it consents must be presented to it at least under the guise of good. There is, indeed, an inclination to evil in the will, but that inclination is offset by the very nature of the will itself. Inclination to evil notwithstanding, the will can not consent to evil under the appearance of evil. Yet sin wins the will. We who have the nature of the will to support us, fail miserably. Too often we present virtue in a way that is abhorrent to the will. It is made to see virtue as an evil thing, and so to reject it. It is allowed to suppose that the opposition between virtue and the appetites is the opposition between virtue and itself. Frequently it is coerced into accepting virtue. Now it is not the nature of the will to respond to coercion. The will is not attuned to force but to good. A man convinced against his will is of the same opinion still. An argument settled by force must be fought all over again.

Is not the reformer odious because he antagonizes the will? He foolhardily places himself in the position of one who steals delights from the appetites, all because he permits it to appear that he is thieving what the will has been led to regard as good. His radical mistake is that he does not convert the intellect first. His first task logically and naturally is to demonstrate that evil is not good; that what the will seeks is evil; that what he proposes to substitute is good. This process is nothing more than a substitution of



motives. It lies at the foundation of all real conversion. Permanent pursuit of the virtuous ideal depends upon it. The reformer, fatuously unaware of the psychological obstinacy of the human will, would substitute his authoritative decree for reason. He thinks the world can be renewed unto justification by edict. He supposes that the will can be coerced.

Now a great deal, perhaps most, of our teaching of religion is carried out along the lines endorsed by the reformer. We do propose motives, but only incidentally, as though they might be life-buoys should authority fail. But in doing this, we make ourselves odious to the pupil, as the reformer is odious to the world; and religion is made odious, too. It is made to appear as tyrannical legislation, unsupported by factors that can motivate the will. And the will rejects it just as soon as it can do so safely. That the will does not do so more frequently is due to the motives we supplied sometimes almost unconsciously.

I confess that we are without an adequate methodology of motivation. We could not dispense with discipline and authority today or tomorrow, because we have not developed a psychological method to take its place. Painstaking research, inventive ingenuity, and a heavenly intuition must be marshalled to the task. Our teachers must be aided by artists who can invest virtue and religion with glowing robes that now hang about the form of vice. Meanwhile we must employ as often as we can motives to impel the will, discarding everywhere it is possible the method of coercion.

To lead teachers to concede that men can be virtuous without coercion we should recall to mind what hardships, struggles, trials, mortifications and anxieties men will tolerate when motivated by a consuming purpose. The football player undertakes a game full of exertion and danger, and thinks it recreation. He diets for months, and fatigues himself day after day in practice, because he knows the end to be attained, and wants it. He is not led by the command of any one to submit himself to these drastic regulations. He has not been reared from babyhood in these acts of mortification. He has simply been given a motive that fills him



with enthusiasm, and, thrilling with it, he embraces every task necessary to the fulfillment of the end. His will is conformable to the will of the coach, not because the coach is an authority on football, not because the coach is a good friend of his, not because the coach aims at the best interests of the school, not because the coach is a born leader of men, but because the player knows his goal and accepts the conditions he knows as necessary for its attainment.

Even the remembrance of religious truths depends on motivation in a surprising degree. The interest of the learner is found by common observation to be the chief determining factor in the degree of tenacity with which anything is remembered. The more motive, the more meaning, the more interest involved in an experience, the longer it is remembered. Combine motor activity with real interest, and the memory serves almost indefinitely. The skilled typist may not handle a typewriter for years, but his hand loses little of its cunning. That is why your Catholic adult remembers those elements of religious life in which he has had experience, while of the catechism he remembers nothing. That is why he remembers the priest's espousal of the striker's cause; or the answer he looked up for a Protestant in *The Question Box*; or the ceremony used by the priest in anointing a dying relative; or the occasion on which he carried the canopy in procession; or the May Crowning in which he bore the train of the queen; or the privilege of driving the bishop to a confirmation. And it seems to me that it is on bodily activity and mental interest that some graduate student should concentrate in working out his thesis for his degree. Let him provide us with a dependable method of motivation, supported by adequate and standardized tests, that we may accept it without misgivings as to the security of our children's faith.

Meanwhile, we have means of motivation at our disposal that will serve us to improve our method of imparting religious knowledge in our schools. Create the ardent desire of eternal life by stories of the yearning of the saints to be dissolved and be with Christ. Show that there are degrees of accidental happiness in Heaven and appeal to the com-

petitive instinct, stimulating a pious contest in the laying up of heavenly treasure. Emphasize the communion of saints with the aid of pictures and statues. Men labor incessantly for the approbation of others. Children will want to stand high in the communion of saints if its significance is sufficiently stressed for them. The instinct of collection makes men authorities on the articles they collect. Children can collect religious pictures and religious quotations from newspapers, magazines, or books. Pride of record saves many a pagan from dishonorable conduct. Catholic interest and sustained effort can be obtained in a similar way from the child. There is an instinct for mastery in every human heart. Devote it to the conquering of temptation and the surmounting of the technical difficulties of study.

It is a human instinct to share good things with others. Suggest that the child share his knowledge with others and as a means to the end encourage him in writing of his knowledge to real persons. To explain, he must know; and the motor activity of writing fixes knowledge in the memory.

Provoke questions from the child. A religion period devoted to answering impromptu questions responds to self-activity in the child and promises genuine growth. Propose problems for report adapted to the children's ability and age. Encourage discursive reading by requiring topic reports on subjects occasionally assigned by the teachers, occasionally selected by the child. Anecdotes never fail to arouse interest, guaranteeing also something of permanence to the remembrance of the truth involved. Dramatization could be used perhaps exclusively to teach religion. It employs all the bodily senses to present a living picture of the mysteries of faith. If the sight of a holy picture, or a statue, or a stained glass window makes for permanent retention in the memory of the mystery presented, how much more the making of a picture or a statue or an imitation window! How much greater than the stimulus of either is that of the living picture presented by the pageant or the dramatic sketch. Indeed, the monthly dramatization might be made the project about which all the religious motivation of the month might cluster: study to ascertain correct costume, the

meaning of liturgical symbolism, and the exact dialogue of the characters in the sketch; the manufacture of properties, v.gr., the altar, the crib, the vestments, the church, or the shrine; the writing of letters of invitation, explaining the nature of the drama; the prayers and holy communions and good works offered for its success, and the memorization as part of the dialogue of quotations and prayers the child should know.

In the light of what has gone before, it seems clear that it is time we shifted the emphasis in religion from the subject-matter to the child. Dogma and morality were given us for the benefit of the soul, not as formulas to be written and re-written on the mind to be preserved there as heirlooms. The amount of religious knowledge that the average Catholic possesses could be acquired in a few months by even the average intelligence. Why, then, all this worry and anxiety about covering programs! Our aim must be to make our children Catholic-minded. We do that by creating motives, the more permanent the better, for Catholic thought and Catholic deed. We should think of ourselves as appointed to catch the hymn of Heaven in our own hearts that playing it over and over again on the vogel-organ of our lives we may teach our children, canary-like, to sing it, and sing it, and sing it again, until they join the celestial aerie where no more is there peril of loss.

## MOTIVATION IN THE TEACHING OF RELIGION \*

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Detroit

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When I wrote Dr. Hannan asking whether he had any suggestions in regard to the form my discussion should take, he replied that he had none beyond that I be "with him or 'agin' him." Let me say I am most heartily "with him." In discussing this splendid paper, it seemed to me that an analysis of it into (1) the errors pointed out, (2) the principles which would prevent these errors from influencing us, and (3) the means of motivating in accordance with these principles, would serve to fix in your mind the points made by Dr. Hannan. Finally, I shall try to bring to you the great fact that the power of motivation is unity and that we must see the plan of life as a whole and live our lives in accordance with that unity if we are to influence effectively, through our teaching of religion, the lives of the children.

The first error set forth for our criticism by Dr. Hannan is that the child is incapable of knowing what questions to ask. As a principle, we know that the child has natively a thirst to know,—to know the truth, and to do,—to do the good. If, as a means of motivation then, we so control the child's environment that it shall stimulate him to seek truth and to do good, he will ask the questions we wish. A second principle operating to prevent this error is that growth is from within. Activity should be, consequently, a constant factor in our teaching. Under this heading of "activity,"

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\* This paper was read by Sister Mary at the Twenty-ninth Annual Meeting of the Parish School Department, in discussion of Father Hannan's presentation of the same topic.

we can classify most of the methods and devices used in motivating the child toward the desired end. As the object to be motivated, in our present consideration, is religion we may use many methods and devices, as Dr. Hannan has indicated. Let me bring a few of these before you again: there should be an effort to utilize as many of the mental and physical powers of the individual as possible; curiosity should be used as a means of arousing interest; questioning, which will suggest a field of inquiry or a channel of activity and alertness, should be utilized; the collecting instinct, the spirit of competition, the pride of record, stories, pictures, can all be made to serve as outlets to the child's impulsive activity. Let him dare to initiate, to do, to create. We who are living lives consecrated to God know from our own vital experience the amount of creative energy which can be utilized in the spiritual life and the joy which can be had in the process. Cannot this be made true in its proper degree in the spiritual lives of the children? After all, it is true, as you know, that the life in union with God calls for the fullest utilization of our powers and brings about, in the natural as well as the supernatural order, the most perfect development of these powers.

A third principle, which condemns the error that children are incapable of knowing what questions to ask, is that there are periods of interest in the life of the child. St. Thomas recognized this principle, and psychologists of today utilize it in suggesting educational programs. In the matter of religion, we should study these periods of interest, discover the types of activity best suited to them, and adapt our teaching to these. It is by this procedure that we shall be able to use native interest most effectively as a motivating power.

The second error which Dr. Hannan warns us against is that teachers seem to fear that the child will not seek the truths of faith. In direct contradiction to this, he says, is the principle set forth by the English Augustine that "the human soul is naturally Christian." Why can we not make use of this great principle by exposing the child as early as possible to the sunshine of Christianity? Through the chil-

dren under our care, we can reach, also, the little ones at home. Through the older children's love of Our Lord, we can draw the hearts of the mothers and of baby brothers and sisters to the furnace of Divine Love. Who can tell what good we may thus bring about for the Kingdom of Christ in its sanctuary, the Christian home!

The effort at discipline through coercion of the human will, is the third error which Dr. Hannan condemns. The error of such a policy is of three kinds—historically, it is born of the individualism of the protestant revolt; psychologically, it opposes man's greatest prerogative, his free will; theologically, it denies implicitly, at least, the doctrine of free will. The realization of these principles will effectively free one from the fallacy of coercion as a sound means of discipline. Realizing, first, that the great prerogative of man is his free will, we can move that will to action by presenting to the mind the concept of order, especially in its beauty and unity as manifested in the Eternal Law. The human mind is overwhelmed in its first glimpses of this ordered beauty; it is captivated by the appreciation of its place in the great unity of all creation with the Creator. A second principle develops this realization to an even greater degree—the essence of training is the procuring of union of wills. The human intellect sees the need of unity; the will thrills to the necessity of fitting into the eternal harmony. And since, as our third principle states children as much as adults desire a destiny, if we give to children the vision of the goal, if we teach them a plan of life which will enable them to realize something of God's own view of unity, the necessity of fulfilling the Divine Will in order to attain happiness will be manifest to them. It is in the light of this Divine order of things that the awfulness of sin as a mistake as well as a personal tragedy dawns upon the individual. The ardent desire of everlasting life, the Communion of Saints, the avoidance of Purgatory, the spirit of love, are all particular ways of viewing this unity of the Divine Mind.

Our Holy Father in his encyclical on Christian Education has stated that "the proper and immediate end of Christian

education is to cooperate with divine grace in forming the true Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle, 'My little children, of whom I am in labor again, until Christ be formed in you.' 'Christ who is your life,' and display it in all his actions. 'That the life also of Jesus may be made manifest in our mortal flesh!'

In his paper you will note this statement of Dr. Hannan's: "Recall to mind what hardships, struggles, trials, and anxieties men will tolerate when motivated by a consuming purpose." Can we put before our children a consuming purpose? Emphatically yes—the most consuming purpose which can be proposed to man. How? The secret, if I may use the expression, "The trick" of making any purpose consuming is the art of realization—having the individual *find*, *fix*, *face*, and *feel* the full force of the idea. The idea, our Holy Father has stated. It is the Eternal Word made flesh. It is the Christ Who is our life. How can we make the child *find* Christ? The fulness of revealed truth is ours. The child should learn it verbatim in the catechism. More, the catechism itself must be enlarged to set forth the doctrine of the Mystical Body together with the other dogmas of the Church. The catechism is the layman's theology. On its perfect knowledge as a foundation, the structure of the spiritual building must be raised. To *fix*, with concentrated attention, those truths of Christ, first in the understanding and then as vividly as possible in the imagination, by all the methods and devices which we have previously considered; to *face* those truths in their bearing on our immediate behavior and our ultimate salvation; and finally, to feel them, that is, to understand them with our hearts, loving and living them until they are part of our very being,—that is to realize Christ.

There is a saying of St. Paul which expresses perfectly, I think, this concept of realizing Christ. It is this: "All things are yours, you are Christ's, Christ is God's." It gives the meaning, the unity of the universe; it gives the plan,—all creatures are possessed by man, man belongs to Christ, and Christ lives but for the glory of His Father. The great



attraction, the motivation force is a person, Jesus Christ. His love for the child, the child's love for Him are the two great facts of life. Against the Gibraltar of these two loves, are dashed to destruction all contrary loves, whether they be for persons or for things.

The great motivating force to be used in the teaching of religion is unity—the unity of God's plan wherein "All things are yours, you are Christ's, Christ is God's." As teachers we should strive that this unity dominate our whole being—our physical being, our mental powers, our use of creatures, our social contacts, our attitudes, our ideals. For us, each detail of life, each creature we use from the fleeting moment to the act of our free will, will be but one. As artists guiding the apprentice, we can then, from the richness of our interior unity, teach the child the whole scheme, the place of things, the place of man, the supreme place of God; we can teach him the eternal order which governs all, the glory of our destiny, the tragedy of our failure in case we do not realize it. It is the vision of St. Paul—and if we could realize it but once, if we could get the children to realize it but once, our hearts could never beat coldly again. This change of heart happened to the Shepherds; it happened to the Magi; it happened to the saints; it happened to the great bulk of Christian population in the thirteenth century. It has happened, too, to the ignorant, to the learned, to the little children, to old persons—the marvel of it is, it can happen to us and to our children, if we but know, that is, if we but *realize* the *Word* made flesh.



# WHAT ARE THE MEANS OF GRACE FOR ME?

FOR THE UPPER GRADES

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## INTRODUCTION

### *To The Boys and Girls:*

You have learned, boys and girls, in your last unit of work, the things which you are to believe in order to be saved.<sup>1</sup> If I ask you what you must do to save your soul, you will answer in the words of your little Catechism, "I must worship God by faith, hope and charity, that is, I must *believe* in Him, *hope* in Him, and *love* Him with all my heart." If you want to show God that you have confidence in Him, that you trust Him, and that you are relying on Him for everything you need, then you will make use of the means He has given you, *prayer* and *sacraments*.

You have learned the answer to the following questions: What is Faith? What is God? Who is God? What do you mean by the Incarnation? How did God redeem us?

What mystery comes to our mind when we say "The Angelus?" What lessons of obedience do we see in the life of Jesus and His Blessed Mother? What means have we to recall the story of the life of Christ and His Blessed Mother?

With the answer to all these questions, there comes another one which is more important. Will faith alone save

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<sup>1</sup> Sister Mary Ambrose, O. P., "What My Faith Teaches," *Journal of Religious Instruction*, III (September, 1932) 13-22.

me? No. Faith alone will never save us. We must show God that we have the greatest confidence in Him by praying to Him and we must show Him that we love Him by obeying Him, that is, by keeping His commandments. Faith, then, alone will not save us; we must have hope and charity. We are reminded many times about a dead faith, a faith without good works. The good works which we perform are primarily prayer and making use of the sacraments. The early reformers as they were called, Martin Luther as the leader, declared that all that was necessary for salvation was faith. This was a very easy way to live, but it was also a very uncertain way for Christ Himself has said, "If thou wilt enter into life, keep the commandments."<sup>2</sup> In another part of Scripture, Christ promises to reward us for the good we do when he says that "he will render to every man according to his works."<sup>3</sup> Still again, St. James warns us, "Faith, if it have not works, is dead in itself."<sup>4</sup> And "Thou believest that there is one God, thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? For even as the body without the spirit is dead, so also faith without good works is dead." You know what St. James means by saying, "the body without the spirit is dead."<sup>5</sup> Yes. It means the body without a soul. Good works are to faith what the soul is to body. These give life and beauty and the value of all things in the sight of God. If you will listen to the parable of the ten talents, you will see how our Blessed Lord has explained to us the necessity of laboring for our salvation by means of good works, prayer and the sacraments.

#### PARABLE OF THE TEN TALENTS<sup>6</sup>

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<sup>2</sup> St. Matthew, XIX:17.

<sup>3</sup> St. Matthew, XVI:27.

<sup>4</sup> St. James, II:17.

<sup>5</sup> St. James, II:19, 20, 26.

<sup>6</sup> St. Matthew, XXV:14-30.

## HOW TO PRESERVE OUR FAITH

Faith is a most precious gift of God. It is the beginning of our salvation. It is the foundation of all justification. This precious faith of ours can be lost. Faith is lost by excess and by defect. When we accept as truths of faith what are really not truths at all, we sin against faith by excess. This sin becomes great if there is danger of our losing faith. Those who are baptized may sin against faith by defect either by omission or by acts which imply a denial of faith. We are bound to learn the truths of faith. If we neglect to do this or to perform those acts of faith (interior or exterior) which we are commanded we sin against faith by omission. What are the sins against faith which imply its denial? The sins against faith which imply its denial are heresy and apostasy.

A person may be guilty of the sin of heresy by an obstinate denial of a revealed truth. If one wilfully doubts a revealed truth or declares it is not certain, he is guilty of heresy. If one is unfortunate enough to err in matters of faith and is still willing to submit to the judgment of the Church, he cannot be accused of heresy. He is not considered a formal heretic.

Who are apostates? One who completely gives up the Christian faith to embrace a false religion may be called an apostate. He is guilty of apostasy likewise if he, giving up his Christian religion practices no religion at all. The chief causes of apostasy are: ignorance, pride of the intellect and corruption of the heart.

Does the unbeliever sin against faith? Yes. If through his own fault he be ignorant of the truths which he is bound to believe or when knowing the truths of faith, he refuses to believe them.

Does the Church forbid the reading of the Bible? No. The Church is the guardian of her children. She further guards them against all danger of error of interpretation when she approves of the translation of the Bible and the explanatory notes in the text to be read by her children. But the Church does forbid, under pain of mortal sin, the

reading of any book that has been placed on the Index, (A list of all the books which are condemned by the Church). The Church is equally severe on those who have in their possession without due authorization any book that has been placed on the Index.

Lastly, fidelity to grace, and in a very special manner, to the grace of prayer, a personal fight against pride, avarice and sensuality, an intense study of Christian faith, with a firm resolve never to read books written in support of heresy or that are in any way impious or suspicious, these are the best means of preserving the precious gift of faith.

#### WHAT IS HOPE?

Hope is a supernatural gift, by which we firmly trust that God will give us eternal life and the means to obtain it. Hope is a gift of God's goodness. Of ourselves, we have no right to this gift. God is faithful. He keeps His promises. Hope is not a part of our human nature, like the gift of sight, the gift of speech, the gift of free will, all of which have been ours since God gave us a human body and a human soul. God is infinitely good, He is infinitely powerful and, as has been said before, He is faithful to His promises. If our motives are good, if we hope for a life of happiness with God forever and desire the means to attain this happiness, we must do what God requires of us. The condition of our obtaining eternal life is that we keep the Laws of God; and the condition of our receiving the means necessary to obtain it, is that we go to God by two sure paths, *prayer* and the *holy sacraments*.

Prayer and the sacraments are the means God has given us to reach heaven. They are the means given to us to overcome temptation, to subdue our passions, to repent of our sins and to exercise the virtues. These will be given to us through prayer and the sacraments for they all help us attain eternal life. We may pray for the goods of this world in as far as God sees them useful and necessary for our soul. You will enjoy reading the story<sup>7</sup> of the appeal made to our

<sup>7</sup> St. Matthew, XX:21.

Blessed Lord by the mother of Saints James and John. This good mother, thinking only of an earthly kingdom, asked our Lord to place one of her sons on His right hand and the other on His left; but our Blessed Lord told her that she knew not what she was desiring for her children. He further warned her that they would both have part with Him in His Passion and then would come to them the grace they needed to obtain eternal life.

#### A WANT OF HOPE

In Baptism, we were clothed with Faith, Hope and Charity. God's grace came to us. This grace is increased every time we pray. Of ourselves we have nothing. Of ourselves we may expect nothing. All things come from God. We desire to be with God forever. Then, let us not be without hope. Let us not be without the confidence that has neither despair nor presumption. It is a grave wrong to God to despair of His goodness. He has warned us against this when He says: "Call upon me in the day of trouble and I will deliver thee."<sup>8</sup> "Ask and it shall be given you."<sup>9</sup> "No one hath hoped in the Lord and hath been confounded."<sup>10</sup> If we rely on God, He will answer our prayer. No one has ever gone to Him in confidence that has been rejected. Mary, the Mother of God, will intercede for us as she did for those at the Marriage Feast. She, too, loves to have us trust in her Divine Son and her intercession. Ask her to help you in the "Memorare." Read the "Story of David and Goliath"<sup>11</sup> and see how David relied on God for protection. Let us say often with him, "I am needy and poor, O God help me"<sup>12</sup> but in confidence complete the prayer of St. Paul,<sup>13</sup> "I can do all things in Him Who strengtheneth me."

No one need despair of God's mercy. From the crucifix we learn the love of God for us, and on the cross He ha

<sup>8</sup> Psalms, XLIX:15.

<sup>9</sup> St. Matthew, VII:7.

<sup>10</sup> Ecclesiasticus, II:11.

<sup>11</sup> I Kings, XVII.

<sup>12</sup> Psalms, LXIX:6.

<sup>13</sup> Philippians, IV:13.

given us His Mother to be our refuge. Do not expect to be saved without the help of God. This was the presumption and crime of the Pelagians. Do not expect to be saved by faith alone. This was the presumption of Luther. Do not live without hope and put off union with God until the end of life. This is the presumption of bad Christians. Do not follow those who are today bold in sinning, relying on the easy means of obtaining pardon for sin; but use the remedies for this want of hope, be humble and think often about the justice and judgment of Him Who died that all might live.

#### WHAT IS PRAYER?

Prayer is the simplest form of worship. It is suited to all times, to all persons and to all places. We cannot always be hearing Mass. We cannot always be receiving the sacraments, but we can always pray. We can pray at all times. The little child can address himself to God in his language, the youth, filled with ambition, and a love of success begs God to bless his labors, while the man of declining years communes with his Maker in the words of faith and hope that soon his entrance at the gate of heaven may be one of welcome. Prayer is a duty. It is the duty of every Christian. God has laid it down as a command. What a privilege prayer is! What earthly king would admit all to the throne room? Not one of them. But the King of kings is willing to receive the petitions of all people at all times under one condition,—that is that we pray in a becoming manner and with the proper dispositions. In the Holy Sacrifice of the Mass we may, in a most fitting manner, raise our hearts and minds to God, adore Him, beg forgiveness and plead for all blessings for soul and body. Prayer, then, is thinking of God, praising God, thanking God, hoping in God and in giving willing service to God.

#### WHAT CONSTITUTES A SACRAMENT?

In the definition of a sacrament we find that three things are necessary: a sensible sign, institution by Christ and the power to give grace. A sacrament means a sacred and secret thing. It has a religious character.

The sacraments were instituted to make us holy. They are special means of sanctification and salvation. If we put no obstacle in the way of the sacraments, they always produce grace.

In the Old Law, sacraments signified grace to come which was to be given through the Passion of Jesus Christ while the sacraments of the New Law signify grace actually present. In the Old Law the sacraments did not produce grace of themselves but by faith in Christ. They were signs or testimonials of this faith.

Christ instituted the sacraments for the good of the individual, for the good of society, for the good of the soul weighed down in sin, for the increase of grace in the soul free from sin, as a permanent gift for all times and as a means of designating those whose souls have been marked with an indelible character. The first five sacraments, baptism, confirmation, holy eucharist, penance and extreme unction are listed with the first of these,—sacraments primarily for the good of the individual, while society is perfected by means of the sacraments of holy orders and matrimony. Baptism and penance give life to the soul in sin while the other five increase the life of grace in the soul. God wishes to be with us for all time so He instituted the sacrament of the Eucharist. Those who are baptized, confirmed or who have been ordained receive an indelible character that is imprinted on the soul for the honor and glory of those who receive it or, God forbid, for the punishment and shame of those who are lost.

#### WHO MAY RECEIVE THE SACRAMENTS?

Not every person without distinction may receive all the sacraments. Children who have not attained the age of reason cannot receive the sacraments of penance, extreme unction, matrimony nor holy orders. One who receives extreme unction must be sick. Women cannot receive holy orders. Those in sacred orders and professed religious cannot receive the sacrament of matrimony, and all who are to partake of the other sacraments must first receive bap-

tism. The adult who receives the sacraments must do so of his own will. No one can be sanctified without the consent of his will. In the case of infants, the intention is supplied by the Church.

#### ERRORS CONCERNING THE SACRAMENTS

Among the so-called reformers of the sixteenth century we find heretics who attacked the sacraments. These people in their error separated sanctifying grace from justification. They held that the sacraments did not produce grace. Instead they proclaimed that they were only signs that excited faith. They went so far as to assert that there were too many sacraments and that the number of these should be diminished. In fact, the only sacraments that these heretics were interested in were those that had to do with the remission of sin. That any of the sacraments imprinted a character on the soul was denied by all the leaders in error and it was their boast that every person, cleric or layman, man or woman could confer the sacraments. These leaders had a contempt for any ceremony. They held as ridiculous such ceremonies as the sign of the cross, genuflection, the use of holy water, lights and sacred ornaments. The Council of Trent condemned all these errors. (The JOURNAL has already published study plans for some of the sacraments, and this study is but general on prayer and the sacraments as a means of grace. The JOURNAL will continue to publish separate studies on the different sacraments as well as on prayer in detail.)

#### THINGS TO DO

Follow the suggestive reading pointed out in this study.  
Practice conversation with God. Make use of the Rosary.

It was the armor of many of the saints.

Study the Missal. It will help you in your worship of God.  
Pray every day.

Use the sacraments as means of grace.

Make a choice of a place of prayer.

Be cautious about the reading you do.



## STUDY OUTLINES

## I. Worship God:

1. Faith
2. Hope
3. Charity

## II. The Means of Grace:

1. Prayer
2. Sacraments

## III. Prayer:

1. The Mass
2. The Lord's Prayer
3. The Hail Mary
4. Aspirations
5. Meditation

## IV. Salvation:

1. Faith alone
2. Confidence
3. Martin Luther
4. Faith that is dead
5. Ten talents

## V. Faith Is Preserved:

1. Gift of God
2. Prayer
3. Sacraments

## VI. Sins Against Faith:

1. Excess
2. Defect: a. Omission;  
b. Denial
3. Heretics
4. Apostates
5. Pride
6. Avarice
7. Bad reading

## VII. The Reading of the Bible:

1. Interpretation
2. Translation
3. Notes

## VIII. The Index:

1. The Position of the Church
2. Reading of these books
3. Possession of these books

## IX. Hope:

1. Gift of God
2. Hope a part of us
3. Motives
4. Laws of God
5. Prayer
6. Sacraments

## X. What is Prayer:

1. Privilege
2. Duty
3. Dispositions

**IX. Sacraments:**

1. Definition
2. Classification:
  - a. Good of the Individual
  - b. Good of Society
  - c. For the good of the soul in sin
  - d. A permanent gift
  - e. Indelible character
  - f. Forgiveness of sin
  - g. For all without distinction

**XII. Errors:**

1. Sanctifying grace
2. Signs that excited faith
3. Number of Sacraments
4. Ceremony

**XIII. Summary of this study—Means of Grace****TEST****Total Score—100****I. Complete the following:****Score—10**

The Catechism teaches that we must worship God by \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_, that is we must \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ Him with all our hearts. If we wish to show God that we have confidence in Him, we will make use of the means of grace which are \_\_\_\_\_ and the \_\_\_\_\_. Faith without \_\_\_\_\_ is dead. Luther claimed that \_\_\_\_\_ and faith alone were necessary for \_\_\_\_\_.

**II. Give four proofs from Holy Scripture that will confirm the statement, "Faith alone will never save us."****Score—40**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

III. If the answer is "Yes" put (x) in the space under "Yes." If the answer is "No" put (x) in the space under "No."

SCORE—50

Yes      No

- |   |       |       |
|---|-------|-------|
| 1. The body without the spirit is dead.   | _____ | _____ |
| 2. An apostate is one who gives up his Christian religion and practices no religion at all. | _____ | _____ |
| 3. Faith alone will save me.  | _____ | _____ |
| 4. The unbeliever does not sin against faith.   | _____ | _____ |
| 5. The Church forbids me to read the Bible.   | _____ | _____ |
| 6. We have a right to the gifts of faith and hope.  | _____ | _____ |
| 7. The means to obtain grace are prayer and faith.  | _____ | _____ |
| 8. Grace is increased by prayer.  | _____ | _____ |
| 9. St. Paul said: "Ask and it shall be given to you."                                       | _____ | _____ |
| 10. Prayer is thinking about God.   | _____ | _____ |

# High School Religion

## CATHOLIC EDUCATION AND CATHOLIC ACTION A UNIT FOR HIGH SCHOOL STUDY

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ELLAMAY HORAN  
De Paul University  
Chicago

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### PRETEST

*To determine present knowledge of students and their  
attitude toward Catholic Education*

1. What is the character of Catholic Education?
2. Why does the Catholic church require parents to provide a religious education for their children?
3. What are the conditions of modern living that make religious education a necessity?
4. What makes our Catholic schools thoroughly American?
5. What should be the attitude of Catholics toward non-Catholic schools?
6. Name ten ways that Catholics may further Catholic education in the United States.

TOPICS THAT CONTRIBUTE TO AN UNDERSTANDING OF  
THIS UNIT

*For use in teacher's explanation of the unit and in preparation of study questions*

1. Specific Reasons for the Existence of Catholic Schools
2. Encyclical Letter of Pius XI on the Christian Education of Youth
3. The Non-Catholic Attitude Towards Religious and Moral Education
4. The Duties of Parents in Regard to the Education of Their Children
5. Catholic Education in the United States
6. Catholic Schools Are Thoroughly American
7. Attacks on Catholic Education
8. The Rights of Parents to Educate Their Children
9. Attitude of Catholics Towards Secular and Non-Catholic Private Schools
10. Religious Teachers
11. Lay Teachers in Catholic Schools
12. The Future of Catholic Education
13. How to Advance Catholic Education

STUDY QUESTIONS AND PROJECTS <sup>1</sup>

*To guide students in procuring an adequate understanding of the unit*

1. Write a letter explaining "The Encyclical on the Christian Education of Youth" to a non-Catholic friend.

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<sup>1</sup> These questions are merely suggestive and should be modified to fit the class situation.

2. Why do you think non-Catholics have come to realize the importance of religious education?
3. What do you understand by a Catholic education?
4. Explain the duties of parents in regard to the religious education of children.
5. What do you understand by "an approximate occasion of sin?"
6. What sources would one quote in explaining the obligation of parents to provide a religious education for their children?
7. Under what conditions are parents justified in sending their children to non-Catholic schools?
8. What special obligations must parents meet who send their children to non-Catholic schools?
9. Write a report on the "Catholic Hour" sponsored by the National Council of Catholic Men.
10. Prepare yourself to explain the rights of parents to educate their children.
11. How, in your particular locality, may Catholics further the works of Catholic education?
12. Explain the obligation of college students and adults to attend Catholic schools of higher learning.
13. Describe some of the advantages of Catholic study for adults.
14. Each member of the class is to plan a talk on Catholic Education that might be given to another room in the school, explaining particularly why Catholic boys and girls should attend Catholic schools.
15. Each individual is to prepare a plan for each month, showing how, in particular months, pupils and students attending Catholic schools may manifest to the world the fruits of a Catholic education.
16. Try to find out how many Catholics within four blocks of your home are attending public or non-Catholic private schools. If possible, discover the reasons why these boys and girls are not attending Catholic schools.

17. Make a study of proposed bills which, if they had been passed, might have been injurious to Catholic education.
18. Find out the cost of educating each child in the public elementary school and the high school of your city or locality. Then figure out how much money is saved the public by the Catholic schools of the city or neighborhood.
19. Determine to get a friend of yours who is attending a public or non-Catholic school to attend a Catholic school. Before you try to do so, have your plan approved by your instructor.
20. Make a study of the needs of Catholic education in your city or locality and map out a plan that might be used to meet these needs.
21. Let the class make a survey of what Catholic colleges and universities in the country are offering in regard to a variety of courses. This can be done through a study of school bulletins, or if necessary, through letters to the schools.
22. Who are the richest Catholics in your particular city or locality? What have they done for Catholic education? What are the Catholic millionaires of the country doing for Catholic education? What are twenty particular needs of Catholic education in this country that Catholic millionaires might help?
23. Prepare five arguments that you might use in explaining to others the necessity of a Catholic education.

#### READINGS

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## ASSIMILATION TEST

### COMPLETION STATEMENTS

1. On \_\_\_\_\_, Our Holy Father, Pius XI, gave to the Catholic world a pronouncement on Christian education.
2. Without proper \_\_\_\_\_ and \_\_\_\_\_ instruction every form of intellectual culture will be injurious.
3. Every Christian child or youth has a strict right to instruction in harmony with the teaching of the \_\_\_\_\_.
4. A "neutral" or "lay" school cannot exist in practice; it is bound to become \_\_\_\_\_.
5. Catholics, in agitating for Catholic schools for their children, are engaged in a religious enterprise demanded by \_\_\_\_\_.
6. It does not require a person of great wisdom to know that provision for the moral and religious welfare of Catholic youth cannot be made in a \_\_\_\_\_ school.
7. "From childhood all the Faithful must be so educated that not only are they taught nothing \_\_\_\_\_ to faith or morals, but that \_\_\_\_\_ and \_\_\_\_\_ training take the chief place."



8. Catholic moralists and canonists of international standing state that \_\_\_\_\_ of all ages, "juvenes et adulti," are included in the prohibition of Catholics to attend non-Catholic schools.
9. Sometimes circumstances are such that Catholic parents may \_\_\_\_\_ send their children to the public or other non-Catholic schools.
10. The prohibitive command of the Church is based on the doctrine of \_\_\_\_\_."
11. The heart and soul of Catholic education in the United States is the \_\_\_\_\_ school.
12. Recent statistics show that over \_\_\_\_\_ per cent of Catholic high school graduates continue their education after graduation from high school.
13. There is scarcely a course in a university or college education that is not acted upon directly or indirectly by the \_\_\_\_\_
14. Tax supported public education in the United States dates only from \_\_\_\_\_.
15. We can hardly hope for an intelligent approval of our system of education unless Catholics of the United States appreciate fully the \_\_\_\_\_ of Catholic education, the \_\_\_\_\_ for the existence of Catholic schools, and the \_\_\_\_\_ of these schools both to the individual Catholic and to the community of which he is a part.
16. The following are types of Catholic adult education :
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
17. Four problems that Catholic Education in the United States must meet and solve in the near future are :
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_

18. Catholics are forbidden to attend non-Catholic schools because of the doctrine of "proximate occasion of sin." The Church yields on this point only after the proximate danger is changed into a remote danger. This changes implies:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

19. Students have the following opportunities to help Catholic education:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

20. Catholic adults have the following additional means of advancing Catholic education:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

## TRUE-FALSE STATEMENTS

TRUE OR FALSE

1. The Church is obliged, for the sake of principles, to maintain a system of education distinct and separate from other systems. \_\_\_\_\_
2. Catholic education in the United States is supported by the government. \_\_\_\_\_
3. The majority of teachers in Catholic schools are laywomen. \_\_\_\_\_
4. Catholic education prepares, without expense to the State, a considerable number of American citizens. \_\_\_\_\_
5. There can be no ideally perfect education which is not Christian education. \_\_\_\_\_
6. Education is essentially a social and not a mere individual activity. \_\_\_\_\_
7. The Church has no right to make use of or to decide what may help or harm Christian education. \_\_\_\_\_
8. There are several branches of learning that the Church may not promote. \_\_\_\_\_
9. The Church is not willing that her schools and institutions be in keeping with the legitimate standards of civil authority. \_\_\_\_\_
10. Without proper religious and moral training every form of education is injurious. \_\_\_\_\_
11. The Church has ever shed a bright light in the domain of letters, philosophy, art, etc. \_\_\_\_\_
12. The family holds directly from the Creator the mission and the right to educate its off-spring. \_\_\_\_\_
13. This right has never been contested by any group in the world. \_\_\_\_\_
14. It belongs to the State to protect the rights of the child when the parents are found wanting either physically or morally. \_\_\_\_\_
15. The Church has much to fear from science, scientific methods, and research. \_\_\_\_\_
16. The Church believes that it is dangerous to foster and promote the sciences. \_\_\_\_\_

17. Every Christian child or youth has a strict right to instructions in harmony with the teachings of the Church. \_\_\_\_\_
18. Teachers who disturb a pupil's faith in any way do a grave wrong in as much as they abuse the trust which children place in their teachers, and these same teachers take advantage of the inexperience of their pupils. \_\_\_\_\_
19. The sacraments plays an important part in the educational environment in the Church. \_\_\_\_\_
20. In its historical origin the school is an institution subsidiary and complimentary to the family and to the Church. \_\_\_\_\_
21. Higher institutions of learning are not referred to in the papal encyclical on education. \_\_\_\_\_
22. It is impossible to provide for religious schools in a nation where there are different religious beliefs. \_\_\_\_\_
23. Distributive justice requires that education should be aided by public funds. \_\_\_\_\_
24. Catholics, in agitating for Catholic schools for their children, are engaged in a religious enterprise defended by conscience. \_\_\_\_\_
25. Catholics desire, through their schools, to separate their children from the body and spirit of the nation. \_\_\_\_\_
26. Catholic lay teachers are excellent and powerful auxiliaries of Catholic action. \_\_\_\_\_
27. Christian education is confined to the religious training of the individual. \_\_\_\_\_
28. Christian education helps man to elevate, regulate, and perfect his physical and spiritual, intellectual and moral, individual, domestic and social life. \_\_\_\_\_
29. Christian education stunts man's natural faculties. \_\_\_\_\_
30. The value of Christian education is derived from the supernatural virtue and life in Christ which this education endeavors to form and develop in man. \_\_\_\_\_

31. Christ our Lord is the universal model acceptable to all. \_\_\_\_\_
32. An education that quickens the intellect and enriches the mind with knowledge, but fails to develop the will and be directed to the practice of virtue, may produce scholars, but it cannot produce good men. \_\_\_\_\_
33. The sincere and complete performance of religious duties insures the fulfillment of other obligations. \_\_\_\_\_
34. Moral education should not be joined with instructions in other kinds of knowledge. \_\_\_\_\_
35. Education that unites intellectual, moral and religious elements, is the best training for citizenship. \_\_\_\_\_
36. Catholics stand alone in advocating religious education. \_\_\_\_\_
37. Christ bestowed on the Church the right to teach all nations. \_\_\_\_\_
38. Catholic schools are the concrete form in which we exercise our right as free citizens in conformity with the dictates of conscience. \_\_\_\_\_
39. Catholic schools offer to all American people an example of the use of freedom in the advancement of religion and morality. \_\_\_\_\_
40. A good Catholic, precisely because of his Catholic principles, makes the better citizen. \_\_\_\_\_
41. Catholic social principles are not applicable to twentieth century problems. \_\_\_\_\_
42. Tax-supported public schools of this country were founded in 1715. \_\_\_\_\_
43. The early Catholic missionaries were too busy to be interested in schools. \_\_\_\_\_
44. Catholic schools are organized on the national plan. \_\_\_\_\_
45. Each bishop personally administers the school system of his diocese. \_\_\_\_\_
46. Catholic schools are opposed to affiliation with standardized agencies. \_\_\_\_\_

47. There is no official national Catholic educational organization in the United States. \_\_\_\_\_
48. The public school system has been most successful in the moral training of children. \_\_\_\_\_
49. Public education is not permitted to appeal to man's highest motives which are spiritual and religious. \_\_\_\_\_
50. A trained mind, without a trained will, means a mind without moral training. \_\_\_\_\_
51. An education that fails to develop the will and direct it to the practice of virtue may produce scholars, but it cannot produce good men. \_\_\_\_\_
52. Non-Catholic educators are agreed that morality is of little importance. \_\_\_\_\_
53. A prominent character of the Catholic school is its religious atmosphere. \_\_\_\_\_
54. The Church teaches that the Sunday school and the religious vacation school are ideal substitutes for the parochial schools. \_\_\_\_\_
55. Catholics recognize the need of public education. \_\_\_\_\_
56. Catholics do not acknowledge that the State has rights in the education of its citizens. \_\_\_\_\_
57. Catholics cannot recognize as ideal a system of education which minimizes moral training and excludes religion. \_\_\_\_\_
58. Catholics should feel free, as every citizen does, to criticize and, if need be, to condemn any institution which is the creation of the State and is supported by taxation upon all classes of people. \_\_\_\_\_
59. Non-attendance at the public school is an immemorial right which we exercise as American citizens. \_\_\_\_\_
60. Practically every Protestant religious organization provides for the higher education of its members outside of state institutions. \_\_\_\_\_
61. Liberty of education is one of the foundation stones of our democratic government. \_\_\_\_\_

62. Catholics may never conscientiously commit their children to the public school. \_\_\_\_\_
63. According to Catholic moral teaching parents, who send their sons and daughters to public and other non-Catholic schools without sufficient reason, and without the necessary precautions, cannot be absolved in the sacrament of penance. \_\_\_\_\_
64. It is for the bishop of the place alone to decide under what circumstances and with what precautions children and youth may be permitted to attend public or other non-Catholic schools. \_\_\_\_\_
65. The papal encyclical on the "Christian Education of Youth" was given to the world on December 31, 1925. \_\_\_\_\_
66. The question of finance is an important problem facing the future of Catholic education in this country. \_\_\_\_\_
67. The majority of Catholics have sound intellectual attitudes toward the principles of Catholic education. \_\_\_\_\_
68. Non-Catholics in this country have a clear understanding of what the Church is endeavoring to do through its system of schools. \_\_\_\_\_
69. The Catholic layman has few occasions to further an understanding of the Catholic education idea. \_\_\_\_\_
70. Only about one-tenth of the Catholic youth of America are attending non-Catholic schools. \_\_\_\_\_
71. Non-Catholic educators cannot be made to see the value of moral training. \_\_\_\_\_
72. The present attitude of the Catholic Church on education differs strikingly from attitudes manifested in the past. \_\_\_\_\_
73. Parents have no moral obligation to provide for the welfare of their children. \_\_\_\_\_
74. In most localities the moral and religious welfare of Catholic youth can be taken care of in a non-Catholic school. \_\_\_\_\_

75. The majority of parents are well qualified to assume full responsibility for the religious and moral training of their children. \_\_\_\_\_
76. It seldom happens that an individual who attends a non-Catholic school comes forth from it with a Catholic heart and a Catholic mind. \_\_\_\_\_
77. Canon law states that only children under 10 years of age must attend a Catholic school. \_\_\_\_\_
78. The Church has ever protected and defended the rights of parents over their children. \_\_\_\_\_
79. The family owes its existence to the school. \_\_\_\_\_
80. Exact statistics pertaining to the cost of Catholic education are published yearly. \_\_\_\_\_
81. The ideals of Catholic education are distinctly British. \_\_\_\_\_
82. Catholic schools exist only in France and America. \_\_\_\_\_
83. Catholic schools are founded under the auspices of the Church at the command of the Church. \_\_\_\_\_
84. There is no phase of education that is neglected in the truly Catholic education. \_\_\_\_\_
85. Catholic education is not interested in the well being of human society here below. \_\_\_\_\_
86. Catholic education is limited to the years of the elementary school. \_\_\_\_\_
87. During the elementary school period, the individual is so prepared that afterwards in life he is able to apply Catholic principles to all problems. \_\_\_\_\_
88. Catholic doctrine in the life of the individual must be active, interested, and continually present in the manner in which he meets and understands the world and its principles. \_\_\_\_\_
89. It takes the entire period of education for the youth to understand and appreciate the principles of religion and their application to modern living. \_\_\_\_\_
90. It is impossible for an educated Catholic to be consistently non-Catholic in meeting the problems of life. \_\_\_\_\_



91. It is only at the levels of higher education that students can be guided to interpret social and other questions in the light of true principles. \_\_\_\_\_
92. Public schools are not interested in the direct teaching of morality. \_\_\_\_\_
93. All educators are agreed that the end of education is character. \_\_\_\_\_
94. The Catholic Church is not interested in adult education. \_\_\_\_\_
95. Graduates of Catholic schools should be urged to participate in Catholic study club activities. \_\_\_\_\_
96. The moral teaching of the Church based on the doctrine proximate occasion of sin forbids Catholics from attending non-Catholic schools. \_\_\_\_\_
97. The Church cannot yield as long as the proximate danger remains. \_\_\_\_\_
98. There are cases in which attendance at non-Catholic schools is scarcely avoidable. \_\_\_\_\_
99. Catholic institutions of higher learning have very few financial problems. \_\_\_\_\_
100. The Holy Father, Pius XI, is opposed to Catholic laymen and laywomen teaching in Catholic schools. \_\_\_\_\_

### KEY

#### COMPLETION TEST

1. December 31, 1929
2. religious, moral
3. Church
4. irreligious
5. conscience
6. non-Catholic
7. contrary, religious, moral
8. students
9. conscientiously

10. proximate occasion of sin
11. parish
12. (50)
13. Catholic religion
14. 1850
15. principles, reasons, value
16. (1) Catholic Summer School of America
  - (2) Catholic universities
  - (3) Home-study courses
  - (4) Evening classes
  - (5) Catholic Hour
  - (6) Study Clubs
17. (1) Increase in number of religious teachers
  - (2) Proper methods of financing
  - (3) Dissemination of knowledge about Catholic education
  - (4) Furthering the Catholic education idea among Catholics
18. (1) All books opposed to the Faith must be excluded.
  - (2) The parents themselves must supervise their children's education.
  - (3) Parents are obliged to keep a watchful eye on the association of their children with non-Catholics.
  - (4) The best possible religious instruction must be imparted to these children.
  - (5) The mode of living must be according to religious principles.
  - (6) The decision, as to whether the proximate danger has given place to a remote danger, must be left to the decision of the bishop of the place.
19. (1) Observing the positive law of the Church by attending only Catholic schools.
  - (2) Spreading information about Catholic education.
  - (3) Being a credit to Catholic education.
  - (4) Getting others to attend Catholic schools.
  - (5) Making oneself familiar with the opportunities and accomplishments of Catholic schools of all grades (elementary, secondary, college, university and professional).

20. (1) Through understanding and accepting the principles and purposes of Catholic education.
- (2) In making themselves familiar with the organization, administration, and work offered in Catholic schools.
- (3) By obeying the law of the Church in sending sons and daughters to Catholic schools.
- (4) In cooperating with the school in the education of their children.
- (5) By upholding the Americanism of Catholic schools.
- (6) In appreciating the need and value of Catholic higher education.
- (7) In watchfulness for legislative measures that might be harmful to Catholic school interests.
- (8) In understanding the need of Catholic schools for financial support.
- (9) In contributing to the support of the parish school.
- (10) If wealthy, by contributing to:
  1. Endowment funds.
  2. The establishment of professorships.
  3. Scholarships for deserving boys and girls.
  4. The development of library facilities in Catholic schools.
  5. The building of playgrounds.
  6. The development of summer vacation camps.
  7. Rural Catholic education.
  8. The educational needs of the poor who cannot afford even a nominal tuition.

- |           |           |           |            |
|-----------|-----------|-----------|------------|
| 1. True   | 26. True  | 51. True  | 76. True   |
| 2. False  | 27. False | 52. False | 77. False  |
| 3. False  | 28. True  | 53. True  | 78. True   |
| 4. True   | 29. False | 54. False | 79. False  |
| 5. True   | 30. True  | 55. True  | 80. False  |
| 6. True   | 31. True  | 56. False | 81. False  |
| 7. False  | 32. True  | 57. True  | 82. False  |
| 8. False  | 33. True  | 58. True  | 83. True   |
| 9. False  | 34. False | 59. True  | 84. True   |
| 10. True  | 35. True  | 60. True  | 85. False  |
| 11. True  | 36. False | 61. True  | 86. False  |
| 12. True  | 37. True  | 62. False | 87. False  |
| 13. False | 38. True  | 63. True  | 88. True   |
| 14. True  | 39. True  | 64. True  | 89. True   |
| 15. False | 40. True  | 65. False | 90. False  |
| 16. False | 41. False | 66. True  | 91. True   |
| 17. True  | 42. False | 67. False | 92. False  |
| 18. True  | 43. False | 68. False | 93. True   |
| 19. True  | 44. False | 69. False | 94. False  |
| 20. True  | 45. False | 70. False | 95. True   |
| 21. False | 46. False | 71. False | 96. True   |
| 22. False | 47. False | 72. False | 97. True   |
| 23. True  | 48. False | 73. False | 98. True   |
| 24. True  | 49. True  | 74. False | 99. False  |
| 25. False | 50. True  | 75. False | 100. False |

## College Religion

### AN EXPERIMENT IN CHARACTER EDUCATION

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In the opinion of Socrates knowledge determined action, to know the right meant to do right. Both experience and scientific investigations prove that profession and practice do not always harmonize.

Hartshorne, May and Shuttleworth<sup>1</sup> conclude "that there is no certain correspondence between specific items of information and judgment and specific exhibition of honest and dishonest behavior, whether the items refer to the behavior involved or to some other more or less related type of performance." . . . "In the case of these grade school children, no definite relations between conduct and ideas about conduct were discovered as resulting from whatever moral education they have received." Similar conclusions were drawn from results of tests of moral information and of conduct given by the present writer to a group of parochial school children.

The Character Education Inquiry does not maintain "that information is of no service in the guidance of conduct or that conduct cannot be influenced through the medium of ideas." They reported in Volume II of the series

<sup>1</sup> H. Hartshorne; M. A. May and F. Shuttleworth. *Studies in the Nature of Character III, Studies in the Organization Character*, p. 165. New York: Macmillan, 1930.

an experiment which tended "to show that when pupils are led to think efficiently about conduct, genuine changes in conduct may be expected."

Considerations such as these led to the present experiments. Although they are only attempts in character education and not subjected to controls and not proved effective by tests administered both before and after, the plan is offered because it has worked. Much refinement in procedure is needed as well as experimentation with other incentives and other modes of attack on problems. But it is desirable to keep it somewhat in the experimental stage since in life cut and dried methods deaden instead of quickening to effort.

The plan was carried out, with variations, at two levels, the college and the elementary school.

In the college courses in Religion the chief topic was the study of Christ in the Church and the main objective was how to increase the life of Christ in the soul of each student. In analyzing the Encyclical "Quas Primas" for the Feast of Christ the King, the class discussed Pius XI's appeal for Catholic action.

During Catholic Action Week which followed this discussion the students investigated ways of promoting Catholic action. Their enthusiasm ran high for the movement itself and for the Pope of Catholic Action while they studied the *Encyclical on Catholic Action*. Then came the proposal for the carrying out of a Catholic Action Campaign or Crusade.

Membership was voluntary and energetic efforts to find ways and means of promoting Catholic action were made. How had others carried on the work? As Pius XI points out: "It was Jesus Christ Himself who laid the first foundation of Catholic action." A study of His life to find proofs for the statement was followed by endeavors to see how some of His followers, St. Paul, St. Joan of Arc, Mother Catherine McAuley, Cardinal Mercier and others imitated Him.

At a meeting the students decided that in the beginning they would devote attention to the first end of Catholic action, namely the growth of supernatural life in their own

souls in order to be able to carry out later the second end of this movement, viz., capable and efficient collaboration with the hierarchy and clergy.

Personality development they talked over next in both its aspects, static and dynamic. Traits every Catholic woman should possess they listed and analyzed. These traits grouped themselves around the theological and the cardinal virtues. But the main emphasis was on action, the getting of the individual to make real changes in her conduct. Improvement in any trait was not admitted till objective evidence of change in behavior was forthcoming. It was not enough to say, "I'm trying" or "I want to." The test applied by Our Lord was adopted, "Not everyone that saith, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doth the will of my Father."

At the request of the students the Campaign was taken into the Religion class. It seemed to the students that the objective of the Religion course, the increasing of the life of Christ in each member's soul could best be accomplished through Catholic action, and the instructor was happy to work with her class in their efforts to become real Christians, as defined by Pius XI in his *Encyclical on Christian Education*: "The true Christian product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words to use the current term, the true and finished man of character."<sup>2</sup>

Gradually the following working plan developed. Each week a different trait is worked with. Toward the end of the week all the campaigners (others besides the original members asked to be allowed to participate, and their request was granted) meet to suggest traits they would like to work on during the following week. Discussions which bring out the meaning of the trait and the need for developing it follow. They then vote and that practice favored by the majority is the objective for the next week.

<sup>2</sup> Pope Pius XI. *The Encyclical on Christian Education of Youth*, p. 36. Washington: National Catholic Welfare Conference, 1930.

At first the proposal was made to specify exactly what phase of a trait all would work on. But as a result of investigation of this, it was decided to state the trait in rather general terms, then each student would select that aspect of it that she needed most to develop. In this way it seemed that each would be getting in the specific remedial or development work she needed most, whereas if some definite aspect were selected there would probably be those who really did not stand in such great need of that particular practice. For example, if charity in speaking of others were decided upon, it might happen that some in the class might have the habit of charitable speech well developed, and during that week would rather be working on some other trait. But if charity to the neighbor was proposed, one might find she needed to practice charity in words, another charity in deed, and so on.

In the first class of each week, the day the campaign for that week opens, two minute speeches are made by members of the class to arouse enthusiasm for the practice of the trait. All prepare speeches; the best are given. Each girl is perfectly free to treat any phase of the topic she wishes. Though the students do not like speechmaking, they appreciate the value of these to the campaign so much that later when a motion was made to omit speeches for the future, they almost unanimously voted it down.

One student expressed the value of writing speeches: "I got a great deal from making up my speech. It is one thing not to do what you think is right, but to get up and preach to other people and then not do the right is apt to give you such a jolt that you will get to work and practice what you preach." Another wrote: "If I have to talk on a subject I must think about it first. Unless I get a thought that influences me, I can't write a speech. When I do have the thought I can use it somewhat like an inspiration. Then when I hear the other speeches, I get other people's ideas on the subject. Some of these I put away for future use. If my own speech is any good, it usually spurs me on for a few days."

Discussions and evaluations of speeches follow. Some-



times these last over into the next class. The test of the really effective speech is, "Did it bring about a real change in my life?"

To see her own progress or lack of improvement each individual keeps her own graph. Emphasis is not on the degree of the trait possessed but rather on the acquisition of the trait to a higher degree as the days go by. Does the graph go up, showing development? Or does it stay at a dead level, showing perhaps indifference? Or does it go down, showing lack of constancy in the endeavor?

Class graphs also are kept, each individual *incognito* reporting each night what she marked herself that day on her own graph. When the class graph stayed at dead level or went down as it sometimes did during the work, the class seeks reasons for the slump. Lack of high standards, which leave people self-complacent instead of anxious to improve, lack of honesty with one's self, giving credit for possession of a trait because one did not deliberately do the opposite vice, lack of soul life which leaves inertia similar to the sick person's physical weakness, etc., were among the possible causes.

These causes gave clues to suggestions for further work in the campaign. For example, after talking over the lack of soul life as a possible reason for deadness or general lack of improvement, one student suggested that the practice for the next week be to develop appreciation for the sacraments and make greater efforts to receive them more fervently in order to increase the life of Christ in the soul.

All students took turns in designing and arranging the bulletin board. Much ingenuity was displayed in appealing to the eye of the passerby. An appropriate picture and quotation or slogan for each day promoted zeal.

In the other class periods of each week students reported on different assignments, some growing directly out of the campaign work for the week, others only indirectly connected with it. The week that honesty with yourself about yourself was the objective, one assignment was to find at least twenty-five objective tests which you could apply to

yourself to see if you were really practicing this behavior. Many really searching tests were proposed, e.g., "Do you ask for an explanation about some matter in class that you do not really understand instead of sitting through the lesson as if you thoroughly comprehended?" "Do you phrase an answer in such a way as to appear as if you knew when you really do not?"

A discussion following the assignment, "Give thirty or forty ways you get yourself to do things," gave insight into motives. Another, on how Christ trained His apostles, and another on what habits we would want children to acquire and how we would help them to develop these desirable traits, gave ideas to the students on how to train themselves. The study of the practice of the Catholic religion as the best means of promoting mental hygiene helped the class to see other advantages of Catholic action.

Since frank discussions of difficulties revealed that the greatest trouble was in getting oneself to change one's behavior, one assignment was to study the lives of others to find out how they improved themselves, e.g., the Little Flower.

This study of the psychology of conversion was perhaps easier for this class as it was carrying a parallel course in Dynamic Psychology which gave light on driving forces of human nature, feelings, emotions, impulses and desires which brought out the nature of conflicts and the need of a plan of life. In this course the students had made plans of life but without the Catholic action idea the plans might have remained buried in note-books.

Further discussions on the need and the ways of developing worthy interest and desires were held. The week preceding Pentecost the suggestion was made that each day be devoted to one of the gifts of the Holy Ghost. The following questions were to be answered: What does this trait mean? What defect in me shows I need this gift especially? How can I exercise the gift? How can I increase this gift in myself? What advantages would accrue to me from the exercise of this gift?

Some of the traits campaigned on were generosity, justice to others, faith, work, good manners, mortification, obedience, honesty, courage, unselfishness and charity.

To appraise her own personality status, each individual made a character profile, giving herself a rating on each trait in the list selected earlier as essential for Catholic women. In order to have other views of herself the student was advised to have others rate her. Sometimes as a class exercise, each student rated every other student on a graphic rating scale for the trait being practiced that week. The combined ratings of the numbers of the class approximate the truth. Knowledge of self thus obtained should stimulate to self-improvement.

One advantage of the campaign was that students found problems and then worked at their solutions. Very noticeable were the increases in loyalty and team work as well as in the honest facing of defects.

The students themselves noted other benefits: "The campaign is to me an incentive to practice good traits. There were defects in me which I did not realize until they were discussed in class." "The Crusade has made me stop and think many times before I speak or act." "Respect for principles of right conduct and the necessity of living according to them consistently has been impressed on me."

The tone of the class found expression in the following spontaneous remarks: "We'll never have another chance like this." "I didn't know a Religion class could be like this." "What plans can we make to keep up Catholic action when this course is over?"

The spreading of the Kingdom of Christ in others by co-operating with the hierarchy and the clergy this class has not yet begun. But character education in themselves is progressing and something has been accomplished.

It may be argued that the character of the group, not the character of each individual, has been improved. Conceding that the character of the group has been bettered, it seems that some good for the character of the individual who took active part in the movement must have been effected.

The campaign carried on in the elementary school grew out of the crusade described above. The general plan of the work was explained to the teachers and they were made to feel free to add or vary the details in any way they wished, also to expect and accept modifications or additions from the children. Freedom in use of the plan was essential for experimentation.

To interest the children in the subject of character, different historical personages were talked over with them; incidents in the lives of these noteworthy persons, traits they showed in these events and the importance of these traits to the world were emphasized.

Children who wanted to, made character booklets of the person in whom each was most interested. The booklet, the idea of which was borrowed from Sister M. Amata's character education plan, consisted of a character profile in which the person was rated by the child on a number of desirable traits, a series of events, each proving the person's possession of the trait to the degree indicated in the profile and at the end a paragraph indicating what the study of that character had done for the child.

When the children began to have some appreciation of the necessity of desirable character traits, it was proposed that they set to work to build up these traits in themselves. The next question was: "What traits would they cultivate?"

The Commandments properly observed will beget desirable traits in us. The Religion syllabus of the sixth grade in which the experiment was being carried on called for the study of the Commandments. Consequently a list of traits developed by keeping the Commandments was drawn up as follows: effort to know God, prayerfulness, love of God, reverence for holy persons, holy places and holy things, service for self and others, justice in paying one's debts, truthfulness, responsibility and perseverance.

A careful study of the character of Christ was made by teacher and children working together, in most cases directly from the New Testament. One trait per week was taken. When the nature of the trait was clear to the child from this study, specific situations were found in which the

child himself could practice the trait in imitation of and out of love for Our Lord.

Each child kept his own graph and appointed pupils kept the class graph to note progress. Each Monday a new trait was taken up and worked on for the week. The children took their graphs home on Friday and marked them for the two days at home.

Posters were made by the children; much originality became evident in the designing of these. Each week they wrote speeches, kept up the bulletin board, brought in clippings relating to the trait from newspapers, made up cross word puzzles and acrostics. Some rooms published weekly newspapers (mimeographed) in which there appeared the best speeches, poems, puzzles, etc., all of course relating to the trait practiced that week. At manual training one room built a castle, working on the idea that each trait formed a stone in their castle of honor; others filled in stones in their castles as they improved in each trait.

Most forceful of all incentives were the clubs. Each room had one or two. They held meetings every week. The programs for the meetings were arranged and carried out entirely by the children. These programs varied from week to week, sometimes consisting of speeches, songs, poems, club songs composed by the children themselves; sometimes of plays written by the children themselves.

The titles of the clubs showed the spirit of their choosers; "Eternal Builders," "Christ's Campaigners," "Young Catholic Action Club"; and the slogans, too, were expressive, "To love Christ, live Christ," etc.

At the beginning of the campaign each child made a character profile of himself. If he wanted help in knowing what he really was, he was given the opportunity to ask his teacher to make a character profile of him, and he was encouraged to ask his parents to do the same for him. At the end of the semester he is to make another profile of himself to see how he has improved.

The children's enthusiasm all through the campaign has been remarkable. They came in early to make posters, to portray the Life of Our Lord by pictures they found in

magazines, to work out puzzles, in fact to do anything called for by the campaign.

Service projects such as Mayday baskets of wild flowers for patients in hospitals, favors for the trays of children in the hospitals, dinners for the poor and the like were entered into wholeheartedly and carried to completion.

Interest in school on the part of those who had hitherto been inert or even troublesome sprang up and has not waned. One lad wrote: "My profile is on Marshall Foch. It is sure fun. And to think we are really working and studying while having fun." "I wish June would never come, for if I go to the seventh grade, we may not have this campaign," another wrote.

In letters to the present writer, letters not seen by the room teacher, the children expressed themselves freely. "Our Religion lesson is different now. We talk about how to practice the trait." "Before this campaign I don't think any of us thought much about the Commandments except that we knew we must not break them." "I like the campaign very much, it has made me different. It has helped me to keep my temper which is very bad." "Before this campaign I was not very truthful. I used to tell my father that there was an honor roll in school and I was on it. That was a lie. But now I practice truthfulness and self control too." "I have even started a campaign at home. There are four boys and six girls in it." The details of this campaign at home were not given, much to the writer's regret.

Unsolicited appreciation of the good effects of the campaign came from many homes. One parent thanked the teacher for the improvements evident in her boy's conduct and expressed the wish that other rooms in the school would take up the work.

Some of the good results may be due to improved morale of the group. Time will tell whether this carrying of Religion into action really furthers integration of character. The experiment is reported with the hope that it may stimulate others even a little to invent new and better methods of getting the young to live the will of God.

## CATHOLIC ACTION IN CATHOLIC COLLEGES

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ELIZABETH B. SWEENEY

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Washington, D. C.

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The wholehearted response of 151 Catholic colleges, 48 seminaries and 15 Newman Clubs in the Catholic Action program, sponsored during the past year by the Department of Social Action, National Catholic Welfare Conference, is an encouraging step in the world-wide crusade of Catholic Action which the present Pontiff, Pius XI, has defined to be "the participation of the laity in the Apostolate of the Hierarchy." This apostolate, as expressed by an eminent authority, is "the conversion of the world to the Faith of Christ and to the practice of all of Christ's teachings, in religious and devotional life, family life, civic life, intellectual life, economic life, social life, recreation, and every phase of life."

These groups, cooperating in the "true apostolate in which Catholics of every social class participate," have carried out, under the direction of a local representative, a monthly program showing the relation of the following to Catholic Action: Education, Peace, Lay Organizations, Press, Social Work, Apologetics and Missions, and Industrial Problems. Each month these institutions received twenty or more various types of program suggestions, together with references, literature, and the current *Catholic Action* magazine containing material on the particular subject of that month.

Underlying this idea is the desire to familiarize students with the meaning of Catholic action and to stimulate



thought about it, its scope and phases, and its close application to everyday life both within and outside of the college. This program points out to the students that Catholic Action is not merely preparation for action but is action itself—action which consists in “our thinking and living all phases of our lives as Catholics and of our seeking to mold all society and all social institutions to the model of Christ.” The college is surely a fertile field for just this.

A few of the innumerable examples of Catholic Action which were pointed out during college life were in the study of the close practical relationship between Catholic Action and such courses as Religion, Sociology, Economics, History, Political Science, etc.; analysis of teachings in *Rerum Novarum* and *Quadragesimo Anno* in the light of courses in Economics and present-day conditions; organization of study groups on Catholic thinking and current social, economic and international problems; cooperation with and leadership in organizations concerned with economic and social welfare; spread of Catholic doctrine and its everyday practice through organized contacts with rural, immigrant, non-Catholic groups, etc.; preparation and publication of articles, term papers, theses, etc., on specific phases of Catholic Action; compilation and dissemination of literature on Catholic Action where most needed.

Accompanying the monthly programs and pamphlets, have gone copies of *Catholic Action*, the official organ of the National Catholic Welfare Conference, where the summary of a text for three talks for discussion groups, practical suggestions, and articles dealing with the special subject of the month are found. These have found a wide and fruitful use among the 3,000 groups of Catholic laymen and laywomen affiliated with the National Council of Catholic Men and the National Council of Catholic Women in all parts of the country. This periodical (formerly *N.C.W.C. Review*) carries in every issue material prepared by authoritative writers engaged in various fields of Catholic Action. We need but glance through its files over the past few years to find a rich store of timely and valuable articles on this subject. Excellent pamphlets and reprints interpreting educa-



tional, economic, social and international questions in their relation to Catholic Action have been prepared by various departments and bureaus of the National Catholic Welfare Conference.

Special Masses, sermons, radio addresses, public assemblies, debates, essays, lectures, plays, pageants, study clubs, research studies, acquisition of new literature and various other activities related to Catholic Action were all listed in the reports received from many of the groups participating in this movement. Of exceptional interest were the programs prepared at Trinity College, Sioux City; Columbia College, Dubuque; Marygrove College, Detroit; St. Mary's College, Notre Dame, Indiana; Trinity College, Washington, D. C., etc.

Evidences of the roots of Catholic Action among Catholic students are apparent in the resolution adopted unanimously by over one thousand delegates at last June's Sodality Convention in Chicago where it was "resolved that the individual Sodalites cooperate with the programs of the Social Action Department of the N.C.W.C.," and in a similar one adopted by the Catholic Alumni and Alumnae at the meeting of the National Catholic Education Association convening in Cincinnati in June. Again at the 17th annual International Conference of the Federation of College Catholic Clubs in Los Angeles in July, we find "Catholic Action" as its motto and the adoption of several resolutions bearing directly on this subject. The promotion of Catholic Action among college students as carried on by the national Sodalities of Our Lady and by the Catholic Students' Mission Crusade units deserves commendation.

Besides the material referred to above on Catholic Action, the following should be helpful to college students: Encyclicals, *Rerum Novarum* (Leo XIII), *Catholic Action* and *Quadragesimo Anno* (Pius XI)—N.C.W.C., Washington; "Catholic Action," *Campion*, *Catholic Mind*, March 8, 22, 1931; "Pope of Catholic Action," R. A. M., *Catholic Mind*, Jan. 22, 1930; "Convert Work for College Students," O'Connell, *America*, Dec. 27, 1930; "Student Sodalists as Leaders," O'Hern, *Catholic Mind*, April 22, 1930; "Schools and

Catholic Action," *Irish Monthly*, Dec. 1930; "Apostolate of the Laity," *Truth*, 1930; "Teaching Youth to Spread the Faith," Russell, *Thought*, September 1930; "What Catholic Action Means," O'Leary, *Columbia*, Oct., 1929; "Tests of Catholic Action," *Central-Blatt and Social Justice*, April, May, 1930; the files of the *Proceedings of the National Catholic Education Association*, the *Catholic Educational Review*, *Catholic World*, *America*, *Commonweal*, *The Queen's Work*, *The Shield*, *Truth*, *The Sign*, etc.; *The Lay Apostolate*, Harbrecht (Herder); *Engaging in Catholic Action*, Campion-Horan (Sadlier); *Religion Outlines for Colleges*, Cooper (Catholic Education Press); *Problems of Student Guidance*, Sheehy (Dolphin), etc.

The Social Action Department, N.C.W.C., in its plans to continue and expand its nation-wide program of Catholic Action in these institutions during the present school year, hopes to secure the cooperation of every college, seminary, and Newman Club throughout the United States. Beginning with the October program, the subjects chosen are: Catholic Action; Education; Lay Organizations; The Family; The Press; Peace; Spreading the Faith and Preventing "Leakage"; and Industrial Problems.

This sequence is followed in order to indicate at the outset the general idea of Catholic Action and continue with Education as a means of propagating it. Lay Organizations are next considered as the most effective method of accomplishing Catholic Action. The Family, as the primary social unit toward which it is directed, comes next and is followed by the Press as a means of furthering it. The last three programs are given over to various specific subjects as integral phases of Catholic Action—Peace, Propagation and Retention of the Faith, and Industrial Problems. The October material gives a full account of Catholic Action here and in other countries, its meaning, application, need, direction, phases, relation to particular college subjects, examples, etc.

How education does or should meet the needs of people to apply the unchanging standard of faith to the shifting environments today is the general theme of the November

program. The outline on Lay Organizations will treat of the various young people's organizations, their activities, possibilities open to them, their relation to the National Council of Catholic Men and the National Council of Catholic Women. The present status of the Family, its strength, its pitfalls, its relation to other groups, etc., will be the topic for January. The Press program will center about Catholic newspapers, books, pamphlets, libraries and how through Lay Organizations these mediums can best foster Catholic Action. Peace, its relation to Christian thinking and living, its need today in certain world problems, etc., will be considered in March. The program, Propagation and Retention of the Faith, will treat of Apologetics, Missions, Social Work in its purely religious purposes, Recreation, etc. The great Labor Encyclicals of Pope Leo XIII and Pope Pius XI and the pertinent economic problems of today, in the light of these masterpieces, will be the subject for May.

A division of the program for each month is made between what is more elementary and what is more detailed in order that those participating in it can use either or both parts of it. Each program is divided in the following parts: the relation of the subject to Catholic Action; the various subdivisions of the subject; methods of conducting programs; references.

The need for Catholic Action among Catholic students is aptly expressed in the outline on Catholic Action sent out last year to the cooperating institutions: "For Catholics to think as Catholics and live as Catholics is harder now than it has been in centuries. The world around us is in large part pagan. That influences us. The world is changing swiftly. It is hard to know what to do in a shifting world. School training, instructions from the pulpit and the Sacraments are great helps but are not enough to prepare us to resist paganism and think right and do right in a changing world." There is need, it continues, of "the laity in the defense of the Church and in bringing non-Catholics to the Faith," of "molding our environment to Catholic principles, e. g., public morality, civic life in general, economic institutions and world relations." The outline emphatically states that lay

organizations are imperative to accomplish this and that individual efforts are most insufficient.

Here is an opportunity for all Catholic colleges, Seminaries and Newman Clubs in this country to do their share in accordance with the wishes of the Holy Father, to cooperate in and be a part of the "apostolate of the hierarchy" in the spread of Catholic Action.

### HELP THE JOURNAL OF RELIGIOUS INSTRUCTION!

If this magazine is of assistance to you, tell your friends about it. The JOURNAL OF RELIGIOUS INSTRUCTION needs subscribers and financial assistance to continue its work. *Your cooperation will contribute to the improvement of religious instruction in the United States.*

# Teaching the Public School Child

## CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE

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VERY REVEREND VICTOR DAY

Helena  
Montana

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The Correspondence Course in Christian Doctrine was devised to teach Christian doctrine by mail to children of remote rural districts whom the pastor could not reach regularly.

The Correspondence in Christian Doctrine saw the light of day in the fall of 1921, in the diocese of Helena, which diocese, by the way, was, at one time, in part, under the jurisdiction of the Bishop of St. Louis.

So far, the Correspondence Course in Christian Doctrine comprises two units. The first unit of the course is known as the "First Communion Catechism Correspondence Course." As its name indicates, its purpose is to prepare young children for the reception of Holy Communion. The first unit takes up thirty-five fundamental questions selected from the Baltimore Catechism, and contains all the Church requires a seven year old child to know for the reception of Holy Communion. The first course is divided into thirteen chapters. Each chapter explains two or three questions of the Baltimore Catechism, by means of a story-part, a corresponding set of questions, and an appropriate picture. The story-part presents the matter of the lesson to the mind of the child in the form of a story or talk. This presentation of

the lesson is based, whenever possible, on a Bible story, a parable, a striking simile, a familiar comparison, facts of every day life, on anything, indeed, that will excite the interest of the child, hold its attention, lead up to and illustrate the lesson, make our holy religion something real, living, reasonable, and lovable.

A full set of questions follows the presentation of the matter, to stimulate the mind of the pupil to activity, without which activity, according to St. Thomas, there is no teaching. Pictures are given to render the course more attractive and to make the impression on the mind of the child more vivid and lasting.

The pastor, or his agent, secures copies of the correspondence course for his pupils. Each week or so the pastor mails to his pupils one of the chapters of the course. Each chapter is contained in an individual envelope ready to mail. The pupil, with the assistance of parents or friends, if need be, reads the story-part of the lesson, studies the pictures, answers the proposed questions on the printed question blanks, and learns by heart the two or more questions of the Baltimore Catechism. These questions are printed in black-faced type. The pupil then mails the written answers to the pastor for correction or approval; next the pupil carefully reviews the answers returned by the pastor, noting such corrections as may have been made.

Within the first year of its existence, various bishops officially recommended the course to the rural pastors of their diocese, and in some instances, appointed a certain priest to be distributor of the course for the deanery, district, or for the whole diocese.

The patrons of the first unit thought that it was good as far as it went but suggested and requested that the Correspondence Course be extended to cover the whole of the Catechism. In compliance with this wish a second unit was prepared, covering the first twelve lessons of the Catechism, or the Apostles' Creed. The second unit of the course comprises eighteen chapters, one hundred forty pages of text matter, nineteen appropriate half-tone illustrations, and a hundred eighty pages of question blanks.

As this second course is written for more advanced pupils, many of whom will not study these matters again, it goes deeper into the subject and presents simple but solid confirmation of the truth of the doctrine taught, from Scripture or reason or both, wherever this is deemed advisable. As we are all aware, this is strictly in accordance with the recommendation of Pope Pius XI who urged teachers of Christian doctrine to impart a fuller and deeper knowledge of religion, in order that our people may be able to defend their faith against the common objections of unbelievers, to inculcate their faith or show its reasonableness to as many others as possible.

Like the first unit, the second course follows the method of teaching variously known as the synthetical, inductive, or historical method. In teaching Catechism the synthetical method, as its name indicates, puts together, builds up the answers before the eyes of the pupil; whilst the analytical method, on the contrary, takes the answers ready made, dissects them, analyzes them. The synthetical method goes from the simple to the complex, from the concrete to the abstract, from the particular to the general, from the known to the unknown. Pedagogues, generally, admit that the synthetical method is better adapted to the budding intelligences of younger children. By the time the formulated answer is reached in the Correspondence Course, its meaning has been fully grasped by the child, and the answer is easily memorized.

To use a familiar comparison, the synthetical method in teaching Catechism makes the child chew the answer before he swallows or memorizes it; whilst in the analytical method, the pupil swallows the answers before chewing it. The latter way is an inversion of the natural order and ought to be discarded as violating the laws of nature. Violate nature's laws and nature will revenge herself. Making a pupil memorize a thing before he understands it is as unwholesome as making one swallow food without first chewing it. As swallowing food without chewing it causes indigestion, produces disgust of food and chronic dyspepsia, so making a pupil memorize a catechism lesson that has



not been previously explained, inevitably leads to intellectual indigestion, disgust of the Catechism and further religious instruction. Yet, we sometimes lay to our soul the sweet unction that we have done our full duty to the children when we have made them learn by heart, parrot-wise, the whole of the Catechism. Such methods are both out of date and out of place in this enlightened century.

The synthetical method of teaching has been followed with the most painstaking care in the presentation of the matter to be studied in the Correspondence Course. This was done in order to make up, as far as possible, for the lack of a living teacher, to enable the young pupil to grasp the full meaning of the lesson without help likewise; to enable parents or friends who have not studied pedagogy, or who have no previous experience in teaching, to pilot the child through the course without going counter, in the least, to the natural, rational, method of imparting knowledge. Some ask why lessons should be sent out weekly. Would it not save trouble, time and money to send the whole course at once? It would not, because the corrected questions must be returned by the pastor to the pupil; with them, the next lesson may be sent without additional trouble, time, or cost. Considering the matter from the point of view of efficiency or results a pupil will have his hands full with one lesson. Let him have but one lesson at a time, and for a week let him concentrate all his attention on that one lesson. Besides, the weekly mailing of the lesson will make it possible for the pupil to do two or more lessons in one week, and none the following week or weeks. Finally, the receiving of a new lesson with the new story and the new picture each week will make the pupil realize better the importance of the matter, and will maintain his interest fresh and undiminished to the end of the course.

Who pays for the course? A committee appointed to look into this matter by the Bishop of Helena, suggested that the course be given free of charge to the pupils and paid for from the general parish fund. Others ask pupils to pay five cents at each lesson. Others say that Catholic parents gladly pay for the expense entailed by the course because they real-



ize that their children get their full money's worth in instruction and training in the most salutary of all teachings and practices. In one case, the bishop pays for all copies of the course in his diocese. This fact emboldens me to state that it would be a great blessing, indeed, if a fund could be created to supply the course free of charge to poor pastors for poor children. It would pay in the end. We have given millions to alleviate the material needs of people in all parts of the world; why should we not supply what is urgently needed for the spiritual relief of those of the household of the faith at home?

Is there need for a correspondence course in Christian Doctrine? In the remote rural districts there are hundreds of children of Catholic parents, not to say thousands, who live miles away from church and priest, who dwell in places practically inaccessible in winter. Many of these, it is a sad thing to state, are slowly but surely slipping away from the Church, for lack of Christian instruction. The Correspondence Course could and would save them. The Eugenics Committee of the U. S., under date of Chicago, August 23, 1923, stated: "It is estimated that in four generations the 50% of the present population, which is on the farms, tends to become 88% of the total "stock." They are worth saving, because they are part of our rural population, which is the reservoir which supplies new life blood to our city congregations. They are worth saving because they have been created to the image and likeness of God, redeemed by the Precious Blood of Jesus Christ, and are our brethren in the faith. They are worth saving, because, in the next generation we shall need them to fight our city battles.

## Research Investigations

### AN INVESTIGATION IN MOTIVES OF CONDUCT

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#### INTRODUCTION

It is not necessary to call attention in the present article to the important role played by motivation in all phases of learning. In the December, 1931 issue of this magazine the writer<sup>1</sup> presented an outline for an investigation that might tend to throw some light on motivation in the religious and moral education of the elementary school. The original study was planned for sixth, seventh and eighth grades, but the fifth grade, as well, participated in the study that was carried on by the writer.

The purpose of the investigation was to determine what motives children assign to the behavior of others, and particularly the effect of religious education on the assignment of these motives. As it is not within our power to determine exactly the reasons that actuate the behavior of children themselves, the problem was approached by asking pupils to suggest possible reasons for the conduct manifested by others, children of their own age. The reader is quite aware of the fact that man unconsciously judges others by himself.

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<sup>1</sup> Ellamay Horan, "Motives of Conduct. A Research Project for the Elementary Teacher." *Journal of Religious Instruction*, II (December, 1931), 391-397.

## THE INVESTIGATION

Through the courtesy of the Reverend Superintendent of Parochial Schools in Chicago, the Sister Supervisors of three communities, and the cooperation of three Catholic schools in the city the writer was able to make this investigation. She wishes to acknowledge in this writing the very gracious assistance rendered by the principals and teachers in these three schools.

The material on pages 393-397 of the December, 1931 issue of this *Journal* was presented in mimeographed form to the pupils in the fifth, sixth, seventh and eighth grades of the three schools participating in the work. Neither teachers or principals had any knowledge in advance of the writer's purpose in bringing this study into their respective schools. They only knew that their pupils were to take part in a piece of work that was directed from the *Journal's* office at De Paul University. Table I shows the number of boys and

TABLE I  
NUMBER OF BOYS AND GIRLS PER GRADE AND SCHOOL WHO  
GAVE REASONS FOR CONDUCT DESCRIBED

Grades	School A		School B		School C		Total
	Boys	Girls	Boys	Girls	Girls		
V	26	25	29	32	25		137
VI	37	32	31	35	17		152
VII	28	25	38	25	21		137
VIII	32	29	31	29	20		141
Total	123	111	129	121	83		567

girls per grade and school who contributed answers to the paragraphs submitted to them. School A and School B are parochial schools while School C is a private school for girls. As was mentioned above the pupils did not know the purpose of the writer's appearance in their room. None of them had ever engaged in a similar piece of work. The pupils were interested in the situations described and gave their reasons without hesitation. The study as originally planned was for

grades above the fifth. The writer, however, was interested to see the reaction of the fifth grade to it, and the situations were likewise submitted to them. These pupils were equally interested in the work.

This exercise on motives was administered personally by the writer in each one of the school rooms that contributed answers to the work. In all, 567 boys and girls participated in the study. The ten situations described and submitted to the children will be analyzed in this and subsequent issues of the *Journal*. One of the following traits was exemplified in each of the ten situations: (1) health (Fifth Commandment); (2) obligation for Sunday Mass; (3) obedience; (4) self control; charity; (5) kindness; (6) honesty; (7) courage of one's convictions in devotion to Religion; (8) respect for the reputation of another; (9) truthfulness; (10) respect and devotion to parent. In this number of the *Journal* space will only permit presentation of data obtained from Situation I. The following is the situation as it was made known to the pupil:

## I

John knew that it was very cold out, but he was in a great hurry to run over to Bob's and did not want to stop for his lumber-jacket or coat. He was about to open the door when he suddenly turned, rushed to the closet where the children kept their wraps, pulled on his coat and dashed over to his friend's house.

*What are three reasons, one or all of which might have caused John to put on his coat before going out in the cold?*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

The reader will be interested in the general reaction of the pupils to this particular situation. The analysis presented in Table II was prepared to show the facility with which children of the various grades gave possible reasons for the

behavior described. For instance, the reader will see how in Grade V, out of the total of 55 boys, 53 pupils gave three reasons and 2 gave only two reasons. While this analysis does not bear directly on the immediate data desired it does show the ability of children of the various grades to participate in an investigation similar to the one described.

TABLE II  
NUMBER OF REASONS GIVEN BY THE BOYS AND GIRLS  
OF EACH GRADE FOR THE FIRST EXAMPLE

Reasons Given	Grade V		Grade VI		Grade VII		Grade VIII	
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)
Three	53	77	50	67	56	63	60	70
Two	2	5	10	16	8	7	3	7
One	----	----	6	1	2	1	----	----
None	----	----	2	----	----	----	----	----

#### CLASSIFICATION OF THE REASONS GIVEN BY PUPILS

It is not necessary to remark that a study as extensive as the present one called for considerable clerical work. The reasons given for each situation were copied exactly as stated by the pupil. These motives were then classified by the writer under five headings: (1) Reasons pertaining to personal health; (2) Reasons pertaining to parents and teachers; (3) Reasons pertaining to the weather; (4) Reasons pertaining to pleasure; (5) Miscellaneous reasons. These headings were not determined in advance but developed during the sorting process. Every effort was made to preserve the exact meaning of the child. For this reason, motives that might have been grouped together but which showed different shades of meaning, are listed separately. In Tables III, IV, V, VI and VII the reader will find the motives classified under the headings given above. In order that it might be possible to compare reasons stated by boys with those given by the girls, as well as the reasons given by the



different grades, the tables were arranged in the manner presented. In reading these several tables it should not be forgotten that each child was asked to give three possible motives for each action. As Table II shows, 496 of the 567 boys and girls who participated in the study each gave three motives each.

MOTIVES ASSIGNED BY ELEMENTARY SCHOOL CHILDREN FOR  
JOHN'S ACTION IN TURNING FROM THE DOOR FOR  
HIS WRAP

It is not the intention of the present report to apply refined statistical techniques to the data presented in Tables III, IV, V, VI and VII. Our purpose is merely to present raw material for the study and interpretation of the teacher and research worker. At the top of each column the reader will note the total number of boys and girls in each grade who contributed data to the entire study. Inspection of Table II will show the few in each grade who did not give three reasons for the situation described.

In Table III the reader will observe the reasons given by pupils of each grade, that are directly or indirectly related to health. A cursory inspection of the table shows the large number of pupils who assigned the fear or knowledge that he might catch a cold or get sick as an important reason for John's action in going for his coat before leaving the house.

Next perhaps to the knowledge or fear that he might get sick or be cold are reasons pertaining to the child's parents and particularly his mother. This may be seen in an analysis of Table IV. The writer hesitated to modify the child's phraseology, hence the reader will observe that a number of the reasons pertaining to the mother are very closely related. Further analysis of this table will show that comparatively small attention was given by these 567 pupils to the father as an influence.

Table V, presenting reasons directly or indirectly related to the weather, is easy to examine. The simple reason that *it was cold* or *he was cold* stands out rather vividly in the motives assigned by boys and girls. Without doubt, it would be interesting to know to what extent the child who answered in this manner realized the consequence of the cold





on his or her health or the association of the experience with the mother's instruction to wear a wrap before going out in the cold.

In Table VI reasons are given that are directly related to the child's play life or have some relationship to pleasure in his life. None of the reasons in this table received as extensive a pupil attention as did those of earlier summaries.

Table VII gives reasons that the writer found more or less difficult to place under separate headings. However, those given have a tendency to fall into three groups: (1) those related to John's desire to go to Bob's house, (2) those pertaining to John's brothers and sisters; and (3) those that were closely associated with John's personality.

In planning the investigation of which the situation analyzed in this report was merely one of ten, the writer desired to discover, if possible, the effect of the formal religious instruction of the school on motives that actuate child behavior. While Situation One, with which the present report is concerned, does not appear to have the very definite religious tone that is characteristic of the other nine situations, nevertheless the writer was surprised to discover that not a single boy or girl from the 567 who participated in the study placed any importance on the fact that care of one's health has a reference to the fifth commandment. The following eight reasons, seven of which were mentioned just once, and the eighth with a mention of five, represent the only motives given with even an indirect reference to religion:

<i>Reason</i>	<i>Frequency</i>
His conscience told him to wear it .....	5 (4 girls, Grades V, VI, VII) (1 boy, Grade VII)
God was watching him.....	1 (1 girl, Grade V)
His guardian angel told him to do it .....	1 (1 girl, Grade VI)
God warned him .....	1 (1 girl, Grade VIII)
He did not want to hurt God.....	1 (1 boy, Grade VI)
He would commit a sin if he did not obey his mother.....	1 (1 girl, Grade V)
It would be a mortal sin to go without it .....	1 (1 boy, Grade VI)
Our Lord spoke to Him.....	1 (1 boy, Grade VII)

TABLE V  
REASONS PERTAINING TO THE WEATHER

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (71)	Girls (66)	Boys (68)	Girls (78)	
It was cold or very cold.....	28	38	31	42	35	27	36	32	269
It was snowing or storming.....	3	7	13	6	13	4	5	5	56
He was cold.....	3	9	2	16	..	5	1	1	37
It was raining or hailing.....	..	2	10	5	7	6	4	2	36
The wind was strong.....	1	4	5	2	4	5	2	4	27
He might be cold.....	..	14	4	1	5	2	..	1	27
It might get colder.....	..	3	1	5	2	..	..	..	10
There was a blizzard.....	..	..	..	..	..	..	1	..	2
It might rain.....	..	2	..	..	..	..	..	..	2

TABLE VI  
REASONS PERTAINING TO PLEASURE

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (71)	Girls (66)	Boys (68)	Girls (78)	
He might want to play.....	3	3	7	7	10	7	6	6	49
He saw others playing with their coats on.....	..	6	2	4	6	3	2	4	31
He wanted to be warm.....	..	2	2	1	4	1	2	6	18
He wanted to play.....	3	4	4	1	..	..	2	2	16
He could not play if he had a cold.....	4	3	1	..	1	2	1	1	13
He might have had something of Bob's in his pocket.....	1	2	1	1	..	..	1	1	7
He wanted something out of his pocket.....	2	..	1	1	..	..	1	..	4
He could not play if he were cold.....	..	..	..	..	..	..	..	..	4
He had his ball in his pocket.....	..	..	..	1	1	1	..	..	2
He did not want his friends to say he was foolish.....	..	..	1	..	..	1	..	..	2
Bob would be angry with him for going without a coat.....	..	..	1	..	..	1	..	..	2
His knife was in his coat.....	..	..	..	1	..	..	..	..	1
He was going to play with it.....	..	..	..	1	..	1	..	..	1
He could go faster if he were warm.....	..	..	..	..	..	1	..	1	1
He wanted his coat as protection for the snow ball fight.....	..	..	..	..	..	..	..	1	1
He would not be allowed to go without his coat.....	..	..	..	..	..	1	..	1	1
He wanted to go visiting later.....	1	..	..	..	..	..	..	..	1
He wanted to go to Bob's.....	1	..	..	..	..	..	..	..	1

Without doubt, the reader is justified who says that the child who is afraid of catching cold, of becoming sick, and who does not want to disobey his mother, might have been actuated by religious motives. However, the motives, as stated by the 567 boys and girls, who represent a sampling of Chicago children who are attending very splendid Catholic schools, do not show directly any effect of understanding the relationship between taking care of one's health and an obligation implied by the Fifth Commandment.

It is not the writer's intention to justify the selection of this particular situation. Most Christian Doctrine texts for children of the intermediate grades and higher call the child's attention to his obligation not to expose his health unnecessarily. To illustrate, from a random sampling of religion texts used in the elementary school, the following three excerpts are typical of textual material to which the child has been exposed in studying Christian doctrine.

We are commanded by the Fifth Commandment . . . . and to take proper care of our own life and health.

. . . . .

We are bound to take proper care of our own life and health because they are gifts from God and are important for the salvation of the soul.

. . . . .

We are to take proper care of our life and health by means of exercise, cleanliness, temperance, and regularity, and by the use of remedies when we are sick.

. . . . .

One can sin against the duty of caring for his life and health by wilfully injuring his health or by rashly risking or destroying his life.<sup>1</sup>

In another Catechism,<sup>2</sup> occupying a prominent place in a diagram that explains the Fifth Commandment, there is the following statement:

<sup>1</sup> Reverend Thomas J. O'Brien, *Advanced Catechism*. (For seventh and eighth grades), pp. 188-189. Chicago: John B. Oink, 1929.

<sup>2</sup> Reverend M. V. Kelly, C. S. B., *A Catechism of Christian Doctrine*, No. 3, p. 98. Chicago: John P. Daleiden Co., 1929.



The Fifth Commandment forbids what will injure the life of the body:

3. Doing what will hurt the health when there is no need.

In her *Spiritual Way*, Book II,<sup>3</sup> Mother Bolton gives a little less than one page to the formal explanation of the Fifth Commandment. However, the following sentences are taken from this brief explanation:

"We must not injure the body, the health, or the soul of any one."

"We must not foolishly injure our own health."

The data given in Tables III-VII seem to show that pupils have carried over into daily life little relationship between the Fifth Commandment and the daily practice of health, or the body as a gift of God. It is not the writer's intention to question the motives most frequently given by children. While some few reasons show attitudes that are either incorrect or undesirable, most of those assigned are commendable. The question should, however, be raised in regard to the total absence of any connection in the child's mind between an obligation to God and the protection of health. And should such an interpretation be expected as the result of religious instruction in our elementary schools?

### SUMMARY

1. The above report does not pretend to offer refined techniques of research or interpretation to the data assembled.
2. The following reasons were given most frequently by the 567 boys and girls as possible reasons for actuating the behavior of John:

	<i>Frequency</i>
(1) He thought he might catch cold.	333
(2) It was cold or very cold.	269
(3) His mother told him to wear it.	96
(4) He might get sick.	61
(5) It was snowing or storming.	56

<sup>3</sup> Mother Bolton, *The Spiritual Way*, Book Two, p. 77. New York: World Book Company, 1930.

- |  |    |
|--|----|
| (6) He might want to play.   | 49 |
| (7) His mother would scold if he did not wear it.                    | 44 |
| (8) He would be disobeying his mother if he did not go for his coat. | 40 |
| (9) His mother did not like him to go without it.                    | 37 |
| (10) He was cold.  | 37 |
3. Explicitly stated religious motives are conspicuously absent in the reasons given in Tables III-VII.
4. Those interested in moral education will find interesting data in Tables IV on the influence of the mother on her son's or daughter's behavior.
5. The tabular display of motives will furnish the teacher with data for further analysis and treatment in their application to religious and moral education in the class room.

\* \* \* \* \*

In the December JOURNAL data will be presented on the motives assigned by the 567 boys and girls relative to the behavior of the boy who had the courage to attend Sunday Mass when there was strong temptation to stay away.

## Theology for the Teacher

### "THE CATHOLIC CATECHISM"<sup>1</sup>

SACERDOS

With an "Imprimatur" of His Eminence, Patrick Cardinal Hayes, dated July sixteenth of this year, the English version of *The Catholic Catechism* has made its appearance to mark an important step in the story of religious instruction. In addition to the complete volume, three separate texts-books drawn from it are simultaneously published to serve the needs of those preparing for First Communion, for children who have made their Communion, and for "adults who desire to have a fuller knowledge of Catholic doctrine." In addition to the contents of these three texts arranged in natural sequence, the complete volume contains an appropriate Introduction from Cardinal Gasparri's own pen and a sevenfold group of Appendices followed by a general index. These supplementary features fill more than half the volume and evidently will be of invaluable use to the teacher. Such matters as the "Decree of the Sacred Congregation of the Sacraments on the age at which children are to be admitted to First Communion," "Indulgences," "Epitome of the history of Divine Revelation," "Some disputed questions" are treated in these appendices in a way to bring gratifying information, particularly in the domain of disputed questions.

There has been so much discussion of what constitutes the ideal catechism, so many attacks even on the catechetical method, that it is no easy task to state one's judgment on

<sup>1</sup> Cardinal Gasparri, *The Catholic Catechism*. New York: P. J. Kenedy & Sons, 1932. Pp. 500. Price \$1.60.

the pedagogical worth of this undertaking. Experience in the class-room is the great test even of a text published under the exalted auspices of the present work. Its theological correctness, precision and exactness may be taken for granted, and it will not be long until the empirical test is sufficient to justify a verdict. We say this, because these texts are intended for general use throughout the Western Church and, with suitable modifications, to be made with Episcopal approval, in the East as well.

Apart from the practical value to be determined by experience, two points that call for special note in a preliminary review are the choice of materials and the mode of expression. In the first part, that intended for the pre-Communion child, there are only twenty-six questions and answers; in the second, two-hundred and forty; and in the last, for adults, five-hundred and ninety-five questions and answers, —all presented with suitable brevity. There is ample evidence of a well conceived endeavor to adjust the doctrinal presentation to the capacities of the three groups, and it is to be hoped that a large measure of success will result, particularly in the case of little children. We see no reason why various pedagogical methods may not be readily applied to the explanation of the several divisions of the text. If a particular method should encounter unusual difficulties, we venture the guess that it is just too bad for that method in this domain. As the first part has a very definite objective, the preparation of the child for Confirmation, Penance and the Holy Eucharist, the questions and answers bear immediately upon that purpose and that with surprising brevity of form. The living teacher here has the opportunity of displaying his or her skill, judgment and interest. The mode of expression is simple and clear, and the English version is not noticeably encumbered with Latinisms. A possible exception is the use of the term "remitted" instead of "forgiven" with which the child is more familiar. One does not find, however, a monosyllabic ideal even here.

In the second and third parts, where there is a division into chapters and articles, the order of the "Creed" is followed largely and no better arrangement is known to the



present reviewer. In fact, the reading of the third part is a constant delight, and we venture to express the assurance that a vast amount of good will result from the attentive study of this text by our Catholic people. Every effort should be made to see that this is done and thereby put an end to the chronic complaint that our people are not able to give a satisfactory statement of Catholic doctrine on so many points. At the same time, there is the likelihood of growth in appreciation of religious truth and of its application in fuller measure to the details of daily living. This practical result is explicitly hoped for in the words of the Introduction: "We do not teach Catechism solely for intellectual instruction, but primarily with a view to stirring up men's hearts and making them lead moral lives in harmony with that teaching." No other basis for conduct can be had than that of sound doctrine, and it must and does serve as the foundation of the training of Christians to piety, virtue and sanctity. In spite of all the sentimentalists and of the whole group of those who identify religion with "experience", the Church goes on as always, making a definite, clear-cut statement of what she stands for in the domain of religious thinking; and the theoretical and practical acceptance of her teaching must be the starting point to religious growth and perfection. She has exact statements to make about God, about our relation to Him, about the goal of life and the path to be followed in reaching it, all which are to be found admirably set forth in the present work; and only a little effort and appreciation are needed for the competent teacher to vitalize the instruction so as to assure the greatest benefits for sound religion. If this notice contains no attempt at criticism of the Catechism in a fault-finding way, it is because we are indulging the optimistic hope that unmeasured success will follow upon its appearance and its use whether in or out of the classroom.

## New Books in Review

*Evolution and Religion.* A study of the Bearing of Evolution Upon the Philosophy of Religion. By Reverend John A. O'Brien. New York: The Century Company, 1931. Pp. xxi+247.

The author in a masterful and scholarly way interprets the question of the bearing of the theory of evolution on Dogma and Scripture. He displays a great amount of research in presenting the teaching of the Doctors of the Church, particularly St. Augustine and St. Thomas, and the opinions of the great scholars and men of science, particularly those of the modern schools.

In a very lucid and convincing way, he proves that Evolution, as a scientific theory, does not and can not conflict with revealed teachings, and that the apparent conflict is due to the postulates and assumptions of the atheistic and materialistic tendencies of the exponents of the theory.

He proceeds to show, that Evolution enhances even the teleological concept of the Universe and all its parts, magnifies the notion of the Divine plan and reflects the power and intelligence of a Supreme Mind.

However, all this merely proves the possibility of Evolution from the viewpoint of Religion and places it among that infinite number of possibilities subject to the supreme power of God. It says nothing in favor of the fact of Evolution, which as a scientific theory must be proved by natural means.

The author seems to assume that Evolution is an established fact, which is accepted by all who are not mentally biased. This extreme opinion is misleading and will easily lead the novice to false conclusions. Many authors are

quoted, who firmly assert that the fact is proved by cumulative evidence, which is irrefutable. Other great authors and scientists, perhaps the greatest, such as Virchow, Branco, Wasmann and others, who firmly assert that so far not one single fact can be adduced in evidence of the theory of Evolution, seem to have been passed over and their opinions not of sufficient worth to be mentioned.

When scientists disagree, one should not blame the theologian who assumes an agnostic attitude and awaits the day when scientists will agree among themselves. Until that day, he should not be accused of doing an injury to Religion, or bringing the Bible into ridicule, if he sits back and suspends his judgment in this matter. And to condemn a theologian because he does not accept all the conclusions of the evolutionists and to accuse him of conduct prejudicial to Religion, seems going a little too far; especially as Evolution is still referred to by scientists of repute as a "fantastic dream."

The book, however, does not seem to have been written for the purpose of defending the claims of Evolution, but merely for the purpose of showing its relation to Religion and in that light is well written and worthy of the notice of everyone, particularly those who have entertained narrow ideas in that matter.

*De Paul University*

(Reverend) J. J. LESAGE

*The Jesuits and Education.* By William McGucken, S. J. Milwaukee: Bruce Publishing Company, 1932. Pp.xxv+352.

An authoritative study in the English language of Jesuit education in the United States has been a long felt need of modern educators. Father McGucken's scholarly work in this field will, therefore, be welcomed as a valuable contribution to the literature of education.

Although Father McGucken is ultimately preoccupied with Jesuit secondary schools in the United States, yet he has not neglected to present also an authentic and accurate

picture of its institutions of higher learning. His discussion, moreover, includes a comprehensive historic background of the Jesuit education which will help to orient the reader with respect to the origin development, and traditions of the Order.

Educators will find especially interesting a chapter on the Jesuit method of teaching which develops the practical expression of the famous *Ratio Studiorum*. The *ratio studiorum* for secondary schools is here translated into English for the first time.

The book with its copious references and exhaustive bibliography offers a mine of information for the student and well attests the industry and scholarship of the author. However, Father McGucken's facile style and profound narrative sense make his book very readable and interesting to even the average reader.

De Paul University

WILLARD MUNZER

*A Little Child's First Communion.* By Mother Bolton. New York: The Cenacle of St. Regis, 1931. Pp. xi+115.

During the past year Mother Bolton of the Cenacle presented to the primary teacher and to the parent an Introduction to the several volumes of *The Spiritual Way*. *A Little Child's First Communion* is a text to use in giving the small child the instruction necessary for First Holy Communion according to the decree "Quam Singularis."

The text consists of six parts entitled: Part One: Stories About Gifts of Love; Part Two: Stories About People Who Loved the Truth; Part Three: Stories About Jesus; Part Four: Wonderful Things That Jesus Did For Us; Part Five: Tom and Ann Ask Questions; Part Six: Jesus, Tom and Ann. The book is illustrated and presented in story form, interspersed with songs, activity exercises, tests, and a simple approach to prayer.

Those who are already using Mother Bolton's texts will welcome this new book. Parents and teachers engaged in the task of preparing boys and girls of primary school age

for First Holy Communion will find this volume replete with valuable material well presented in appropriate language, style, type and pictures for the small child to use.

*De Paul University*

ELLAMAY HORAN

*The Eternal Sacrifice.* An Explanation of the Mass for Children. By Louise Doran Ross. Washington, D. C.: The Catholic Education Press, 1932. Pp. ix+197.

This volume was prepared for children who are deprived of a Catholic education. The book, however, might be used as a supplementary text by children in our Catholic schools and as an easy reference for the teacher. Introductory chapters explain the altar, vestments and church, and considerable space is given to the feasts of the year with individual chapters to an explanation of the liturgy of Palm Sunday, Holy Thursday, Good Friday and Holy Saturday. The book has twenty-two illustrations showing the altar, vestments and various positions of the priest during the Holy Sacrifice. *The Eternal Sacrifice* was written for children, and the language and manner of presentation are such that boys and girls of the upper elementary grades will find it an instructive and interesting text in studying the action of the Holy Sacrifice.

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*Medal Stories, Book Two.* By The Daughters of Charity, Emmitsburg, Maryland. Lynchburg, Va.: Brown-Morrison Company, Inc., 1932. Pp. 255.

In this second volume dedicated to Our Lady of the Miraculous Medal there are seven stories, each of a length and detail that will charm the elementary school child. The book illustrates that phase of characterology that emphasizes the effect of environment and guidance in child life. It contains

many dramatic incidents that will arouse the child's interest in the various ideals illustrated. All libraries for children, both in the home and in the school, will be interested in procuring copies of this new volume. The school child will like the stories, and teachers will see many ways of using them in connection with their character development programs.

De Paul University

GERTRUDE KLOSS

### BOOKS RECEIVED

Alphonsus, O.S.U., Sister M. *I Go To Confession*. A Little Book of Simple Instructions and Prayers for Young Children. New York: Benziger Brothers, 1932. Pp. 77. Price retail, each 20c; to Priests and Religious, each net, 16c; 50 copies, each net, 15c; 100 copies, each net, 13½c; 250 copies, each net, 12c.

Butler, Dom Cuthbert. *Ways of Christian Life*. New York: Longmans, Green and Company, 1932. Pp. xii + 256. Price \$2.50.

Cannon, O.S.B., Reverend Charles. *The Mass-Liturgy*. Milwaukee: The Bruce Publishing Company, 1932. Pp. vii + 141. Price \$1.50.

Dennerle, Reverend George M. *Leading the Little Ones to Christ*. Milwaukee: The Bruce Publishing Company, 1932. Pp. xix + 308. Price \$1.75.

Gasparri, His Eminence Peter Cardinal. *The Catholic Catechism*. Part I, II, III. New York: P. J. Kenedy & Sons, 1932. Part I: Pp. 16. Price \$5.00 per hundred, net, paper cover; Part II: Pp. 61. Price \$10.00 per hundred, net, paper cover; Part III: Pp. xxii + 169. Price \$25.00 per hundred, net, paper cover; Complete edition: Pp. xxvi + 482. Price net \$1.60.

Lallou, D.D., Reverend Wm. and Maria, S.S.J., Sister Josefita. *The Missal and Holy Mass*. New York: Benziger Bros., 1932. Pp. xv. + 221. Price 72c.

Laux, Reverend John. *Introduction to the Bible*. The Nature, History, Authorship and Content of the Holy Bible with Commentated Selections from the Various Books. New York: Benziger Brothers, 1932. Pp. xvii + 324. Price \$1.12.

Maurice, S.C., Sister M. *Journeys Beautiful*. New York: Wm. H. Sadlier, Inc., 1932. Pp. x + 112. Price 40c.

O'Brien, Rev. John A. *Evolution and Religion*. New York: The Century Company, 1931. Pp. xxi + 247. Price \$2.50.

Purcell, C. P., Reverend Harold. *The Passion Prayer Book*. Chicago: D. B. Hansen and Sons, 1932. Pp. 384. Price \$1.00, \$1.50 and \$3.00.

Ross, Louise Doran. *The Eternal Sacrifice*. Washington, D.C.: The Catholic Education Press, 1932. Pp. ix + 197. Price \$1.25.

*The Franciscan 1932 Alumanac Edition*. Paterson, N.J.: The Franciscan Magazine, 1932. Pp. 384. Price 50c.

The Sisters, Servants of the Immaculate Heart of Mary. *Unto God*. New York: The Macmillan Company, 1931. Pp. ix + 188. Price 96c.

Wiseman, Nicholas Patrick Cardinal. Edited by Reverend John R. Hagan and Alice C. Hagan. *Fabiola or The Church of the Catacombs*. Chicago: Longmans, Green and Company, 1932. Pp. ix + 310. Price 75c.

## Editorial Notes and Comments

### TO BETHLEHEM

Let us teachers of all grades and ranks, elementary, high school and college, take advantage during these weeks of Advent of the privilege that is ours to help pupils and students to understand more intimately and love more ardently the God-Man for whose coming Holy Church bids us now prepare. Let us be to our pupils a Star of Bethlehem that they may find the Light "that enlighteneth every man that cometh into the world." The teacher has unusual opportunity in the days before Christmas to put pupils and students in the spirit of the Christ of Bethlehem that they may desire to follow Him through the coming year, in His journeys and teachings, eager learners and inspired followers.

We are living in a period of great suffering. Many of us are not aware of the spiritual and material hunger in the hearts of pupils. Let us endeavor more than ever before to help pupils and students find joy and refreshment in the Babe of Bethlehem.

May the Christmas of 1932 be a blessed one for our students of all ages; may it be a new incentive to them to grow in the knowledge and love of Him to whom the Star of Bethlehem pointed the way.

Pedagogically these weeks are full of opportunity for us. Let us utilize them, let no teacher or instructor feel that his or her group is too mature, too engrossed in the year's course of study, to follow the road to Bethlehem.



THE JOURNAL OF RELIGIOUS INSTRUCTION,  
AN OPEN FORUM FOR CATHOLIC  
EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. The JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is our desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

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MOTIVES THAT ACTUATE CHILDREN

Teachers are all aware of the important part that motives play in conduct. During the past two years the JOURNAL has called attention at different times to this specific problem in religious education. Last Spring the editorial office of the JOURNAL carried on a piece of research in order to study

objectively the motives that most frequently actuate certain types of child behavior. In the present issue of this magazine data are given that show a more or less spontaneous reaction from 567 boys and girls when faced with the question: "What are possible reasons why the boy described was faithful in his obligation to attend Sunday Mass?" We are inclined to believe that the data obtained in this investigation are typical of what might be procured in the average elementary school. However, the question confronting us as educators is: Are the reasons assigned by these children the most desirable? And, if not, wherein may the school contribute to their improvement?

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### INTERPRETING THEORY

For several years we have been trying to discover how we can make religious instruction at the secondary school level a matter of dynamic interest to our students. One fact that stands out beyond all others is this: Religion must be taken out of the realm of theory and made concrete to the student. It is possible that one of the reasons why the teaching of Religion of our schools has not left a more indelible impression on the lives of our graduates is because they have not known how to interpret the abstract, the theoretical, in terms of their everyday problems. We have written for this in the past, but again we shall plead for Religion content and learning activities that will help the high school student discover a very direct relationship between the teachings of the Catholic religion and the affairs of his everyday life. This is the interpretation of theory that the student desires, and, at the same time, it is the most economical program that the school can offer in preparing for Catholic action.

## PARENT-EDUCATION

As part of the program of the Tenth Annual Convention of the Catholic Rural Life Conference, the National Catholic Parent-Educator Committee presented the papers that will be included in Volume III of the *Parent-Educator*. This year's publication is devoted to problems relative to the child of elementary school years. Catholic parents have problems to solve in the home education of their children that must be studied in the light of Catholic thought. While much material that is fine and worthy of use has been written by non-Catholics, the following paragraphs from the *World Telegram* of New York for October 9, 1931 are typical of some of the content that parents meet in non-Catholic literature. The mother quoted is referring to a picture of two children kneeling, at night time, in prayer:

If such a picture were put into the hands of my children, I should be in for a bad half hour trying to explain what prayers were and why they did not form a part of their routine. I would not bar the book from the house to save myself this trouble, but I think it is vastly improved by the omission of such a picture, for a great many children today are brought up without ever hearing of God and religion. Mine are among them.

To introduce a small child to the idea of an omnipotent Father may easily rob him of his self-dependence. He may form the habit of learning on some person or power instead of growing up in the belief that he alone must meet and solve his problems as they arise. One might jeopardize the whole future happiness of a child by telling him that he is accountable to God for what he does and not to his own conscience.

In order to help parents meet this and similar attitudes and, what is of even greater importance, to plan and to justify to themselves a Catholic home-education program, the National Catholic Parent-Educator Committee functions with the Most Reverend Edwin V. O'Hara, D.D. of Montana as its chairman and the Reverend Edgar Schmiedeler, O.S.B.

of the National Catholic Welfare Conference as executive secretary. Parent-teacher associations represent an ideal agency to further the Catholic parent-educator idea. We would urge our Catholic schools to assist parent-education whenever possible. Catholic education cannot achieve its potential possibilities without the cooperation of the home. Furthermore, experience is continually showing us that parents are not endowed by nature for this work. They must prepare for it.

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### THE IMPROVEMENT OF COLLEGE TEACHING

Three questions that were utilized in the program of Peabody College to improve college teaching were: What is the instructor trying to do, how is he trying to do this, and to what extent is he successful? There is not a college instructor of Religion who would not profit by a personal appraisal of his own work, using the above questions and answering them with facts, not with mere impressions.

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### DISSEMINATING FACULTY INFLUENCE

Is it possible that our students are not receiving all the benefits that might come to them from extra-curricular association with their various instructors? With the more or less formal attitude toward religious instruction in the school, and with its somewhat subordinate position in the curricula of many colleges it seems almost necessary that there be

more concentrated effort to permit students to enjoy an informal association with their teachers. We may justly be proud of the consecrated lives of our religious teachers, but we might well raise the question: Are our students given sufficient opportunity to know their instructors, and do instructors know their students? Religious education must know its students as personalities, not as mere intellectual receptacles.

## SABBATICAL SUMMER SCHOOL IN DEED

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Recharging the spiritual batteries of its teachers should be the prime work of the power plants of Catholic education. This re-storing of energies, this rehabilitation of soul is vital to the religious educator beyond all pressure for credentials or degrees. It was to this end that the idea of a sabbatical summer session was entertained, a program projected, and the entire plan put into effect at the College of St. Mary-of-the-Wasatch, Salt Lake City, during the past months of July and August. The results are significant as results, are valuable as recommendations. The sabbatical summer school for the college in which it was tried is no longer an experiment; it is an institution.

The plan, in its inception, rested on a parallel with the sabbatical leave regularly granted to lay teachers of or approaching professorial standing. If release from teaching and leisure to study and travel one year out of every seven are essential to the academic fitness of the secular teacher, undistracted attention to one's spiritual interests one summer out of every seven should be the minimum provision for the essential recuperation of the religious teacher. And so a tentative program was drawn up, the diabolical machinery of credits and standardization stopped for a space, and an ideal allowed to function. The program (published in the *Catholic Educational Review* for March, 1932) included Scripture, Liturgy, Mysticism, Church Music, Contemporary Catholic Writers, Saints' Shrines. The elimination of credits as an end did much to reduce the number of courses offered and to intensify on those given. The emphasis and

sustained interest resulting were worth a pedant's world of credits. The plan went through with a completeness almost arbitrary, without concessions to individual academic needs, without opposition. The immediacy of realization which scarce left time for objections may explain this singular success. There are those who prefer to see that here, as in a far greater spiritual enterprise, it was the will of God.

The most interesting aspect of the project as a project, and, indeed, as a feasible plan, is in the reactions observed. A hundred Sisters had assembled from seven western dioceses for six weeks of school. Copies of an article on the sabbatical summer session and the program of courses had been mailed to them weeks before. More copies were circulated before registration. True to form, practically no one read them. Certainly no one regarded them as pertinent to the impending session. Programs of study were posted. Some comments were made. Presently a rumor got abroad that no subjects but religion were to be taught. It amounted to an academic murmur to the effect that this was a hard project and who could afford it! Provisions for transportation being what they were, the perturbed students had no alternative but to follow the strange teaching. As an idea, however, it simply had not got across!

Classes began with more rather than less apathy. They seemed promising. They continued promising. Groups had to be moved from small to large class rooms. Auditors signed up for attendance, and those unable to register came regularly as auditors. Sisters not engaged in teaching audited at least one class a day. Here was help for everyone. With classes organized on a three unit basis, practically every student signed up for two courses and audited a third. And practically every Sister, in making out her study card, relinquished with regret at least one other course that met at hours conflicting with her schedule. In a word, at the end of the first week, everyone was interested enough in every course offered to wish to take it, if possible. This was the academic reaction to a program of subjects dealing exclusively with religion and one's spiritual life.

The second reaction was divinely constructive and beautiful. Of its nature it forbids elaborate comment or absolute conclusions. But the chapel became unmistakably a place of most close and intimate companionship with Christ. It was study hall, library, research seminar. Always there were numbers before the Blessed Sacrament, quietly, responsively attending the one perfect class, sitting at the feet of the one perfect Teacher. That this consummation had been reached as a student response in a week proved the efficacy of the spiritual leaven at work.

A third reaction is sufficiently homely and human to recommend the plan everywhere and to guarantee multiplied adoptions. It is the spirit of happy-hearted childlikeness and simplicity that possessed the entire body and dominated the school at work and prayer and play. The small and peculiar inequalities that, somehow, rise and persist in religious communities, were metamorphosed into unsuspected bonds of union. A spontaneous joy and participation in community life and community recreations were as marked as the beautiful spirit of prayer. Old-fashioned, simple games were revived and played with the untroubled joy of the children of God. Repeatedly, Sisters of middle age and much dignity explained, half apologetically, that some particularly juvenile amusement in which they were indulging was to be attributed to the rejuvenating effects of the sabbatical summer session. As a stimulus to community recreation, if for no deeper spiritual reasons, it is a most constructive expedient.

At the end of six such weeks as briefly here described, a hundred Sisters were unanimous in saying that they had never spent a more happy, holy, helpful summer. And their experiences included sessions at Fordham, the Catholic University, Notre Dame, Berkeley, and lesser schools between.

Results of this summer experiment, not to be regarded as reactions, may be of some value. The first of them is an experimental knowledge of the rich and absorbing fields of study and research and meditation that the world of the spirit lays open to one. The second is an eagerness and an



ability to make oneself at home in some one or more of these. A third is a tremendous extension of the resources of the average Sister in the choice and use of spiritual reading. Another is, by virtue of her summer's training, a more complete identification of herself with the life of Christ, the priesthood of Christ in the Church. And should one mention the beginning of an emancipation from servitude to the fetish worship of credits, the beginning of a reclamation of Catholic teachers for Catholic education? These, in the intensified milieu of prayer and with the emphatic opportunity for it, in the recaptured spirit of childhood and simplicity, in that most perfect of academic freedoms, the freedom of the children of God, are the immediate results; are, please God, the immortal effects of an experiment in sabbatical summer sessions.

For it was an experiment. Its success depended, besides divine assistance, upon an unprecedented faculty and absolute response, which are, for practical purposes and in ordinary experience, a tremendous measure of divine assistance. The idea is undeveloped, unexploited. Its adaptability is limitless. Its possibilities are ravishing, possibilities for curricular expansion, for heavenly research, for saintly scholarship. If the present report is over-sanguine, it is only so in view of the blinding beauty of the world of the spirit to which its academic efforts would lead.

# Religion In the Elementary School

## HOW TO SERVE GOD

FOR THE UPPER GRADES

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### PART ONE—THE COMMANDMENTS OF GOD

#### INTRODUCTION

*To the boys and girls:*

In our first unit of work we learned about the Unity of God, the Trinity of God, the Incarnation and the Redemption. In other words, we learned about the things that we believe. We learned that God enlightens the mind of man so that he has faith, he believes in God, he loves the mother of God, he accepts her as his mother, he remembers that the life of Jesus Himself was one of obedience to Mary and Joseph. He has a love for the Holy Family.

In the second unit we studied about the means of grace, prayer and the sacraments. We found out that faith without good works is dead, and we come now to Unit Three where our religion shows the union of man with God, his Creator, arising from faith, love and grace, and manifesting itself in service. God directs our will, and when we serve Him and obey His commandments we prove our faith in Him. The

outward manifestation of our faith, hope and love is practical service. Our religion draws us to God, but we must serve Him by keeping His two great commandments, (1) the commandment of the love of God and (2) the commandment of the love of our neighbor.

Having learned what we must believe in order to gain heaven and what are the means that will help us we now begin the study of the commandments which God has given to us. The commandments are sometimes called the "Decalogue." The Decalogue, therefore, is a code that comprises all of our duties and our natural rights. God revealed to man the Ten Commandments. In the Old Testament we read that Moses was ordered by God to gather together the people of Israel at the foot of Mount Sinai, while He himself repaired to the top of the mountain. Then the thunder pealed and the lightning flashed, and God gave Moses the Ten Commandments. God was not satisfied with proclaiming His commandments, He also engraved them on two tables of stone which He gave to Moses. On one table was engraved the first three commandments, and on the second, the remaining seven. In the New Testament, our Lord Jesus Christ promulgated the Decalogue and perfected it in His Sermon on the Mount. He summed it up by reducing it to two great laws: love of God and love of neighbor.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this. Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.

#### LOVE OF GOD

One day a lawyer asked our Lord, "Which is the greatest commandment?" Jesus answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." This commandment is called the commandment of the Love of God. Love comes from the heart; therefore we should love God with all our heart. We should love God with our whole soul; we should often think of God. We

should love God with all our mind and be anxious to go to Him often. We should love God with all our strength; we ought to do everything for the love of God. How should we love God? We should love God above all things. "He that loveth father or mother more than Me, is not worthy of me."<sup>1</sup> We love God above all things when we are willing to give up all things if God demands it. When we make a sacrifice of giving alms to the poor or donations to the Church we show that we love God more than the goods of this world. The martyrs loved God more than their lives. They died for the love of God.

Why should we love God? We should love God because He created us, He redeemed us and He sanctified us. He preserves us every day and gives us numberless blessings.<sup>2</sup>

God so loved the world, as to give His only-begotten Son.<sup>3</sup> Every best gift, and every perfect gift, is from above, coming down from the Father of Lights.<sup>4</sup> Let us therefore love God, because God first hath loved us.<sup>5</sup>

We should love God because He has done so much for us. He favors us continually. If He withdrew His power from us for one moment we should all go back to nothing. Who can count the numberless favors God bestows on us? Our food, our health, the use of our senses and the many graces of salvation are daily gifts from God.

If we truly love God we will keep His commandments. If we truly love our parents we are not satisfied to say: "I love you," for that would be no real proof of love. We show our love for our parents when we try to please them, when we do the things that they desire us to do. So it is not enough to say to God: "My God, I love You;" we must obey God, we must try to please Him; we must do the things that He commands us to do.

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<sup>1</sup> St. Matthew, X:37.

<sup>2</sup> Note: The first motive for loving God is His own intrinsic goodness and amiability, and then His goodness to us in benefits or favors received.

<sup>3</sup> St. John, III:16.

<sup>4</sup> St. James, I:17.

<sup>5</sup> St. John, IX:19.

## LOVE OF OUR NEIGHBOR

After Jesus had mentioned the first and greatest commandment of the love of God, He added: "And the second is like the first: Thou shalt love thy neighbor as thyself." God wanted us to know that he considered this commandment just as important as the first. Our neighbor is everybody without exception. It does not mean a person living next door to us or near us, but it means all men, and includes everyone of every country, of every religion, of every color, of every state of life. We are commanded by God to love all men. We show our neighbor that we love him when we wish him well at all times and do good for him when we can. When we say: "Good morning," we show him that we hope he will be prosperous; he knows that we would be sorry if he were ill or had met with any misfortune.

We should also do good to all men. It does not set forth love of our neighbor if we just say to those who are in need: "I'm very sorry for you." We prove our love when we do some good act for them. We should avoid doing anything to grieve our neighbor. Although we do not know all the men living in the world we can love them all by wishing them well and by praying for them. A child once asked his teacher if he were obliged to love even wicked men. The teacher said: "Yes, we must love all men because God made them." This does not mean that we love what these wicked men do. It is not necessary to seek their company, in fact we must avoid that, but it does not keep us from loving them and praying for them. We cannot love all men alike. It is natural for us to love our parents, relatives, and those who do us good more than others. God loves all men, and He has commanded us to love them too. Christ has said that He wished us to love our neighbor just as He has loved us. Jesus has made another demand of us. He tells us that we must love our enemies. "Love your enemies, do good to them that hate you; and pray for them that persecute and calumniate you." Our enemies are also our neighbors. We must therefore, love them also. Our Lord says:

We show that we love our enemies when we forgive them from

our hearts, when we assist them in their necessities and when we pray for them at all times.

That we may be children of our Heavenly Father Who Maketh His Son to rise upon the good and bad, and reign upon just and unjust.<sup>6</sup>

The Ten Commandments are, therefore, an explanation of the two great commandments of the love of God and the love of our neighbor. From the very beginning of the world men were bound to keep the Ten Commandments. Before they were written on tables of stone they were written on the hearts of men. The first three commandments point out to us our duties towards God, and the other seven show us what our duties are towards our neighbor.

#### SUMMARY OF THE COMMANDMENTS

*We might summarize the commandments as follows:*

##### DUTIES TO GOD

I must adore only one God,  
I must not dishonor the name of God,  
I must keep the Lord's day in a holy manner.

##### DUTIES TO THE NEIGHBOR

Love of parents.  
Respect for everyone's life.  
Respect for the soul of every person.  
Respect for the things which he has accumulated.  
Respect for his reputation.  
Respect for his purity of life.  
Respect for his goods.

#### SUMMARY OF THE LOVE OF GOD

God has promised: (1) to pardon our sins, (2) to give us the necessary graces, (3) to hear our prayers, and (4) to take us to heaven.

We believe in God, we adore Him, we trust in God firmly that He will keep these promises and we outwardly show divine honor because He is the Lord of all things. We adore God outwardly by: (1) When we assist at divine service

<sup>6</sup> St. Matthew, V:45.

(Mass), (2) when we receive the sacraments and (3) when we recite vocal prayers. Besides honoring God, we honor the friends of God—the Saints who are in heaven with God. We honor the Mother of God. The best way of honoring the Saints is: (1) to implore their intercession, (2) to imitate their example, (3) to honor their relics and pictures. The Saints know that we pray to them, for they take interest in us just like the angels who know and rejoice when a sinner is converted. The Saints can help us because God who loves them will not refuse what they ask for us.

How do we dishonor the name of God? We dishonor the name of God by: (1) pronouncing it irreverently, (2) by cursing, (3) by blaspheming, (4) by sinful swearing, and (5) by breaking a vow. We pronounce the name of God irreverently when we make an exclamation containing the name of God without intending it as a prayer. Cursing means to pronounce the name of God in anger. It is blaspheming God to speak impiously of God, of the Saints, or of holy things. To take an oath means to call upon God as a witness to the truth of what we say. It is a great wrong to swear falsely, to swear without necessity or to swear to do an evil thing. To make a vow means that we voluntarily promise God to do some particular good work.

We show our love for God by keeping the Sunday well. On Sunday, the great work of creation was begun, on Sunday the Son of God arose from the dead, on Sunday the Holy Ghost descended from heaven and the apostles commissioned by our Lord substituted the Sunday for the Jewish Sabbath. Because God is the Lord of all things the first things belong to Him in a special way. We honor Him on the first day of the week by hearing Mass and by avoiding unnecessary work. In the United States there are six holy days of obligation. These are: the Immaculate Conception, Christmas Day, New Year's Day, the Ascension of Our Lord, the Assumption of the Blessed Virgin Mary and All Saints Day. We must keep these Holy Days of Obligation the same way that we keep the Sunday.

## SUMMARY OF THE LOVE OF OUR NEIGHBOR

Children should love their fathers and mothers because they take the place of God in their regard and because they are their greatest benefactors next to God. We show our parents that we honor them by loving them, by obeying them, and by praying for them. God blesses in a special manner the children who honor their parents, and those who do not honor their parents may expect the curse of God and punishment by Him here and hereafter.

Cursed be he that honoreth not his father and mother; and all the people shall say: Amen. <sup>7</sup>

We are obliged to obey those who represent God, our spiritual and temporal superiors, and we are excused from obeying them only when they command something that is sinful.

We ought to obey God rather than man. <sup>8</sup>

Our Holy Father is the vicar of Christ and has the power to govern all Christians. All Christians must honor and obey him. The Bishop has the power to govern all Christians in his diocese and the Pastor in his parish.

God alone is the owner of our life. We may not take our own life or that of another. It is wrong for us to take our life, to endanger our life, or to injure our health without necessity. It is also a grave sin to take the life of our neighbor, to shorten his life or to strike or wound him.

We injure our neighbor's soul when we give him scandal. It is much worse to destroy the life of the soul of our neighbor than it is the life of his body. We give scandal to our neighbor when we use impious and filthy language, when we do evil in the presence of others and when we tempt others to do evil.

We sin against the fifth commandment when we hate our neighbor or when we wish him death or any evil of the body.

<sup>7</sup> Deut., XXVII:16.

<sup>8</sup> Acts, V:29.



Whosoever hateth his brother is a murderer.<sup>9</sup>

The most beautiful virtue is chastity,

O, how beautiful is the chaste generation with glory; for the memory thereof is immortal because it is known both with God and man.<sup>10</sup>

Impurity is a most shameful sin. The Holy Ghost says that chastity makes us like the angels in heaven. Saint Thomas Aquinas is called the Angelic Doctor for his wonderful chastity as well as for his wonderful learning. Saint Aloysius is called angelic because he was as pure as an angel. God loves the chaste soul, and we sin against chastity by (1) impure thoughts, (2) impure desires, (3) impure words, (4) impure looks and (5) by impure actions. Bad company generally leads to the sin of impurity. Bad company is catching, just like a contagious disease. If we shun bad company and pray fervently to the Mother of God we may feel secure. To obtain this grace we must pray daily for it. The greatest help that a Christian has to be preserved from all wrong is the frequent reception of the sacraments of Penance and Holy Eucharist.

God is the owner of all temporal things. He has given man the use of them. God wishes that man should acquire property of his own, and those things which belong to a person in particular are called his property. We injure our neighbor's property by stealing, by cheating, by not restoring things found to the owner, by not paying our debts or by damaging anything that belongs to our neighbor, and we injure our neighbor also when we tell a lie about him or when we rob him of his good name. By saying what is not true with the intention of deceiving our neighbor is telling a lie. We may rob our neighbor of his good name by detraction or slander. The sin of detraction is committed by telling hidden faults of others without necessity. Slander is a much greater sin than detraction; besides robbing our neighbor of his good name it is also a lie. It is not enough for us

<sup>9</sup> St. John, III:15.

<sup>10</sup> Wisdom, IV:1.

to avoid robbing our neighbor of his good name by our words, we must not even rob him of his good name in our own mind. We must not think evil of him.

The seventh commandment forbids us to injure our neighbor and his property by any act of ours, and the tenth commandment forbids us to injure our neighbor even by thought. This is what is meant when we covet the goods of our neighbor; when we have a desire to possess what belongs to him.

It is necessary to keep every one of the commandments. By breaking any one of them we have become an enemy of God. Our life of service to God will be strengthened if we often repeat: "Oh My God I love Thee above all things and I wish to serve Thee every moment of my life."

#### STUDY OUTLINE

##### I. THE COMMANDMENTS OF GOD:

1. Love of God.
2. Love of our neighbor.
3. Decalogue.

##### II. LOVE OF GOD:

1. First commandment.
2. Second commandment.
3. Third commandment.

##### III. LOVE OF OUR NEIGH- BOR:

1. Fourth commandment.
2. Fifth commandment.
3. Sixth commandment.
4. Seventh commandment.
5. Eighth commandment.
6. Ninth commandment.
7. Tenth commandment.

##### IV. WHY SHOULD WE LOVE GOD?

1. God, intrinsically good.
2. God, our Creator.
3. God, our Preserver.

**V. HOW WE ADORE GOD:**

1. Faith
2. Hope.
3. Charity.

**VI. HOW WE SHOW OUR FAITH:**

1. Professing it.
2. Doing what it teaches.

**VII. THE CHIEF CAUSES OF LOSS OF FAITH:**

1. Association.
2. Books and papers.
3. Sinful conduct.

**VIII. HOW WE ADORE GOD OUTWARDLY:**

1. Divine service.
2. Sacraments.
3. Prayers.

**IX. HONORING THE SAINTS:**

1. Intercession.
2. Example.
3. Relics.

**X. THE BLESSED VIRGIN MARY:**

1. Mother of God.
2. Our mother
3. Queen of angels and saints.
4. Her intercession.

**XI. DISHONORING THE NAME OF GOD:**

1. Pronouncing it.
2. Cursing.
3. Blaspheming.
4. Sinful swearing.
5. Breaking a vow.

**XII. HOLY DAYS OF OBLIGATION:**

1. Immaculate Conception.
2. Christmas.
3. Circumcision.
4. Ascension.
5. Assumption.
6. All Saints Day.

**XIII. LOVE OF OUR NEIGHBOR:**

1. Fourth commandment—
  - i. Parents.
  - ii. Neighbors.

**XIV. THOU SHALT NOT COMMIT SINS OF IMPURITY. THOU SHALT NOT TAKE PLEASURE IN IMPURE THOUGHTS OR DESIRES:**

1. Virtue of chastity.

## 2. Honoring parents—

i. Love them.

ii. Obey them.

iii. Pray for them.

## 2. Saint Thomas Aquinas.

## 3. Saint Aloysius.

3. Our Holy Father the  
Pope, Bishops,  
Priests.

## 4. Thou shalt not kill:

i. Our own life.

ii. Life of our neighbor.

iii. Scandal.

iv. Hatred.

## XV. OUR NEIGHBOR'S PROPERTY AND GOODS:

1. Stealing.

2. Cheating.

3. Restoring goods.

4. Paying debts.

5. Damaging goods.

## XVI. THOU SHALT NOT LIE:

1. Meaning.

2. Deceiving.

3. Hypocrisy.

4. Detraction.

5. Slander.

6. False suspicion.

7. Rash judgment.

# High School Religion

## A PROGRAM USED IN CONSTRUCTING A RELIGION COURSE

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### THE TECHNIQUE EMPLOYED

After the general mode of approach had been decided, the following scheme of procedure was planned:

A. From the fundamental tenets of Christian philosophy, derive a series of educational principles applicable to the teaching of Religion.

B. Formulate a program of general controls for the construction of a Religion course.

C. Select a suitable technique for determining the major objectives contributory to the ultimate aim afforded by philosophy and for supplying the materials of the curriculum.

D. Express the major objectives in terms of activities as well as of ideals; analyze these through a series of levels to one of class-room procedure and, by the employment of the chosen technique, furnish this level with curriculum-units adapted to the moral and religious needs of pupils of the elementary and secondary schools.

### EDUCATIONAL PRINCIPLES DERIVED FROM CHRISTIAN PHILOSOPHY

The need and capacity of the pupils should orientate all educational endeavor. Truths must be presented in a se-

quence that will meet the needs of his developing conscious life and in a form adapted to his capacity.

The pupil's development must be directed toward a definite end. Truths must be so presented that they will function in Christian living . . . . . These two fundamental principles, as common throughout the whole field of Catholic education, apply equally to the teaching of Religion.

Christian philosophy relating to the end of man furnishes the ultimate and the contributory aims for the Catholic philosophy of education. The aim of education (as of the Christian life) is neither life itself nor any or all of life's fundamental interests; its aim (like that of the Christian life) is rather the using of the present life as a preparation for the life to come. Not a "philosophy of values" dominates it, but a "philosophy of duty."

A more particular formulation of this ultimate aim and its major contributory objectives is furnished to the Catholic educator in the Roman Catechism, that summary enjoying an authority equalled by no other. Various phrased throughout the centuries in a long series of definitions owing origin to this common source, the ultimate end of man (hence the ultimate end and aim of Catholic education) as it is set forth in the children's catechisms of today is the everlasting possession of God in the next life, through knowing, through loving, and through serving Him in the present one.

In a study made of aims in the teaching of Religion, over one hundred differently expressed aims were found proposed, as either fundamental or else immediately contributory to fundamental aims, by six bishops, twenty-five priests, seven religious, and ten laymen, writers in fifty-six issues of eight of the periodicals which presently will be cited. "Character," as a fundamental aim, received a very high frequency in this distribution; "Catholic Leadership" and "to meet the needs of society," respectively, standing as second and third, with "to establish the personal relationship with Jesus Christ" yet lower in the frequency rank.

Commenting on these findings, *it would seem that a sub-*

*jective rather than an objective aspect of aim has hitherto been set up by the large majority of our leaders in educational thought and that in all probability, both directly and indirectly, this has tended to affect the character of the curriculum and classroom procedure; perhaps this has been the subtle cause of our slowness in coming to a satisfactory agreement as to the what and how of our Religion course of study.* In this connection, certain questions arise! If (as set up) the ultimate aim first of all had relation to the union of the individual soul with God begun in the immediate present though to be consummated in the life to come, rather than to the effect of the said union whether here or hereafter; if our contributory aims took the form of objective endeavors, outward, rather than subjective attentions, inward; if knowings, lovings, servings of God and the neighbor for God's sake were made the immediate objectives of the school-experience, might we not reasonably hope not only for a better adjustment of the Religion curriculum, but also for somewhat better results in the character-shaping of the individual child and the youth? In other words, *is not the correlative activity the only medium for the attainment of an ideal, whether it be in character-building or in curriculum construction? The assumption that such is the case has led to the choice of "establishing the Personal Relationship with Jesus Christ" instead of "character" as the fundamental aim for the teaching of Religion, with "knowing," "loving," "serving God" as the contributory objectives.* Apparently Catholic theology here substantiates the reasonableness of such a choice, in that it makes the highest good of man himself, to coincide not with his highest acts of contemplation and love but with the object of them; while (according to St. Thomas) does not even man's happiness consist in action rather than in pleasure?

## B.

### THE PROGRAM OF GENERAL CONTROLS

(1). The conception of aim, as derived from Catholic philosophy, should be the determining and all-controlling factor in the make-up of the curriculum.

(2). The aim of Catholic school education has always been, more or less, at least stated in terms of activities as well as of ideals. This, without question, implies that the makeup of the Religion curriculum should embrace a content of motivated activities by which the ideals involved may become realized.

(3). If a technique be employed for the determining of curriculum materials, or for the organization and apportionment of the materials in vertical distribution, or for any other purpose, it must be a technique uninvolved with philosophical error and employed under suitable controls.

(4). The Religion curriculum should be adapted to the immediate needs of the particular class of pupils for which it is intended. This implies a curriculum vertically constructed with view to the developing capacity of the pupils from infancy to maturity; a curriculum providing for natural instincts and their sublimation; a curriculum taking individual differences into account.

(5). The Religion curriculum should be constituted the correlating and unifying center for the general curriculum and this for three reasons: (a) the extent of its range, (b) the fact that it completely embodies the ideals and activities of educational aim, (c) practical reason points to it and ecclesiastical authority has enjoined it.

### C.

#### THE TECHNIQUE SELECTED FOR THE INVESTIGATION

The technique that was chosen as most suitable for the work in hand might be classed as a species of "social analysis." It served at the same time the purpose of a similar technique, that of "analysis of the opinions of competent persons," since the articles of the publications to be used represented the opinions of outstanding Catholic educators. The following series of particular controls was set up for the employment of the technique chosen:

(1). Catholic magazines alone are to be used for this research, those selected to include representative magazines



and such periodical reports as may have episcopal sanction or shall be the official organs of Catholic universities or educational associations.

(2). The employment of the technique shall be restricted:

To the reinforcement of ultimate aim and major contributory objective derived from Catholic philosophy;

To the determining of minor contributory objectives necessary as means to end;

To the furnishing of such materials and procedures for the curriculum as may be called for in the analysis of the major objectives to a level of units for the classroom.

#### LIST OF PUBLICATIONS USED

- The Catholic Educational Assoc. Bulletin, Vols. I to XXV inclusive (C.E.A.B.)  
 The Catholic Educational Review, Vols. I to XXVI inclusive (C.E.R.)  
 The Ecclesiastical Review, Vols. LXXII to LXXVIII inclusive (Eccle. Rev.)  
 The N.C.W.C. Bulletin, Vols. VII, IX, X (N.C.W.C.B.)  
 The Catholic School Journal, Vols. XXVI, XXVII, XXVIII (C. sch. Jour.)  
 Catholic School Interest, Vols. V, VI, VII (C. Sch. Int.)  
 America, Vols. XXXVI, XXXVII, XXXVIII (America)  
 The Commonweal, Vols. I to IX inclusive (Commonweal)  
 Columbia, Vols. I to VIII inclusive (Columbia)  
 Truth, occasional numbers (Truth)  
 Research Bulletins of the School of Education, University of Notre Dame  
 The Catholic University Bulletin, occasional numbers (C. U. Bul.)  
 The Sunday Visitor, occasional numbers (Sunday Visitor)  
 Occasional numbers of a few other publications and of the above mentioned publications for the years 1929, 1930, 1931

#### D.

#### FIRST ANALYSIS OF THE MAJOR OBJECTIVES

##### *Expressed as Ideals*

##### *Expressed as Activities*

- |                             |                                      |
|-----------------------------|--------------------------------------|
| Knowledge of God.....       | Knowing God                          |
| (1) Dogmatic Truths.....    | (1) Comprehending dogmatic truths    |
| (2) Sacramental Truths..... | (2) Comprehending sacramental truths |
| (3) Moral Truths, etc. .... | (3) Comprehending moral truths, etc. |

Love of God.....	Loving God
(1) Aspiring and Prayer.....	(1) Aspiring and praying
(2) Interior Acts of Love.....	(2) Making interior acts of love
(3) Worship.....	(3) Worshipping
Service of God.....	Serving God
(1) Supernatural Conduct.....	(1) Performing actions from a supernatural motive
(2) Habit in the Performance of Obligations to God, the Neighbor, and Self....	(2) Keeping the commandments habitually
(3) Works of Mercy.....	(3) Performing works of mercy

By the consistent analysis of the foregoing general activities to the level of particular classroom, extra-curricular, and directed extra-mural activities with their appropriate subject-matter furnished through the employment of the technique previously cited, a Curriculum in Religion results.

### A.

#### CRITERIA FOR THE COURSE OF STUDY DERIVED FROM THE FINDINGS OF THE INVESTIGATION

The philosophy of Catholic education is grounded on the Christian philosophy of life, hence, as in that philosophy, on divine revelation, on reason, and on the experience of the moral agency; its intellectual and social aims are included in its primary purpose which is summed up in a series of fundamental objectives arranged in sequence of means to ends.

The conception of aim derived from Christian philosophy is the determining and all-controlling factor in the make-up of the course, the possession of God, happiness and well-being as a result of union with God at least begun in this world (if indeed perfected only in the next) constituting the ultimate end, objective, or goal of Catholic education, with the pursuit of the knowledge, the love, and the service of God as the major contributory objectives.

These three fundamental contributing objectives are approached through the teaching of Religion, which subject is to:

- (1). Become the center of correlation in the organization of the general curriculum.

- (2). Permeate the ordinary and the extra-curricular subjects of the school.

- (3). Reach out to extra-mural experiences and activities of the child and youth.

- (4). Furnish instruction in Religion in such a way as to produce interior experience rather than mere information, build ideals and attitudes, and tend toward expression in conduct.

- (5). Provide and direct activities as avenues of moral and spiritual action for the establishing of habit, the growth of virtue, the upbuilding of moral and religious character equal to the contingencies of Christian living in an American democratic society.

The course in Religion, with its content of knowing, loving, serving for the classroom, is the result of an analysis of the aforesaid major contributing objectives as expressed in their correlative activities through a series of levels to one of particular units.

Because this conception of aim consistently determining the Religion curriculum is spiritual rather than informational in character, not only are the large units making up the course of study to be provided with such an objective, but also the daily assignments into which these units will be divided are to be similarly motivated more or less directly, according to circumstances. Moreover, this spiritual objective is to include the will-element and the activity-factor by the means of which, ideals of knowledge, love, and service are to become realized by the individual.

This calls for a provision of particular lesson-programs carefully motivated and furnished with corresponding intra-class activities, as well as for vigilance on the part of the teacher in keeping the informational means subservient to the immediate more spiritual end.

## B.

### A CONSIDERATION FOR THE NATURE AND THE NEEDS OF THE CHILD

The course of study proposes adaptations to the immediate needs of the various classes of pupils for whom it is intended. It makes provision for natural instincts and their sublimation and takes individual differences into account.

This is not true alone of the subject-matter of the course but in the provision of a method-technique which includes suitable pupil as well as teacher procedures.

Because the course of study is the medium by which the individual is to grow in the knowledge, love, and service of God, each lesson must take into account the particular age-development and, as far as possible, the personal development of the pupils concerned and make provision for the natural instincts and their sublimation; the lessons are also to provide for expression as well as impression.

This calls for the daily application of:

(1). A selective process, whereby the particular subject-matter chosen for the lesson (and the way of using it) be suited to the nature, the age, and the interests of the child.

(2). A type of recitation, teacher-directed but pupil conducted, as far as possible, inclusive of the use of problem and project, the socialized recitation, and the like, with an avoidance of the mechanical and a page-by-page adherence to the order of a text-book.

(3). The principle that extra-class and extra-mural activities directed from the Religion class extend the opportunity of the teacher and the experience of the pupil.

## C.

### A CORRELATION OF THE SUBJECTS OF THE GENERAL CURRICULUM WITH RELIGION AS THE CENTER

The subject of Religion with its content of motivated activities should constitute the correlating and unifying center of the general curriculum, and for three fundamental

reasons: (a) Because of the extent of its range, (b) Because of the fact that the subject completely embodies ideals and activities common in educational procedure, (c) Practical reason and a philosophy of education point that way; also ecclesiastical authority has enjoined it.

Because Religion is this logical center, both the ideals (considered as objectives) and the activities associated with the knowledge, the love, and the service of God are to be inter-related with every subject of the general curriculum.

This calls for a provision of specific correlations:

- (1). Doctrine with sacred history, biography, and liturgy.
- (2). Doctrine and sacred history with the various subjects of the curriculum.
- (3). Dogmatic, sacramental, moral truth with activities expressive of love and of service for God and the neighbor within and beyond school walls.

#### D.

##### A THREE-FOLD SERIES OF UNITS ("KNOWING," "LOVING," AND "SERVING" ACTIVITIES) FOR THE GRADES

*First:* The findings of the investigation upon which the course of study is to be based unmistakably point to a vertical construction in both Religion-content and method-technique. That is, from the beginning to the end of school procedure, without break and without retrogression, the things to be taught and the method of their presentation must follow and serve the needs of the developing child, and then the needs of youth.

*Second:* For the vertical building of the Religion course, four stages corresponding to the epochal developments of the child are apparent in the findings of the investigation. That is, the Religion materials are to be arranged, as it were, concentrically about the growing child, an entire series or cycle of which being chosen in a way to serve his

particular needs in each of his successive stages of development beginning with early childhood, passing gradually through middle childhood, early adolescence, then beyond into youth's period. In every one of these periods, at first less completely and then more completely and in a differing manner, the general gamut of each of the several species of the Religion-material is to be run, at least of the dogmatic, sacramental, and moral material, and also of the various carriers of the same: sacred history, biographies of the great friends and servants of God down the ages, the life of Christ on earth, and the living Church's liturgical observance of the Christian Year. While in general the gamut of each of the several species of Religion material is to be run for each of the four epochal periods of the child, the self same truths and the self-same truth carriers (his story, biography, liturgy, and the personal experience of the child) being requisitioned, this is not to be contrived in the form of mere repetition or review, nor yet as mere expansion through use of more numerous illustrations of multitude of detail. With each succeeding epochal development of the child, the series of the old truths must be put into a new setting, presented from a new point of view, placed in a new light, clothed with a new interest, made to yield a new experience, repetition and review being conducted through the medium of the newer setting and expansion by illustrating or adding, detail being made to serve as handmaid to the same, rather than being an objective in itself.

*Third:* The findings of the investigation also point to grade integration of all the kinds of Religion material found available. That is, dogmatic, sacramental, moral, and other types of truth taught are to be closely interwoven each with the other, grade by grade, and not to become disassociated in teaching because of the intervention of appreciable periods of time or through lack of suitable correlation at any period of the child's development. This is necessary in order that truth may be received as inner experience and as motivating conduct, rather than as only information; and the teaching of it should be undertaken through a medium

recognized as its best carrier or its best means of reinforcement at the time.

*Fourth:* The findings designate an integrating of the subject of Religion and the subjects of the general curriculum. That is, the Religion course is to be systematically built in with every other subject and with every interest and activity of the school.

*Fifth:* The findings make religious knowledge (through the dynamic of love) the motive of religious service and constitute such service, taken in its broader sense, the immediate objective of the Religion curriculum at each of its stages. That is, the Religion course, organized in a way to bring about such knowing of the doctrine and of its operation in human lives and history as to arouse the love of the heart and evoke the will, should also take into account and furnish immediate situations for the expression of the same in Christian conduct and service for God and the neighbor, as best suited to the development of the child.

## E.

### A PLAN FOR REPEATING THE "KNOWING" GAMUT

#### (1) *The Gamut of Fundamental Truths and of Their Carriers.*

The child, along the changing points of view of his successive periods of natural development, looks out from his center of experience, listening for the heavenly music of Divine Truth which is to become the means of his super-natural development.

During each of the four successive periods (early childhood and middle adolescence) he is led through the classroom presentation of the subject to run the gamut of the several species of Christian Doctrine (at least dogma, sacraments, morals) and also the gamut of the carriers of the same (sacred history, biography, liturgy).

The first gamut is run during the First and Second Years; the second gamut, during the Third, Fourth, Fifth, and Sixth Years; the third gamut, during the Seventh and Eighth

Years of Elementary Education; and the last gamut, during the Years of Secondary Education.

Through their media, the three several species of Divine Truth are to be presented to the child at each of the successive periods of his development, and in a way to furnish the new point of view, the new light on the old truth, and (by the change of media) the new approach suited to the particular stage of his natural and his spiritual development.

(2) *The "Knowing" Activities of the Child.*

Knowing dogmatic, sacramental, and moral truths in such a way (through suitable presentation) as to arouse the affections and move the will; knowing them in their "vital drive;" knowing them as "chuck full of action;" experiencing truths in the classroom.

Deepening the experience of truth, not only through repeated impression but also through immediate expression.

(3) *The Media for "Knowing" Truth.*

The great events and movements of Sacred History (Old Testament, New Testament, Church History, Current Events in the Church).

The lives of the Great Friends and Servants of God down the ages and today.

The life of the God-Man perpetuated in that history-renewing medium, the Liturgy of the Church.

Illustrations drawn from history and allusion made to history, nature, environment, and common human experience.

The psychological approach afforded by the teacher, through indirect appeal to fundamental instincts and emotions and through adaptation of teaching to the capacity and interest of the learner.

The provision by the teacher of opportunities for immediate expression in the classroom, such expression forming the link between the interior movement of the soul in experiencing or deepening the consciousness of a truth and the resultant conduct activity beyond the classroom.



## F.

### A PLAN FOR REPEATING THE "LOVING" GAMUT

#### (1) *The Gamut of the Exercise of Faith, Hope, and Charity,—or Love's Expression.*

As in the instance of the gamut of Christian Doctrine and its carriers, the gamut of Love's Expression has reference to each of the successive periods of the child's natural development. In each period the gamut of all the "Loving" activities is to be run and the gamut of all the media of the same. The "Loving" activities of the child have reference to the movements of the will toward God and the inclinations of the heart toward its supreme Good, not to feeling, sentiment, or emotion as such. They include the exercise of Faith, Hope, and Charity.

#### (2) *The "Loving" Activities of the Child.*

Taking a personal attitude toward God; strengthening the personal relationship.

Praying and meditating (formally and informally); exercising faith, hope, and charity in the soul.

Receiving the Sacraments; responding to grace.

Participating in the Sacrifice of the Mass and other means of grace throughout the season of the Christian Year; making liturgical contacts and experiences.

Undertaking Projects of Love; offering common actions with intention; exercising the supernatural motive.

#### (3) *The Media for "Loving" God.*

Opportunities recognized by the individual, and taken advantage of.

Opportunities provided or suggested by others, and taken advantage of by the individual.

Opportunities offered through the inspiration afforded by classroom teaching—its particular matter and method (especially the matter afforded in the doctrine-carriers).

Opportunities afforded by the inspiration of good example, kindness, and the manifestation of charity.

Projects in giving expression to love for God, as provided or suggested by teachers or as conceived and carried out by groups or by the individual; the great project of the Liturgy.

### G.

#### A PLAN FOR REPEATING THE "SERVING" GAMUT

##### (1) *The Gamut of Service-Performance.*

As in the instances of the gamuts of Christian Doctrine and of Love's Expression, the gamut of Service-Performance has reference to natural periods of development. In each of these the gamut of all the "Serving" activities is to be run and the gamut of all the media of the same.

##### (2) *The "Serving" Activities of the Child.*

Keeping the Commandments (of God and of the Church).

Practicing Virtues.

Resisting Temptations.

Taking Responsibilities.

Making good Use of Talents.

Performing Works of Mercy for the Neighbor.

Doing Services for Home, Church, Community, Country, Mankind (Social Service).

Serving in or for the ordinary vocations of life (by participation or by aspiration and remote or immediate preparation for the same).

Serving for special vocations, in similar ways.

Participating in Catholic Action of any kind.

##### (3) *The Media for "Serving" God.*

Opportunities recognized by the individual and taken advantage of.

Programs of service offered by school sodality, missionary society, mission crusade,—both intra-mural and extra-mural programs.

Programs of service offered by socialized discipline in the school.

## College Religion

### A SYMPOSIUM ON CHRIST'S HUMAN BEHAVIOR

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At the two student sodality conventions and the men directors' meeting, held in June at the Palmer House, Chicago, a report on "The Model of Perfect Manhood—A Symposium on the Human Character of Our Lord Jesus Christ" by a group of college students was included in routine business. Several directors and students took kindly to the idea and asked permission to repeat the presentation *verbatim* in their sectors; others said that they intended to offer modified versions of the speeches suggested as topics in the college symposium, but toned down to the capacities of high school students. To serve as a point of departure for those who may wish to build up a symposium along similar lines, this account of aims and methods is offered the readers of the JOURNAL OF RELIGIOUS INSTRUCTION in response to an invitation from its editor.

It was the verdict of sixty-five experienced spiritual directors at the meeting mentioned above, that youth needs inspiration, a spirituality that lives, but at the same time it wants no bedtime stories. It wants a spirituality founded on Catholic belief, not mere romance. That is, not the spurious Hollywood brand of romance. The boy and girl of freshman age need an illumination of the heart of their faith, an exposition of truths that stir enthusiasm, the in-

spiration that comes from the appreciation and realization of the thrilling beauty of such realities as the Mystical Body of Christ and the participation of the laity in the Sacrifice of the Mass. There is a kind of romance, an appeal to the heart in the sounding of the unplumbed depths of dogma, but it is a romance that does not rob the collegian of his intellectual self-respect. To this romance which invests Catholic truth, the response of youth is so ready as to be astonishing. With Augustine, modern youth has a feeling that real romance, like beauty, is the radiance of truth.

Nowhere are these qualities of inspiration, true beauty and romance combined so completely as in the Sacred Person of Christ. Hence the psychological reason behind "The Model of Perfect Manhood" as a collegiate presentation. The science of history, the art of literature, the philosophy of criticism are all taught in our colleges. Is any attempt ever made to apply them to the life (and the lives) of Christ in order to arrive at a true, and therefore beautiful picture of His human character? How much ill-advised fiction emanates, these days, from Protestant pulpits and writers of the Bruce Barton type who profess to say the final word about the life, appearance, character and times of the "Man Nobody Knows!" Youth discredits these humanizations and rationalizations of Our Lord's character as of a piece with modern fictionized biography. If it be necessary to rewrite the lives of the saints every twenty years, how vastly more important it is to translate into the current idiom (as Goddier, Fillion, De Grandmaison have done) the life of Christ. There is no need to fictionize or "to sell" that life. Truth is more beautiful than fiction, if youth is shown the truth or, better, taught to find it from the existing source material.

The Sodality Conference of Western New York, Pennsylvania and Ontario is one of twenty such unions in the country. It is made up of thirty schools and colleges which unite in corporate activities along spiritual lines. Through the Conference organ, *Mariana*, "the smallest newspaper on earth for the greatest cause in Heaven," a symposium on the human character of Christ, entitled "The Model of Per-

fect Manhood," was announced for presentation six times in five cities during April and May. The six colleges of the College Council were each invited to select a speaker for the symposium. Three of the colleges, Niagara University, St. Bonaventure's in Allegany and Canisius College in Buffalo, were for men; the other three, Mercyhurst College in Erie, Pa., Nazareth College in Rochester, and D'Youville College in Buffalo, for women. The assemblage of these schools in one project indicated a veritable league of religious communities, for the above colleges are conducted, respectively, in the order named, by Vincentians, Franciscans, Jesuits, Sisters of Mercy, Sisters of St. Joseph and Gray Nuns of the Sacred Heart.

The subject had been selected. The aim, expressed on the program under a manly close-up of Our Lord standing by the lake with tunic open at the throat and wind-blown, short-cropped hair, was "to know Christ more intimately, that we may love Him more ardently and follow Him more closely." Topics and a selected book-list, with suggestions, were sent to each speaker. They were left free to develop their ten minute speeches, along the lines suggested and under faculty supervision in their respective colleges. A partial list of sources (which was printed on the program for the sake of scholarship) is here given:

Life of Christ.....	Fillion
Jesus Christ.....	De Grandmaison
The Public Life.....	Goodier
Christ, The Model of Manhood.....	Goodier
The Man of Sorrows.....	Goodier
The Humanity of Jesus.....	Meschler
The Life of All Living.....	Sheen
In Christ Jesus.....	Plus
Christ Our Brother.....	Adam
Men and Manners in the Days of Christ.....	Arendzen

The following were the six topics treated: Christ's Human Appearance, Christ the Litterateur, Christ at a Wedding, Christ the Manly Man, Christ and Women, Christ, Yesterday and Today.

Between the speeches the planned musical program included instrumental numbers and appropriate vocal selec-

tions, such as Gounod's "O Divine Redeemer" and Cam-pion's "The Ninety and Nine." The stage was set like a drawing room, with lounges for the speakers, palms and drapes. The young men were instructed to wear tuxedos and the girls their formal gowns. This was the psychological approach; Christ brought into the daily lives of these collegians, who were to talk of Him amidst the trappings of the ball room; and it had its repercussion on the audience. The affair was a new experience to them, boys and girls talking religion unblushingly, and enjoying it in the bargain.

Some random quotations from the speeches may prove helpful, but first it must be said that Canisius College furnished a student chairman, whose pleasant duty it was to insist that the speakers were prescinding from the theology, and of Christ's Divinity were simply preoccupied with vindicating Our Lord as the perfect man, as well as to tell true stories like the following: A good Catholic lady, whose great good fortune it was to teach school, when being entertained by a certain priest, exclaimed, as a group of collegians strolled by: "What a handsome young man that big fellow is! I wonder how tall he can be."

"He must be all of six feet," carelessly rejoined the priest.

"Exactly six feet?" queried the lady.

"I suppose so. Why not?"

"Oh, but that can't be, it's impossible!" excitedly exclaimed Miss Curious to the mildly amused Father. "Isn't it true that six feet is the perfect height, and that if Our Lord was the perfect man, nobody but He in the whole range of human life could be *exactly* six feet tall?"

"That may be so," smiled the priest, "but here comes a friend of mine who happens to be six feet two. How, in the name of common sense, did he achieve his present eminence, without having been, at least for one instant in his life, exactly six feet tall?"

The verifiable facts about Christ's human appearance were given in the opening speech by the D'Youville girl, and some apocryphal descriptions and myths were refuted.

"The text of the Bible," she said, "gives us no direct in-

formation as to the physical appearance of Christ. The earliest written reference to it occurs about 530 A.D. in the works of Theodore the Reader, and he admits that he is quoting the opinion of older authorities. Our Lord had 'curls and short-cropped hair.' This statement is supported by Suidas, writing in the year 1000. Andrew of Crete, a well known bishop, declared that the description of Christ as recorded in Josephus is true. This narrative of Josephus is also declared authentic by St. John of Damascus and it agrees substantially with the story of the two priests of the Kallistratos Monastery of Constantinople, who wrote their narrative during the lifetime of the Blessed Virgin Mary. Substantially the description of Jesus Christ, based ultimately on the documents of Josephus the Jew, is—A man beautiful and fine of eyes; with heavy eyebrows straight and growing together, a mark of beauty among the Greeks and Hebrews; well-set with hair bending in the gesture of kindness; with a long face and curly hair.

"Today the world is filled with portraits of Christ by the great masters, but who can prove the authenticity of these portraits? Since we are left no portrait of glowing colors, no authentic and complete narrative, let us unite the few known facts with our own suppositions and the prophecies of the Old Testament. . . . But as Eusebius said long ago, 'How can the glory of Christ be represented by dead and lifeless colors?'"

An even more fertile topic was "Christ the Litterateur" by a young man from Canisius College. "One of the hall marks of a great litterateur is his power of epigram, of aphorism, of paradox. Nineteen hundred years ago Christ called to an angry mob: 'Let him that is without sin cast the first stone.' And like a stone cast into the pool of ages, the echoes of that saying have widened out and out, until last summer they reached Broadway and the bored ears of a certain celebrated New York columnist, yawning next his type-writer, sickened at heart and wearied unto death at the indifferent quality of the shows then trooping into town. Memorable lines are lines that may be parodied. So down sits Walter Winchell and taps out for an expectant audience: 'Let him that is without sin stone the first cast.' And the



world laughed to hear their jester twist the words of his King.

"The first Pope bore a metaphor for a name, and a metaphor of Christ's own choosing. Two of His disciples He called *Boanerges* or "Sons of Thunder." We might also say that He founded His universal Church with two great figures of speech,—the Rock of Peter and the Keys of the Kingdom of Heaven."

The girl from Mercyhurst dealt with the social aspect of Our Lord's character, in speaking of "Christ at a Wedding."

"Let us look," she said, "into Christ's book of heavenly etiquette."

Then she gave instances of Christ's courtesy to the woman of Samaria, the disciples at Emmaus, the hungry apostles for whom he cooked breakfast by the lake. The significant example, of course, proved to be the wedding at Cana. "We young men and women of today live in an age of social activity. The demands of modern society are many and perplexing. Is it then possible for us who love Christ, and who desire to imitate Him, to bring Him with us to the ballroom, to the theatre, to the feast, there to model our conduct on His? Christ at the wedding of Cana is the answer. May it be said of our parties, as it was of Cana, that the Mother of Jesus was there, and that Jesus also was invited?"

"Christ the Manly Man" followed next, delivered by the young man from St. Bonaventure's. "What is the measure of a man? I take it to be this. He is courageous and noble. He is fearless under menaces and frowns; he resists the sordest temptations from within and from without; he is calm in storms, bears the heaviest burdens cheerfully, and in the end meets death unflinchingly. He chooses right with invincible resolution; he loves truth and virtue and God; and, as Ruskin has it, he sees something divine and God-made in every other man he meets, and is endlessly, incredibly merciful.

"If this is true manhood can it be logically denied that Christ was manly? Yet denied it is—openly by some, implicitly by many. Did St. Peter, do you think, brawny laborer that he was, leave his nets to follow a weakling; were



James and John, the "Sons of Thunder," deceived by a sentimentalist? I think not. Christ belongs to that line of strong men who, since the days of John the Baptist, have taken the Kingdom of Heaven by violence."

"Woman naturally turns to man," asserted the Nazareth girl, speaking of "Christ and Women," "for sympathy and understanding; in Christ she finds the perfect form of both. Christ alone, of all men, completely understands a woman's heart. In many instances of His life we see the merciful, loving Christ who loves first His Mother and through her all women generally. Through His beautiful companionship with her, He later won women in throngs."

"Christ Yesterday and Today" concluded the symposium. This discussion by the sodalist from Niagara University took the form of a commentary on a kindred symposium which appeared in the current issue of a popular monthly under the caption "If Christ Came Today." "To this question," the young man affirmed, "I can only respond with Chesterton, the Catholic contributor to this symposium, by knocking out the supposition 'If.' 'If Christ Came Today?' Why—He is here! Christ yesterday, today and the same forever, is the leader who will save the world from selfishness once more."

Perhaps, because "The Model of Perfect Manhood" was given by these boys and girls six times in five cities, Alice Meynell's complaint in her poem "Christ in the Universe"—if a single verse may be wrested from the context—is no longer true:

Of His earth-visiting feet

None knows the secret, cherished, perilous,  
The terrible, shamefast, frightened, whispered, sweet,  
Heart-shattering secret of His way with us.

And now youthful eyes are turning to a supper-room in Jerusalem, where Christ stands straight with the wheaten loaves before Him, and the prospect of another symposium this year on "The Romance of Holy Mass."

## IMMACULATA REVELATA

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The liturgy is of paramount interest to Catholic teachers, and they are ingenious in devising ways and means of making it live for their pupils. Drama, the most impressive of all teaching mediums, may seem to them precluded; the Mass itself is drama, and enacts daily on many thousand altars the sacrifice of Calvary and the first banquet of the Eucharist. That is, indeed, the sacred essential of all Masses, but each one has also its own individual character and tells its own tidings of great joy. It is this, the Proper of a Mass, which can be reverently interpreted on a school stage and bring home to the audience through eye and ear and emotionalized reason, the spiritual meaning of a particular Mass.

The first revelation of the Immaculate Conception, the apparition of Mary Immaculate to Sister Catherine in 1830, is commemorated in a Mass which lends itself readily to dramatic interpretation. This Mass honors the Immaculate Conception of the Mother of God, and signalizes the favor of the Miraculous Medal, which was made after the model she herself actually demonstrated to Sister Catherine. The *Introit* is jubilant with the hope of a promised sign; the *Collect* begs for the help of Mary ever sinless; the *Epistle* praises her in that magnificent passage from the Apocalypse beginning, "A great sign appeared in the heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." The *Gradual* is a strong cry in praise of God's marvellous works; the *Gospel* gives Saint John's account of Our Lord's first miracle, wrought at His Mother's gentle word; the *Offertory* verse quotes his dying bequest of her to the beloved disciple and, in his per-

son, to all the souls of earth. The *Secret* is a prayer of pleading through the intercession of Mary. The *Communion* verse calls exultantly upon God to renew His signs and work fresh marvels, and finally, the *Post-Communion* pleads humbly for mercy in the name of the Immaculate Mother.

The present cantata adds to these a Marian Creed and a symbolic representation of the great central act of *Consecration*. The heavenly note of joy which marks Introit, Gradual, and Communion, is the fitting utterance of an angel choir; the pleading cry of faith in Collect, Creed, and Post-Communion is the voice of pilgrim souls in this valley of tears. In the Epistle, the Gospel, and the Offertory verse, all taken from apostolic writings, it is the Church who speaks. The Church is the only soloist; the speeches of others, whether recited or sung, are choral.

#### CHARACTERS

Souls of Earth

Angels

The Church

Setting: *An open space. Angels are descending a Jacob's ladder at the right of the stage. Music, such as the Kyrie of Saint Cecilia's Mass by Gounod. The angels sing.*

ANGELS, descending.

INTROIT

Praise the Lord, all ye His angels,  
Ever gazing on His face,  
Mighty messengers of favor  
To the world of time and space.

\* \* \*

*Ascending.* Bless the Lord, all ye His angels;  
Bear the prayers of praise and pain  
From earth's sunlit hills and valleys  
To the height of Heaven again.

*A pause, then a strain of music. The angels are motionless. A brilliant light shines from above. A pause.*

ANGELS, *joyfully*. The Lord hath spoken.  
A sign will He  
Give from high Heaven  
Humanity,  
A sign will give  
Humanity.  
The Lord hath spoken  
Gloriously.

*Enter from the left the souls of earth. They wear flowing robes of delicate rainbow colors.*

SOULS, *bowing*. Hail, heavenly spirits!

ANGELS, *waving their right hands*. Hail, souls of earth!  
Hail, heirs of Christ!

*The souls advance rhythmically and speak in a recitative; there is a trace of sadness in their voices and gestures.*

SOULS, *advancing*.

COLLECT

O Christ, Lord Jesus,  
All glory be  
Yours through the ages,  
Endlessly.

*Looking upward.*

From the highest Heaven, you willed to come  
And save the straying souls of earth.  
As Son of Man, You would man redeem,  
But You gave God's sign of the Virgin-birth.

*Advancing.*

The Star of Your rising  
And Heaven's gate  
Was the Maiden ever  
Immaculate.

*Kneeling with upraised arms.*

O sinless Mother,  
O Savior Son,  
Pity earth's children  
While time shall run.

*A pause. They rise slowly. There is a stir, the Church enters at the middle of the stage. She wears a Roman costume of gold and white, the papal colors.*

ALL. Ave, Ecclesia!

*The Church advances to the front of the stage, inclining graciously to either side; all bow to her. She stands at the left.*

CHURCH, *with queenly air and gesture.* Hear the voice of the Church.

#### EPISTLE

A great sign appeared in heaven: a woman clothed with the sun.

the moon under her feet,  
and on her head a crown of twelve stars.  
And she brought forth a man-child,  
who was to rule all nations.

Apocalypse, XII:1.5.

ALL, *jubilantly.* Deo Gratias.

*The back drop rises disclosing Our Lady, in robe and mantle of gleaming gold standing against a background of deep star-sprinkled blue.*

*A crescent of light shows.  
A crown of twelve lights shows.*

*Her mantle is flung softly open, and a child (a statue of the Infant Jesus) is seen. She raises the child high in her arms.  
A pause.*

*The back drop falls.*

*The angels, in an attitude of ascending or of descending the ladder, sing to the music of César Franck's "Panis Angelicus" or something similar.*

ANGELS.

#### GRADUAL

Mighty miracles of mercy  
Hath the Savior done;  
Words of signs and wonders, making  
Blessed every one.

SOULS.

Alleluia, alleluia.

ANGELS.

Round the world His shining reacheth,  
And the night is gone  
When His radiance is led forth  
By the star of dawn.

SOULS.

Alleluia.

*A pause. The Church advances.*

CHURCH. Hear the gospel of the first miracle of Our Lord.  
ALL. Gloria tibi, Domine.

*The back drop rises on the scene of the Marriage in Cana. Hofmann's or any other picture of it, modified as much as need be, will suggest a setting.*

CHURCH.

GOSPEL

At that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And Jesus also was invited, and His disciples, to the marriage.

And the wine failing, the mother of Jesus said to him, They have no wine.

And Jesus saith to her, Woman, what is that to thee and to me? my hour is not yet come.

His mother saith to the waiters. Whatsoever he shall say to you, do ye.

Now there were set there six waterpots of stone, according to the manner of purifying of the Jews, containing two or three measures a piece. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

And Jesus saith to them, Draw out now, and carry to the chief steward of the feast. And they carried it.

And when the chief steward had tasted the water made wine, and knew not whence it was, (but the waiters knew who had drawn the water): the chief steward called the bridegroom, and saith to him. Every man at first setteth

forth good wine, and when men have well drunk, then that which is worse. But thou has kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him.

*St. John, II:1-11.*

ANGELS. Laus tibi, Christe.

SOULS. Et Matri tuae.

*Life and movement. The bride and groom are receiving their guests. There is a stir when Our Lady arrives, then all are quiet, watching her. She wears madonna blue and white. She kisses the bride and gives her hand to the groom, and they lead her to a seat of honor. The festivity continues.*

*Another stir. If it is preferred, the arrival of the Master may be off stage, the bride and groom going out to greet Him; otherwise, he is received, and his disciples, with more ceremony than Our Lady, and is conducted to a place of honor beside her. The feast goes on.*

*The wine evidently gives out. There is some amusement. The bride and groom are embarrassed.*

*Our Lady notices what is wrong, and speaks appealingly to her Son.*

*Our Lord evidently questions her demand.*

*He reasons with her.*

*She beckons to the waiters and speaks to them, with a smiling gesture toward Our Lord. They look at him as though awaiting orders.*

*He looks toward the waterpots, makes a gesture, and gives an order to the waiters. The waiters fill them.*

*Our Lord speaks to them. One of them fills a goblet from a jar. All show amusement. The waiter takes the goblet to the chief steward. The others watch him.*

*The chief steward tastes, shows wonder and bewilderment; sends for the bridegroom, and speaks to him with*

*animation. The bridegroom is puzzled. The waiters are delighted to explain. All the guests show wonder and admiration, they throng around Our Lord; the faces of the disciples shine with joy; Our Lady smiles quietly. A pause.*

*The back drop falls.*

*A pause. The souls advance and speak in a recitative.*

SOULS. I believe

MARIAN CREED

That no sin shadowed the bright purity  
Of Mary's lily soul; that first the Word  
Took flesh beneath her heart and came to be  
Our Brother; that one destined day, she heard  
His last cry from a cross hill-high in shame  
And made her sacrifice for souls lost and erred.

I believe

That when her life of complete goodness came  
To close, she traversed not death's hideous gate,<sup>1</sup>  
But passed by some sweet mystery to the flame  
And rapture of God's presence; He, elate,  
Crowned her as Queen; but, Mother still the same,  
She holds the mercy sceptre of our fate.

CHURCH. The Lord be with you.

SOULS. And with your spirit.

*The back drop rises, showing Our Lady and Saint John standing at the foot of a life size crucifix.*

CHURCH.

OFFERTORY

Jesus said to the disciple, Behold thy mother. And from that hour, the disciple took her to his own. St. John,

XIX:27.

*Pantomime. The back drop falls.*

ANGELS. O love of Jesus, be praised forever!

SOULS. And blessed be the tenderness of Mary!

<sup>1</sup> Note: There is no dogmatic pronouncement on the death of the Blessed Virgin, but it is the common teaching of theologians and historians that she was subject to the common law of death.



*Advancing.* Lord God omnipotent,

*SECRET*

This universe of circling light and life  
Is but a thought, a word, an act of Yours;  
And we, poor souls, although breath of Your being,  
Are most unworthy to appear before You.  
Oh! may the prayer of Mary ever sinless  
Plead for us; and win from You a sign  
That we shall one day be partakers in  
The everlasting feast of joy and love.

*They move back.*

CHURCH. Lift up your hearts.

SOULS. We do lift them up to God.

CHURCH. Let us give thanks to the Lord our God.

SOULS. It is right and fitting.

CHURCH. It is truly right and fitting, just and salutary,  
that we should at all times and in all places give thanks to  
You, holy Lord, Father Almighty, everlasting God; and  
that we should praise, bless, and extol You for Your exal-  
tation of blessed Mary ever Virgin.

ALL. Sanctus, Sanctus, Dominus Deus Sabaoth.

*A bell rings three times at the Sanctus. The back drop  
rises revealing an altar. The bell rings once. The angels  
speak in a recitative.*

ANGELS.

*CONSECRATION*

The hill of sacrifice is waiting  
Its crown to wear;

*(One bell. A pearly light shines down. A life size crucifix  
appears above the altar.)*

Once more, as from the cross, Christ's body  
Gleams on the air.

*One bell. A hush of reverence. All bow.*

SOULS.

Again the chalice of the banquet  
Shines to view;

*(One bell. A crimson light fills the stage. A chalice appears on the altar.)*

The blood of Jesus from His dear heart  
Flows anew.

*All cross their hands on their breasts in an attitude of adoration. A pause. Two bells. The crimson light fades. The back drop falls.*

ANGELS, *exultantly*.

COMMUNION

Show forth Your signs. Work a new wonder,  
Our God of glorious love.  
Oh! make eternal haste and come  
In marvels from above.  
Let Mary give Your pledge and token,  
Mary, snowy dove!

*Brilliant light. The back drop rises on a tableau of the Miraculous Medal. Our Lady wears the same sun-bright tunic as before, but her mantle is madonna blue. As POST-COMMUNION, Marchetti's or Gaston Dethier's or another suitable Ave Maria is sung; the angels approach Our Lady during the Ave, the souls during the Sancta. The final tableau is held.*

# Teaching the Public School Child

## RECENT DEVELOPMENTS IN RELIGIOUS VACATION SCHOOLS \*

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REVEREND LEON A. McNEILL  
Diocesan School Office  
Wichita, Kansas

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No doubt most of you have read Dr. Edgar Schmiedeler's account of religious vacation schools in 1932, which appeared in the October issue of the *Catholic School Journal* and hence have an idea of the extent and success of vacation schools during the past summer. In beginning his article Dr. Schmiedeler writes:

"An ever increasing interest in Catholic Action continues to find effective expression in the promotion of religious vacation schools. This highly important work of the apostolate has now reached into practically every corner of the country, and even beyond, and is admittedly a most effectual agency for useful and fruitful Catholic activity. The religious vacation school has shown its adaptability to practically all conditions. Encouraged by the members of the hierarchy and zealously promoted by pastors and by religious and lay teachers, as well as by a host of lay organizations, the movement is yearly meeting with increasing success. Returns at the Rural Life Bureau, N.C.W.C., to

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\* This paper was read by Father McNeill at the Tenth Annual Convention of the Catholic Rural Life Conference in Dubuque, October, 1932.

date fully justify the prediction made at the beginning of the vacation school season that there would be upwards of 1,500 schools and an attendance of over 100,000 children."

After this general statement, Father Edgar goes on to describe several main lines of development in the vacation school movement, emphasizing in turn rapid growth in the Mountain and Pacific states, an awakened interest in the cities, especially in the big metropolitan centers, and the establishment of regional residential schools in several places.

In this paper, we shall presuppose a knowledge of the information given in Dr. Schmiedeler's excellent writeup, and shall endeavor to point out recent developments in the organization and operation of vacation schools as revealed by a rather limited study of schools held during the past summer. Some features are more or less new but most of the development has taken place along lines planned by leaders of the movement from the beginning. A study of the facts leads to the gratifying knowledge that the religious vacation school is giving increasingly more extensive and valuable service.

There is abundant evidence that in many dioceses religious vacation schools are now recognized as having a place in the official educational program; as important agencies of home mission activity; as furnishing opportunity for much needed forms of social service; and as offering a wide field for the exercise of Catholic Action. It is not surprising, therefore, that we find religious vacation schools in most places under competent diocesan direction. Undertaken by authority of the bishop, organized according to a definite plan, and receiving helpful service from the central office, the vacation school becomes an institution which maintains high standards and does effective work. In many dioceses, the diocesan superintendent is in charge, e.g., Cleveland, Dubuque, Omaha, San Francisco, Scranton, Springfield, Ill., and Wichita. Again it is the diocesan mission director, as in Harrisburg and Denver; or the diocesan director of the Confraternity of Christian Doctrine, as in Los Angeles; or some other priest appointed by the bishop, as in Leavenworth,

Kansas. This year vacation schools were inaugurated on a diocesan scale and according to carefully laid diocesan plans in Cleveland, Reno, Scranton, Spokane, and no doubt in several other dioceses also.

All understand that any kind of a school can be a success only in the hands of competent teachers, and that special training is just as necessary for teachers of Religion as for teachers of the secular branches. We note in reports of vacation schools this year that priests have taken an active part in the teaching of Religion, especially where the laity were in charge of other phases of the program. Twenty-two priests were instructors in the eight Chicago schools. In Cleveland, the pastors and their assistants were considered regular members of the instructional staff. We notice in reports on individual schools in all parts of the country that at least a part of the religious instruction was given by priests.

Another gratifying development of the past year has been the entry of large numbers of seminarians into the work of the vacation schools. In Cleveland the seminarians were given a full two day institute and were then assigned by the bishop, one to each vacation school. One hundred eighteen seminarians actually taught in the Cleveland schools. A number of seminarians were actively engaged in the diocese of Great Falls. Twenty-seven seminarians from St. Patrick's Seminary, Menlo Park, California, taught vacation school pupils in the Archdiocese of San Francisco. Six students from the same seminary taught in Reno diocese. Seminarians helped in vacation schools in Hartford diocese. From Iowa, from the woodlands of northern Minnesota, from Chicago, from Denver, and elsewhere, come reports of vacation school activity by the seminarians.

As increasing numbers of the laity are enlisting for the teaching of Religion, more emphasis is being placed upon their proper training. The Great Falls plan, whereby the pastor is directed to conduct an intensive course of training for his Confraternity members, is well known to us. A similar plan was followed in Helena last spring. Special institutes were held for volunteer instructors in Cleveland.

Down in the Southwest we hear of sixty girls, almost all of Spanish-American extraction, who have received an intensive six to eight weeks' course of instruction from members of the Society of Missionary Catechists during the last four years. While taking the course, these girls live under the same roof with the Missionary Catechists and follow courses in Catechism, Bible History, pedagogy, liturgy, sacristy work, hymn singing, and sewing. Each graduate receives a certificate of membership in the Confraternity of Christian Doctrine, a handsome badge, and a book of rules. These little lay catechists rendered valuable service both during the school year and in the religious vacation schools.

We learn from Mrs. W. Rountree of Las Cruces, New Mexico, that the lay teachers who conducted separate schools for English and Spanish speaking children in Las Cruces this summer, were given a special two weeks' normal course by the Missionary Catechists. She comments as follows, "—we felt our teachers were ever so much better prepared than they would have been had they not taken the course of instruction."

There is a growing tendency to departmentalize the work of the vacation schools and to organize staffs of teachers, each of whom is an expert in the department to which he or she is assigned. Thus priests, seminarians, and religious give the catechical instruction, musicians teach the hymns, playground experts supervise the recreation, skillful seamstresses teach sewing, competent men direct the manual training, accomplished artists have the group for drawing, cutting, pasting, etc. This is possible to a greater extent in the cities, where enrollment of pupils is large and teachers of diversified talents more plentiful.

We now turn to the curriculum of the vacation school, and wish to state that in general a high standard is being maintained both in regard to subject matter and teaching method. Since last year, the tentative course of study contained in the *Manual of Religious Vacation Schools* has been made to cover all of the elementary grades and one year of high school. The teaching of Religion embraces

prayer study, picture study, Bible history, lives of the saints, doctrine, liturgy, religious practice, sacred music, and hand-work. The curriculum also provides for training of altar boys and sacristans, health education, and organized recreation. We find, in reading a number of reports on vacation schools held in 1932, that almost universally the vacation school is proving to be an institution in which full, rich, and effective religious education is given. We find further that every avenue of approach to the child's mind and heart is utilized—by means of story, picture, films, singing, dramatization, and manual arts, the lessons are made both attractive and impressive.

The record shows that the vacation school has presented an ever-widening field for Catholic Action. Thousands of lay apostles taught in the 1932 vacation schools or rendered valuable aid in organizing and conducting them. The Confraternity of Christian Doctrine in Los Angeles, Great Falls, Spokane, Santa Fe, and elsewhere enrolled hundreds of these zealous laborers. Seven hundred thirty-eight lay teachers were active in Cleveland; several hundred in Chicago; many in Hartford, El Paso, Milwaukee, Concordia, Denver, and numerous other places. Nor should we overlook the fact that the vacation school program was sponsored in several diocese by the N.C.C.W., e.g., in Milwaukee, Hartford, San Antonio, and Green Bay. Here and there we have noticed record of assistance given by individual Catholic societies, such as the Catholic Daughters of America in Des Moines, and by the K. of C. Catholic Action Committee of Men and the Catholic Action Committee of Women, Wichita. Here is a field white unto the harvest, one into which thousands of zealous lay apostles have poured their efforts, and a developing field which can absorb the time, energy, and resources of thousands of additional workers.

The vacation school has proved itself of genuine service in parishes with, as well as without, parochial schools. This is due: first, to recognition of the fact that Catholic pupils often attend the public school in surprisingly large numbers, despite the fact that their home parish maintains a large and

high standard parochial school; and second, to a realization that the vacation school can also do much for pupils who attend full year parochial schools. In vacation school these pupils are given enriched and intensive religious education to supplement what has been learned in religion classes during the school year. Again, the prolonged summer vacation is not necessary for the sake of the children. On the contrary, educators have often deplored its harmful effects. The children are much better mentally, morally, and physically, if they spend at least a part of the summer in school where the program is comparatively light and attractive.

The dangers of summer vacation are no doubt more real in the cities, where the back yard is an alley and the front yard a busy thoroughfare, where vicious gangs are easily formed, and where numerous external temptations invite the lively and mischievous children. In the vacation school, the children are with good companions; they are supervised by priests, Sisters, and select Catholic laymen and women; an organized program of recreation, often including afternoon games, swimming, hikes, etc., satisfies the play instinct and the craving for competitive sports; and prevocational training, such as woodwork, cooking, sewing, and larger construction projects, develops manual skill and creates a taste for accomplishment in the fields of practical labor. Review of the program carried out in the schools of Cleveland, Chicago, and Hartford, or in that of the Missionary Catechists at Indiana Harbor, Indiana, shows that the character building values of these activities have not been overlooked.

Another service which has developed in connection with some vacation schools is that of charity in the form of nourishing underfed children, distributing old clothes, and rendering medical aid. One reason for inaugurating the vacation schools in Cleveland was in order to care for children who had been receiving milk in the full year schools. In the vacation school in St. David's parish, Chicago, the children were given milk and crackers daily, and could obtain sandwiches at two cents each. In St. Peter Claver vacation school, Wichita, sandwiches were a daily treat at recess time, and a number of second-hand garments were given to



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needy children. The Missionary Catechists, in their schools at Indiana Harbor, Indiana, and Las Vegas, New Mexico, not only carried out a full vacation school program, but also dispensed free food, clothing, and medical service.

We shall conclude our paper by adding a touch of color to this story of recent vacation school activities. We know that vacation schools among Negroes and Indians are not entirely a new development, but to our knowledge, they have received little or no notice to date. Our experience with a vacation school for Negroes is quite personal. For the past two summers we have conducted such a school at St. Peter Claver Colored Parish, Wichita, of which we bear the proud title of pastor. In 1932, the total enrollment was 108, with boys and girls about evenly divided. Average daily attendance was about seventy-five. Less than twenty of the children were Catholics, the others were children of the neighborhood, many of whom are but little given to the practice of religion. The school was taught by three Sisters of the Most Precious Blood assisted by several laywomen. Little that is definite can be said of positive results of the school, except that a large group of little black folks had the benefit of Catholic teaching and supervision during four weeks of the summer vacation and that a number of them became not only well disposed but genuinely attached to the mission.

And now regarding the Indians. Toward the end of the summer, we paid a visit to St. Catherine's Indian School in Santa Fe, New Mexico, and heard from the lips of Mother Berchmans how her Sisters of the Blessed Sacrament had gone into a number of the Indian pueblos during the summer, where they visited homes, instructed children and adults, held evening devotions, prepared First Communion classes, arranged for baptisms and marriages, and otherwise did intensive missionary work. The Sisters spent from two days to a week in each place. The pueblo Indians, who live in ancient adobe towns or pueblos, are a peace loving people, who have been at least nominal Catholics since the days of their conversion by the Spanish padres in the fifteenth century. Fanatically attached to their tribal customs, and often woefully ignorant of the religion they pro-

fess, these poor creatures offer a great field for missionary endeavor. Almost universally they welcomed the zealous missionary Sisters, and responded to their efforts in a most gratifying manner. In some places they brought the Sisters eggs, bread, chili, cinnamon buns, and other little tokens of gratitude. In describing the departure of the Sisters from Laguna, one Sister writes,—“Many of the Indians were at the station weeping when the Sisters arrived to take the train back to Santa Fe.” Although this apostolic work carried on in the Indian pueblos by the Sisters of the Blessed Sacrament is far different from the work of the normal religious vacation school, we could not refrain from describing it briefly as a most edifying example of mission activity done during the vacation period by Sisters who labor hard in the classroom all year.

With the limited data we were able to gather, we have endeavored to point out recent developments in the administration of religious vacation schools, in the preparation of teachers and the organization of local teaching staffs, and in the curricular content and teaching method employed in these schools; we have emphasized the great field for Catholic Action presented by the vacation schools; and have called attention to the development of the vacation school as an agency of social service with its organized recreational program, its prevocational training, its distribution of food and clothing, and its clinical service and medical aid where poor and often neglected children are in attendance. Finally, we have brightened the picture with a dash of color in referring briefly to summer mission activities among Negroes and Indians.

Let us thank God for the abundant blessing He has bestowed upon this work, and ask Him to guide and sustain those who labor that His children may have the bread of doctrine and the life of grace for which their souls hunger.

## The Home and Religious Training

### MORAL IDEALS OF THE SCHOOL CHILD \*

SISTER MARY, I.H.M.

Marygrove College  
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Delve back into the storehouse of your memory for a moment and bring forth the "rights of man"—the rights of that most excellent of God's creatures in this material universe, the creature of spirit and dust, the creature of reason and free-will, the creature under whose hand He, our God, has placed all the beasts of the field and the birds of the air. Your memory will say, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these rights are life, liberty and the pursuit of happiness."

This clause of the Declaration of Independence is based, as we well know, upon the unmutable truths of the Natural Law. Its realization in actual life, contrary to all the hopes and predictions of the "progressive", albeit deceived, moderns of our day, is dependent on one thing, the development of the moral nature of man,—rational, spiritual creature that he is. We may say for man that, insofar as his moral nature is developed, he lives. Living is something more than vegetal or animal life; as we have all experienced it is the exercise of reason, the knowledge of the truth; it is the action of free-will, the union of love.

\* This paper was prepared by Sister Mary for Volume III of the *Parent-Educator* that will appear shortly.

Even as man has life, so too, has he liberty insofar as his moral nature is developed. *Liberty*, the freedom of the emotional creature, is possessed only where there is the power of deliberate action under the guidance of an enlightened mind. Again, only he pursues happiness, who knows his goal, God, and consistently and persistently strives towards it. And who, but the man whose moral powers have been developed can know his end and courageously seek it?

The substratum, the rock, therefore, on which we must build for good citizenship in this world, as well as in the next, is the *moral nature* of the child. In this paper we shall have little to say with regard to religious development, that is, piety, devotion, the supernatural life, the liturgical life, the beauties and glories of Christian revelation. All of these rest ultimately upon the rock of the Natural Law, and it is to the development of an appreciation of this law,—that is, to the moral development of the child as we know it from the study of many children,—that we shall limit our remarks. It should be noted, however, that as we are studying the moral development of the Christian child, religion is a potent factor in development.

May we state a platitude? *Growth is the law of life*. This is as true of moral life as it is of the physical life. It is a law for which Our Divine Lord did not in any way free Himself, for we are told, "the Child advanced in wisdom and age, and grace with God and men." The moral life, the life of conscience, depends on the development of reason, especially of the powers of understanding and judgment. Therefore, a basic process in guiding the child's moral development is to teach him to know the truth. But knowledge alone is not sufficient—there must be action. This involves the second of the rational powers, the will. However, the will must be guided by reason, the parents' reason at first, and as the child matures, by his own in ever increasing degree. We must even keep in mind that growth is gradual, slow, progressive, and that exercise in the use of moral powers is likewise a slow, progressive process. We have no right to expect of a child what we expect of ourselves. But we should expect of him all of which he is capable at any

period. We have as our ideal for him when he attains maturity, a man who will have the "use of reason" in full measure and use it, a man who is able to think straight on a principle, and to act fearlessly on his thought. Our goal is the goal of the true, a child of God, the man who knows and shoulders his responsibilities in life, even as he knows and accepts his limitations and dependencies. He is the creature, yet created to the image and likeness of God. He possesses his soul in the fear which is the beginning of wisdom, yet *he*, and he alone, possesses it.

Bringing the child to the point of development where rational powers function more efficiently, requires of the parents and teachers who guide him several character qualities. Among these we will name as paramount, sympathetic understanding, trustworthiness (a quality which includes being worthy of trust and being wise in placing trust), patience, and perseverance. The necessity of these moral qualities will appear as our discussion progresses.

The first step in the adult's control of the native equipments of the child is to understand that equipment. Let us look for a moment at it. The child has a two-fold nature, sensory and rational. The rational nature must control the sensory, if he is to attain his end, happiness. The sensory nature, however, is impulsive and, of itself, tends to assume command in life. The rational nature must be taught to obtain and keep the control, using the sensory nature as a servant, necessary even though seditious.

Our study of some 6,000 children has brought out many facts which will aid greatly in enabling us to bring about this proper order in the life of the child. Again, let me remind you, that the establishment of this proper order, the domination of reason over sense, constitutes moral development.

Our factual contribution to the moral development of the child may be stated under three headings. We have found that:

1. The development of the child is marked by three definite stages;



2. Within these stages there are periods of interest which wax and wane;
3. The formation of ideals belongs to the period of childhood, that is, up to the age of twelve years.

The *stages of development* are three in number and do, of course, overlap. The first stage shows a pronounced consciousness of *duty to God* and *obedience*. These two concepts are practically universal with children in the first grade. A study of pre-school children shows that *obedience*, as a desirable and necessary type of conduct, is the common possession of three-year-olds. They do not appreciate the "Why" of the concept, however. Even children in second grade cannot give, in most cases, a satisfactory reason for *obedience*. First graders, after two months in a Catholic school, show, in all cases, a marked consciousness of *duty to God*, yet this consciousness is present in only a small percentage of three-years-olds; perhaps this fact explains the lack of depth in the concept of obedience. Why, we may ask, cannot children give so simple a reason for obeying their parents as "God wants me to," or "God gave me my parents?" Would not parents, by implanting the simple ideal, re-enforce for life the authority they hold over their children? On the part of parents, it would mean, too, the continual refreshing in their minds of their responsibility as they pointed out to their little ones the fount of their authority.

We may say with regard to this first stage of development, that much could be done to accelerate it and to broaden the child's appreciation of it as a means of influencing his actions. He, small as he is at this stage of moral development, will love God more dearly, and obey his parents more willingly in proportion as he understands the meaning of these concepts.

The second stage of moral development shows the concepts of *duty to other individuals* and a consciousness of the *obligation of maintaining one's personal integrity*. It is interesting to note that these concepts appear in negative form; not to steal, not to fight, not to swear, etc. These



belong to the age group from 6 to 8 years. At about 8 years the more positive concepts show themselves; to be generous, to be polite, to be honest, to be truthful, to be pure of heart, to be mortified, etc.

The third stage is evidenced by an appreciation of duty to social groups and is noticeable first in the 11-year-olds. They speak of *duty to home, school, and country* in a rather vague way. By 13, the *duty to home* has become the ideal of upholding its authority; by 16, helping to support it, if necessary. The concept of *charity* becomes definitely *love of neighbor* at 14, while at 18 it is a combination of *duty to individuals and to social groups*. At 16, the ideal of purity is stated as *being pure in all one's social relationships*; while at 18, it becomes maintaining *his personal integrity in private and public life*. The idea of *duty to society* broadens by 16, to include social, civil, and industrial groups. The duty of *following one's vocation* is most marked in this age group although it first appears at 12 years.

This brief summary of the stages of development and the ideals which mark them brings us to the consideration of our second point, namely, that there are, within these stages, periods of interest which wax and wane. The significance of this is very far reaching. Our cue is to be taken from nature,—a period of interest should be grasped as the most acceptable time at which the ideal is to be impressed upon the child. To attempt to teach it to him before is to waste time, to teach it to him after the period of interest is to risk mere intellectual knowledge without realization. The idea of God should be impressed upon the child from his earliest years,—even before he can walk or talk. This is likewise true of the concept of obedience. The evidence is that the youngest child who can talk shows an aptitude for these concepts. The simple social ideals, truth, honesty, purity, etc., should be taught in the pre-school years largely through the inhibition of contrary tendencies. However, as the child approaches the age of reason, from five years on, the evidence is that positive teaching can be grasped. It is probable that, after 7, prohibitions become increasingly irritating. This is to be expected as the power to reason and

to control self increases. A definite effort should be made to cultivate desirable habits of action previous to the age of reason. For instance, teaching the child "not to steal" involves teaching him to use and respect his own property as well as to let alone and respect his playmate's property. After the age of 8, the meaning of honesty, and especially the social as well as moral necessity of this quality, should be taught. What we have said of honesty is true also of truth, of purity, of self-control, and of the various other fundamental virtues. We would not be understood to advocate in this a prohibitive pedagogy. The thing to be aimed at through this negative teaching is prevention rather than prohibition. And if the foresight necessary for prevention is present in the parent, definite prohibitions will rarely be required in dealing with the child.

The third point to be brought forcibly before you is this:—the great work of building ideals belongs to the period before 12 years. Again, this does not mean that the child will not acquire ideals after the age of 12. But the great, simple ideals relating to *God, to self, to other individuals* and *to society*, should be implanted during the formative period of childhood. In the adolescent period immediately following, there will be the necessity of combining these essential ideals to meet various life situations and their consequent problems. But with proper inhibitions and habits, with sound ideals, the adolescent can, at least, face problems squarely and hope to reach something of a reasonable solution. He will thus be brought to the condition of power which we have set forth as our ideal—the power *to know the true* and *to do the good*, the power to think straight on a principle and to act accordingly, the power to be moral in accordance with the Christian Law.

# Research Investigations

## AN INVESTIGATION IN MOTIVES OF CONDUCT

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### PART II

#### INTRODUCTION

The investigation reported in this series of articles was carried on in the Spring of 1932 for the purpose of determining motives that actuate the behavior of children of elementary school age. Three very fine Catholic schools in Chicago participated in the study. The work that is done in these schools is typical of the best that is done anywhere in this country. The writer is very grateful to the principals of these schools for permitting their pupils to take part in the study.

Part I<sup>1</sup> of this report explained in detail the purpose of the investigation, the technique used, and the characteristics of the several groups taking part in the work. In Table I<sup>2</sup> are presented the number of boys and girls per grade and school who gave reasons for the conduct described.

The writer believes that the data for this study were obtained under very good conditions. The purpose, form

<sup>1</sup> Ellamay Horan, "Investigation in Motives of Conduct," Part I, *Journal of Religious Instruction*, III (November 1932). (See "Motives of Conduct. A Research Project for the Elementary Teacher," *Journal of Religious Instruction*, II (December, 1931) 391-397 for the original outline of the study.)

<sup>2</sup> *op. cit.*, p. 258.

and content of the investigation were not known in advance to those who cooperated. The situations were presented to the pupils and their replies were given promptly, in fact, spontaneously with no suggestion to correlate them with the teachings of the school, an ideal situation in which to study those motives that impress children most forcefully.

In this section of the report data will be presented relative to the reasons assigned by the 567 boys and girls taking part in the investigation for the behavior of the boy described in Situation II of the study.

### SITUATION II

It was Sunday. Tom was visiting in the country at the home of his mother's friend. Mrs. X \_\_\_\_\_ was not a Catholic. She was a very good woman, but she could not see why Tom wanted to go to Mass when she had planned a fishing trip for the boys who were visiting at her home. Tom, however, was firm that he must go to Holy Mass. A few minutes before the others left to fish, he started out for the nearest Catholic church.

*What are three reasons, any one or all of which might have helped this boy to remain firm in his purpose not to miss Mass on Sunday?*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

In Table VIII<sup>3</sup> are given the number of boys and girls of

TABLE VIII

NUMBER OF REASONS GIVEN BY THE BOYS AND GIRLS OF EACH GRADE AS POSSIBLE REASONS WHY TOM RESISTED THE TEMPTATION TO MISS MASS

Reasons Given	Grade V		Grade VI		Grade VII		Grade VIII	
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)
Three	50	71	47	75	50	65	59	71
Two	4	9	16	9	12	5	3	5
One	1	1	3		4	1	1	2
None		1	2					

<sup>3</sup>We are inclined to think that it will be easier for the reader to use this report if the tables are numbered consecutively. This policy, therefore, will be adhered to in each section of the report.

each grade who gave three reasons, two reasons, one reason or no reply to this particular situation. It is interesting to observe the comparatively small number that did not give three replies. At the top of each column the number in parenthesis represents the total number of boys or girls in each grade. In classifying the replies of pupils the following were not used because they were not related to the subject presented.

<i>Number of Reasons</i>	<i>Grade of Pupil</i>
6	Grade V, boys
6	" V, girls
4	" VI, boys
6	" VII, boys
3	" VIII, boys

The above figures are necessary for the reader who is interested in making a mathematical check of the data presented.

#### CLASSIFICATION OF REASONS GIVEN FOR TOM'S FIDELITY IN GOING TO MASS

In classifying the replies given by the children to the situation describing Tom on a particular Sunday morning every attempt was made to preserve the exact phraseology of the child. With the exception of one heading, the classification was not determined in advance but developed during the sorting process. Because of the writer's interest in discovering replies made by the pupils relative to the Holy Sacrifice itself one might say that this particular heading was predetermined. In Tables IX-XVIII the reader will find the motives assigned by the children classified under the following headings: (1) Reasons pertaining to the element of sin and possible punishment involved; (2) Reasons pertaining to the Holy Sacrifice or to the Blessed Sacrament; (3) Reasons pertaining to good example; (4) Reasons pertaining to parents and teachers; (5) Reasons pertaining to the precept of the Church; (6) Various religious motives; (7) Miscellaneous reasons. Without doubt further telescop-

TABLE IX

REASONS RELATED TO THE ELEMENT OF SIN AND POSSIBLE PUNISHMENT INVOLVED THAT WERE ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS WHY TOM MIGHT HAVE RESISTED THE TEMPTATION TO MISS MASS ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (68)	Girls (78)	
It would be a mortal sin to miss Mass on Sunday.....	16	47	25	29	25	38	34	36	250
It would be a sin.....	15	8	25	28	19	11	14	14	134
He would be offending God to miss Mass.....	1	4	2	4	4	1	2	2	23
He would be punished in the end.....	1	1				2			3
Should not miss Mass unless sick.....								2	2
He might have thought of what a terrible thing it was to miss Mass.....				1				2	2
He would not go to heaven if he did not go to Mass.....						1			1
He was afraid of the tortures of Hell.....									1
He might be drowned and go to hell because he was in the state of mortal sin.....									1
He might have remembered stories of people who were drowned after missing Mass.....						1			1
He would not enjoy fishing with a mortal sin on his conscience.....						1			1
The sin would be greater if he went fishing.....						1			1
He thought Mass more important than fishing.....						1			1
He would have to go to Confession if he missed Mass.....						1			1
He would have to atone for a grievous sin.....				1					1

ing of these headings would be possible. However, in our desire to preserve as carefully as possible the exact meaning of the child this has not been done.

In examining each of the tables the reader will observe that the frequencies for boys are given separate from those of the girls. This policy was adopted in order that if there were any difference in motives expressed by boys from those given by the girls it might be the more easily discovered. In reading each of these tables it should be remembered that most of the children gave three possible reasons. The number at the top of each column, under the heading boys or girls, is repeated in each table to remind the reader of the number of boys and girls in each grade who participated in the study. In making a check on the total number of reasons the reader should not forget to examine Table VIII and the data immediately following it.

MOTIVES ASSIGNED BY PUPILS OF GRADES FIVE, SIX,  
SEVEN, AND EIGHT

In presenting these data it is not the intention of this report to apply refined statistical techniques. It is our hope that research workers and teachers will give these data the statistical interpretation that is best suited for their immediate use. Our purpose is merely to present raw material with the desire that it may be of service to others.

In Table IX the reader will observe that 250 of the total 567 mentioned the reason that "it would be a mortal sin to miss Mass on Sunday," while 134 other boys and girls mentioned that "it would be a sin." In other words, 384 of the 567 pupils placed emphasis on the idea of sin as actuating Tom in resisting the temptation to miss Sunday Mass. As the reader inspects the data given in other tables of Part II he will note that the thought of sin was the most powerful motive in frequency of mention. The other reasons given in Table IX will be of interest to the reader, but, at the same time, he will be conscious of the very few times each is mentioned.

TABLE X

REASONS RELATED TO THE HOLY SACRIFICE OR TO THE BLESSED SACRAMENT THAT WERE ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS WHY TOM RESISTED THE TEMPTATION TO MISS MASS ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (35)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
He wanted to receive Holy Communion.....	6	4	6	9	10	4	1	3	43
He did not want to miss Mass.....	4	5	3	2	9	3	3	2	31
He wanted to receive God's grace.....	4	3	5	4	7	4	1	1	29
He wanted to be near or with or to talk or to pray to God.....	1	2	2	3	2	..	..	3	13
He wanted to hear Mass.....	1	1	1	1	..	1	2	..	7
He liked to go to Mass.....	..	..	1	..	1	1	2	1	6
He loved the Mass.....	..	..	2	..	1	1	1	2	6
He thought more of Our Lord than fishing.....	..	1	..	1	1	1	..	1	4
Christ suffered and died for him.....	1	..	..	..	..	..	1	..	3
Mass is the highest form of worship we can give God.....	..	..	..	..	..	..	..	2	2
He knew the value of going to Mass.....	..	..	1	1	..	..	..	1	2
Mass is more important than fishing.....	..	..	..	..	..	1	..	1	2
He thought the Mass very interesting.....	..	..	..	..	..	..	1	..	1
He had great devotion to the Blessed Sacrament.....	..	..	..	..	..	..	1	..	1
He was going to God's house.....	..	1	..	..	..	..	..	..	1
To have the joy of hearing Mass.....	..	..	..	..	..	..	..	1	1
Mrs. X. did not know the true God as he did.....	..	..	..	1	..	1	..	..	1
To honor and glorify God.....	..	..	..	..	..	..	..	..	1
The importance of Holy Mass.....	..	..	..	..	1	..	..	..	1
The Holy Mass is a great privilege.....	..	..	..	..	..	..	1	..	1

TABLE XI

THOSE REASONS RELATED TO GOOD EXAMPLE THAT WERE ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS WHY TOM RESISTED THE TEMPTATION TO MISS MASS ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (35)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (68)	Girls (78)	
Tom wanted to give a good example to the other boys.....	2	5	5	5	3	3	9	7	39
To show he was a good Catholic.....	2	2	7	5	1	2	1	5	25
He wanted to convert Mrs. X.....	2	1	1	5	1	1	6	4	21
To have Mrs. X. have respect for Catholics.....	..	..	..	1	..	1	..	2	4
The others were not Catholic.....	..	..	..	..	..	..	1	1	2
He might have wished to make someone else go to church.....	..	..	..	1	..	..	..	..	1



Table X presents the various reasons given by the children relative to the Holy Sacrifice of the Mass or to the Blessed Sacrament. The paucity of data in this table and the smallness of the frequencies should furnish considerable thought to the teacher of elementary children on the lasting effect of the classroom teachings pertaining to the Holy Sacrifice.

The child's facility in attributing a desire to give good example to others may be seen in the data given in Table XI. The reasons given are all very closely related, and we may, therefore, consider them as a whole. In this light, 92 boys and girls out of the total 567 mentioned the desire to give good example as one of the reasons why the lad described in the situation resisted the temptation to miss Mass.

In Table XII the reader will observe reasons given by the children relative to their parents, teachers and education in general. Several of these reasons were difficult to interpret. For instance, one would wish to know who was implied as the teacher when the answer was: "He had been taught to go to Mass on Sunday." In examining Table XII the reader will observe the frequencies with which parents, and particularly the mother, are mentioned. Part I of this report showed the very important influence seemingly exerted by the mother as reported in the replies of those answering the questions submitted.

Table XIII gives reasons that are directly or indirectly related to the precept or law of the Church that requires Catholics to attend Mass on Sundays. The data in this table do not seem to need comment. They will show to teachers the type of emphasis placed by the children on this factor in attributing reasons for Tom's behavior in going to Mass on the particular Sunday described.

Table XIV lists a comparatively large number of different types of reasons that might be classified directly or indirectly as religious motives. It would be of interest in inspecting this table to know just what those boys and girls had in mind when they said, "he was a good Catholic" or "he was a strong Catholic." One would likewise wish to

TABLE XII

REASONS RELATED TO PARENTS AND TEACHERS THAT WERE ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS WHY TOM RESISTED THE TEMPTATION TO MISS MASS ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (68)	Girls (78)	
His mother would have made him go if she were there.....	3	10	2	6	5	3	3	2	34
Because of the priest.....	4	7	3	10	3	1	3	2	33
His mother did not want him to go fishing.....	2	3	1	1	..	..	2	1	12
He had been brought up to let no pleasure stop him from hearing Mass.....	4	3	..	..	1	..	..	3	11
He thought of a story his teacher had read him.....	2	2	..	1	..	3	1	..	9
Because of his aunt.....	..	..	1	..	2	1	1	3	8
He knew his Religion.....	..	1	1	3	..	1	1	..	7
He wanted to pray for his parents.....	..	1	..	1	..	..	..	2	4
He would be disobedient.....	..	2	..	1	..	1	..	..	4
His mother's friend told him to go.....	..	1	..	..	..	..	1	1	2
His mother would be proud of him.....	..	..	1	..	..	..	1	1	3
He would have gone if he were at home.....	..	..	..	1	..	..	..	..	1
His teacher had said he would get points for going.....	..	1	..	..	..	..	..	..	1
He had been taught to go to Mass on Sunday.....	..	1	..	..	..	..	..	1	1
His mother told him to go to Mass.....	..	..	..	..	..	..	..	1	1
He had been told to go.....	..	..	..	..	..	..	..	..	1
The Sisters had urged or taught or encouraged the children to go to Mass and Communion.....	..	1	..	..	..	..	..	..	1
His mother would not have liked it if he had not gone.....	..	..	..	..	1	..	..	..	1
He had gone to a Catholic school.....	1	..	..	..	..	..	..	..	1
He had promised his mother he would go.....	..	..	1	..	..	..	..	..	1
His mother (or both parents) went to Mass every Sunday and set a good example for Tom.....	..	..	..	..	1	..	..	..	1
He wanted to obey his mother and father.....	..	..	..	..	..	..	1	..	1
He had good Catholic parents.....	..	1	..	..	..	..	..	..	1
The Catechism stresses the fact of not missing Mass.....	..	..	..	1	..	..	..	..	1

TABLE XIII

REASONS RELATED TO THE PRECEPT OF THE CHURCH THAT WERE ASSIGNED BY 567 BOYS  
AND GIRLS AS POSSIBLE REASONS WHY TOM RESISTED THE TEMPTATION TO MISS MASS  
ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
It was his duty to go to Mass.....	2	2	3	1	..	7	4	5	24
It is an obligation to go to Mass.....	3	2	3	1	5	2	3	1	20
He would break the third commandment.....	..	3	7	..	1	3	..	3	17
He did not have a good reason to miss Mass.....	..	3	1	1	..	..	..	1	6
He had respect for the law of the Church.....	2	..	..	..	..	2	1	..	5
He wanted to do his duty.....	..	2	..	..	..	..	..	2	4
He wanted to obey God.....	3	..	..	..	..	..	..	..	3
He would be disobeying a commandment.....	..	..	..	..	..	..	2	..	2
He had to go.....	..	1	..	..	1	..	..	..	2
He knew that he should go to Mass on Sunday.....	..	..	..	1	1	..	..	..	2
He believed in the Church.....	..	..	..	..	..	1	..	..	2
It was a day that all Catholics should go to Mass.....	..	..	..	1	..	..	..	..	1
He liked to go fishing but he had to go to Mass first.....	..	..	..	..	..	1	..	..	1
It's one of the ten commandments not to miss Mass on Sundays and holy days.....	..	..	..	..	..	..	..	..	..
It was the day to worship and to pray to God.....	..	..	..	1	..	..	1	..	1
He had reached the age of reason.....	..	..	1	..	..	..	..	..	1
Sunday is God's day.....	1	..	..	..	..	..	..	..	1



know just exactly what the pupils implied by the phrase, "he loved God." It is most interesting to read the variety of reasons given by the children and presented in this particular table. As a number of the reasons were mentioned only once, Table XV lists these reasons separately, showing, at the same time, the grade and sex of the child giving the particular reason.

TABLE XV

## RELIGIOUS MOTIVES THAT WERE MENTIONED JUST ONCE

<i>Reasons</i>	<i>Grade of Pupil</i>		<i>Boy or Girl</i>
He did not want to refuse God	Grade V		girl
He was making a novena	" VII		girl
He knew all worldly joys are only temporary	" VIII		girl
He wanted to be a priest	" VI		girl
He ought to give God at least a little time	" VI		girl
He loved church	" VII		girl
He never missed Mass except when ill	" VII		girl
Our Lord and Our Lady would be proud of him	" VII		girl
To give honor and glory to God	" VIII		boy
He had made a promise to go	" V		boy
The Holy Ghost helped him	" VII		boy
He loved his Religion	" VIII		boy
Our Lord spoke to him	" VII		boy
He wanted to make reparation for his sins	" VIII		boy
He did not want to miss Benediction	" VI		boy
He was preparing for His First Holy Communion	" VI		boy
He had made the First Fridays	" VI		boy
Had made a vow not to miss Mass	" VI		boy

There is closeness of meaning between the different reasons or motives given in Tables XIV and XV. The writer believed, however, that the data would be of greater value to the reader if the present form was adhered to.

All those reasons that could not be located easily in Tables IX-XV have been included in Table XVI under the heading of *Miscellaneous*. While a few of these reasons have religious implications a number of them might be classified as natural reasons. The reader's attention should be called, in particular, to the element of fear that seemed to be present in several of the motives given and located in this

TABLE XVI

MISCELLANEOUS REASONS ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS WHY  
TOM RESISTED THE TEMPTATION TO MISS MASS ON SUNDAY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (68)	Girls (78)	
It was the right thing to do.....	2	4	3	4	1	4	4	6	27
Something might happen if he did not go.....	3	1	3	5	1	4	2	7	26
He had a strong will.....	1	4	2	1	6	3	1	6	24
He never missed Mass.....	3	1	1	1	3	..	6	8	23
His conscience told him he must.....	2	2	..	..	1	2	1	10	18
He would be rewarded in heaven.....	2	..	2	..	..	9	1	..	14
He might have been drowned if he did not go.....	2	1	..	5	..	..	2	3	13
He did not want to go fishing.....	1	1	2	1	5	1	1	..	12
He would rather go to church than fish.....	..	4	..	4	..	2	1	..	11
He could go fishing later.....	1	..	2	..	2	1	1	2	9
He would feel uncomfortable if he did not go.....	..	2	..	3	..	2	1	..	8
He was to serve Mass.....	..	..	3	3	1	..	..	..	7
He would be better able to catch fish.....	1	..	1	2	..	1	..	..	5
He might die shortly after.....	1	1	..	..	1	..	..	1	4
He always went on Sunday.....	..	1	..	1	2	..	..	..	4
He might have been hurt if he did not go.....	..	1	..	2	..	1	..	..	4
He wanted to conquer himself.....	..	..	3	..	1	..	..	..	4
It was a feast day.....	1	3	..	..	..	..	..	..	4
Mrs. X. had asked the other boys to go with him to church.....	1	..	1	1	..	..	..	..	3
It was a holy day.....	1	..	..	1	..	..	1	..	3
He did not know how to fish.....	..	..	2	..	..	..	..	..	2
He had not missed for a long time.....	..	..	..	1	1	..	..	..	2
He didn't like the boys.....	..	1	..	..	..	..	..	1	2
Mrs. X. had planned it so he could go when he returned from Mass.....	..	..	..	..	2	..	..	..	2

particular table. Table XVII lists those reasons that were mentioned just once and which are classified also under the heading of miscellaneous.

TABLE XVII

MISCELLANEOUS REASONS WHY TOM RESISTED THE  
TEMPTATION TO MISS MASS THAT WERE  
MENTIONED JUST ONCE

<i>Reasons</i>	<i>Grade of Pupil</i>		<i>Boy or Girl</i>
	<i>Grade</i>		
It was fine to be able to go to Mass	VI		girl
Because no one said he should not go	VI		girl
Mrs. X did not include him in the fishing trip	VI		girl
He was trying to be faithful to Mass for a year	VII		girl
Mrs. X. urged him to attend Mass	VIII		girl
The boys told him they would meet him after Mass	VIII		girl
It was the Children's Sunday	VI		girl
He might have been kidnaped if he did not go	V		girl
He did not have to go fishing	V		girl
One of his friends went with him	V		girl
He knew the day before that the fishing trip was to take place	VIII		girl
It was too hot to fish	VIII		girl
He recognized the temptation	VIII		girl
He wanted to get a Mass pin	VI		girl
He thought clearly	V		girl
He heard the church bell	VI		girl
He wanted to be loyal to his religion	VII		girl
He thought it best to go	VII		girl
He might die and go to hell, if he failed	VII		girl
Someone might ask him if he went	VIII		girl
There wasn't time enough to fish	VIII		girl
He was not sick	VI		girl
He might not catch any fish	VI		girl
He might have fallen in the water	VI		girl
He was not a Protestant	VI		girl
It was good exercise to walk to church	VIII		boy
He liked to go to church	VIII		boy
The rosary beads in his pocket reminded him of it	V		boy
He would be safer than the other boys	V		boy
A church steeple reminded him to go	VIII		boy
Better to go than to be sorry later	VIII		boy
He would not enjoy himself otherwise	VI		boy
He wasn't allowed to fish on Sunday	VI		boy

He might have been in trouble	"	V	boy
He wanted to see something at church	"	V	boy
Might have been the last chance for his Easter duty	"	VII	boy
He did not wish to be like the others	"	VII	boy

An attempt was made to present in a summary table those reasons that were mentioned most frequently by pupils in giving reasons why the boy described was faithful in going to Mass. In Table XVIII the summary is presented. The

TABLE XVIII

REASONS GIVEN MOST FREQUENTLY AS POSSIBLE MOTIVES  
FOR TOM'S FIDELITY TO SUNDAY MASS

<i>Rank</i>	<i>Reasons</i>	<i>Frequency</i>
1.	It would be a mortal sin to miss Mass on Sunday.	250
2.	It would be a sin.	134
3.	He was a good or strong Catholic.	122
4.	He loved God.	83
5.	He wanted to receive Holy Communion.	43
6.	Tom wanted to give a good example to the other boys.	39
7.	He had been taught to go to Mass on Sunday.	34
8.	His mother told him to go to Mass.	33
9.	He did not want to miss Mass.	31
10.	He wanted to receive God's grace.	29
11.	It was the right thing to do.	27
12.	Something might happen if he did not go.	26
13.	To show he was a good Catholic.	25
14.5	He had a strong will.	24
14.5	It was his duty to go to Mass.	24
16.5	He never missed Mass.	23
16.5	He would be offending God to miss Mass.	23

writer believes, however, that the table has distinct limitations due to the fact that a number of reasons that are listed separately in the several tables might be combined through a telescoping process and give a more exact presentation of the motives that were mentioned most frequently. For instance, in Table XVIII good example falls sixth on the list. However, if the items involving example were added together this motive would fall fourth on the list. It is the writer's desire to call the reader's attention to the limitations of Table XVIII.



## SUMMARY OF FINDINGS

1. Pupils seem to put great stress on the element of sin involved in giving a reason for the boy's behavior.
2. There is almost a total lack of interest in the sacrificial character of the Mass.
3. Pupils manifested no interest in the ceremonies of the Mass.
4. A comparatively small percent showed an interest in giving good example.
5. The mother's influence over the child of the elementary grades is again manifested as was shown in Part I of this report.
6. The following questions will no doubt come to the reader who analyzes the data assembled in this report:
  - (1) Should sin be the most important factor in influencing elementary school pupils to attend Mass on Sunday?
  - (2) Is it possible that the school overemphasizes the sin element to the detriment of more important factors?
  - (3) Just exactly what do children mean by being a good or strong Catholic? Without doubt, those teachers would get very interesting replies who would present this question to their pupils for a written answer.
  - (4) Is it possible that text material and the curriculum in general is to blame for the very limited appreciation of the Mass on the part of the children?
  - (5) Are the experiences of pupils in attending Mass conducive to make them love it? Or is it possible that long sermons that they do not understand and an extraordinarily long period of Communion distribution have been conducive to lessen their interest in the Holy Sacrifice?
  - (6) Do pupils look upon the study of the Mass in the classroom as a school lesson to be learned and terminated therein?
  - (7) Is the fact that the child is so impressed with the idea of sin a sufficient factor or force to influence him when conflicting interests arise?
  - (8) Why is it that not a single pupil manifested interest in the ceremonies of the Mass?
  - (9) On what topics and learning activities should the school place emphasis in developing its instructional program on the Holy Sacrifice of the Mass?

7. With few exception the reasons given by the children for Tom's fidelity in attending Mass are good. Only a few might be classified as objectionable. However, a study of the various reasons given, in the light of what an enriched attitude should be would prove very valuable to the curriculum constructor and the teacher.
8. One seems to see in the replies made by the 567 children who participated in this study a need for more exact thinking on the part of the child. One may question the learning products of the child who generalizes at too early an age.
9. What should be the stages of development for the child in understanding and appreciating the Mass as he progresses through the eight grades of school?
10. It might be well for teachers to check the replies their pupils would make to the situation used in this report against the textbooks and practices of their particular school.
11. Teachers might well evaluate their particular habit of emphasizing the negative rather than the positive in their direction of child learning.

The writer is inclined to think that the present report is typical of the results that would be obtained in most Catholic schools in the country today. Individual teachers might well repeat this experiment in their particular classrooms and compare the data obtained with those presented in this report.

In the *January Journal*, Part III of this report will give those motives assigned by pupils relative to the behavior of the girl who was obedient to her mother in the situation described.

## Theology for the Teacher

### DIVINE GRACE

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#### SACERDOS

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That the subject of supernatural grace is difficult is admitted only too readily, yet the positive dogmatic teaching about it is sufficiently clear and simple. Speculative problems, particularly that of reconciling the efficacy of grace with free will, may be knotty and disturbing, but there is much to be learned and explained apart from such problems. True, the word grace, even in its theological sense, is a group term rather than a name for one specific thing. It has its fullest exemplification in what is known as habitual as distinguished from actual grace. These are the more familiar divisions and the ones that give the framework for theological study in later day literature. In both cases grace is a reality, a physical and, in a sense, psychological reality. It is received into the soul or its faculties even though its supernatural character is not ordinarily evident in immediate consciousness.

By habitual grace the soul is formally sanctified, sin is expelled, supernatural life is acquired or increased, and the Godhead takes up its abode in a special way in the recipient's soul. This divine element is often relegated to the background in our teaching, and greater attention is given to the study of the created element or of that quality which modifies and transfigures the soul of man. God is every-

where and in all things by the very fact that He is the Creator, but He resides in His unity and in His Trinity with a unique mode of presence in every soul possessing sanctifying grace. This prerogative is the cause of man's greatest nobility, and no natural gifts can be compared with it. If we can bring our students to a clearer realization of this important point we shall contribute much to a better tone of Christian living, to a sense of greater nearness to God.

The reality of actual grace consists in an impulse given to the mind or will of man to lead him to the accomplishment of a supernatural act, one that means a step forward in the working out of his salvation. As an influence upon the mind its psychological character is designated by its being called a grace of illumination, that is, a thought or suggestion of some good work to be accomplished. Received into the will this divine gift is known as an inspiration or impulse in the direction of the thought or illumination; and, when not resisted, it is carried on through the accomplishment of the good act and imparts to it its supernatural character. The start and completion of any such act are dependent on grace, operative and cooperative, and man is wholly powerless of himself to inaugurate or finish any series of the kind. Grace is gratuitous even though there are certain so-called laws of its dispensation. God never asks the impossible and is ready to supply what man needs to carry out His command and ultimately to attain his salvation by passing out of this life in the state of grace.

Man even in his fallen state has the ability to perform actions that are naturally good and it is difficult to say just what is the limit of his perfectibility in his own order without grace. But all this is of no avail for the attainment of eternal life in the Scriptural sense, nor can his merely natural goodness be regarded as a disposition for grace. God wills the salvation of all men and to all He gives the first beginning of the process in one form or another, at one time or another. We must keep in mind that there is no real destiny beyond the grave except that of union with God through supernatural knowledge and love, that merely natural virtue

is destined to perish and that actual incorporation in the mystical body of Jesus Christ is needed to save our souls for eternity, is sadly needed to readjust human lives in this world if we are to escape the overthrow of civilization and enjoy the liberty that of right belongs only to loyal children of God.

## New Books in Review

*Journeys Beautiful.* By Sister M. Maurice, S.C. New York: William H. Sadlier, Inc., 1932. Pp. x+112. Price 40c.

The author states in the very first sentence of *Journeys Beautiful* that the purpose of the book is to bring vividly to the child's mind the places and persons visited by Our Lord. The first pages of the text prepare the pupil to understand the geography of the country of Palestine. Each of the six parts of the book is prefaced with a map. On the page opposite the map the journeys described in that part of the text are listed in outline form; then follows the text material. At the close of each section or part of the book there are review questions and test material of the completion type. The book is so designed that the child should receive from it not only the satisfaction of accompanying Our Lord on His journeys, but at the same time he may grow spiritually and morally from close contact with the Divine Model and His way of dealing with others. At the close of the text the fourteen stations are used to portray Our Lord's last journey, to Calvary.

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*Unto God, Who Giveth Joy to My Youth.* By The Sisters, Servants of the Immaculate Heart of Mary. New York: The Macmillan Company, 1931. Pp. ix+188. Price 96c.

*Unto God, Who Giveth Joy to My Youth*, a sequel to *My Mass Book*, is a prayerbook for boys and girls of the fourth, fifth and sixth grades. Its authors have designed it to serve as a preparation for the use of the Missal. The book is of a

size that the child will like; it is pictorial with the movements of the priests well illustrated. This prayer book was prepared particularly to acquaint the child with the Ordinary of the Mass and with the prayers used in the Propers. The second part of the text contains a limited number of devotional prayers arranged in accordance with the spirit of the liturgical movement. The prayers before and after Holy Communion have not been included in this section. Devotional prayers in preparation for Holy Communion have been placed before the Holy Sacrifice, while devotional prayers of thanksgiving come in this Mass book immediately after the prayers of the Mass. *Unto God, Who Giveth Joy to My Youth* should prove of great interest to teachers who have had little or no material to place in the hands of children during the period of the intermediate grades, prior to instruction in the use of the Missal.

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*The Mass-Liturgy.* Liturgical Lectures on the Sacrifice of the Mass and the Participation of the Laity. Translated by Charles Cannon, O.S.B. Milwaukee: The Bruce Publishing Company, 1932. Pp. vii+141. Price \$1.50.

This series of seven lectures furnishes good material for teachers to use in personal orientation, for young people and for adults who are interested in study club work, and for the priest in planning sermons on the liturgy of the Mass. Dom Boeser's book may serve many usages. At the close of each lecture there is a simple but detailed outline of the content presented. The book is a contribution to liturgical literature in America. Reverend Charles Cannon, O.S.B. of Collegeville, Minnesota is its translator.

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*A Compendium of Theology*, Volume I, and II. By The Very Reverend J. Berthier and The Reverend Sidney A. Raemers. St. Louis, Missouri: B. Herder Book Company.

Volume I, 1931. Pp. xv+378. Price \$2.75. Volume II, 1932. Pp. vi+595. Price \$4.00.

This authorized translation from the fifth French edition was prepared to furnish to students of theology, busy priests and educated laymen the pith and substance of dogmatic theology. The text has not only the merits of the French original but the work has been brought up to date to meet the requirements of recent ecclesiastical legislation.

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#### BOOKS RECEIVED

Goebel, Reverend Edmund. *Work Book in Church History*. New York: Benziger Brothers, 1932. Pp. v+215. List price 68c. To schools, net 51c.

#### PAMPHLETS

Aquinas, Sister M. "The Content and the Form of High School Examinations in Religion," *The Catholic University of America, Educational Research Monographs*, VII (October 1, 1932). Pp. 24. (No price given.)

Clendenin, Angela A. *Altar and Sanctuary*. An Exposition of the Externals of the Mass. Wichita, Kansas: Catholic Action Committee of Women, 1932. Pp. 48. Price 25c.



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## Editorial Notes and Comments

### SEMESTER TESTING IN THE ELEMENTARY SCHOOL

We believe that diocesan examinations have exerted an influence for good in our parochial schools. The examinations that we have had an opportunity to evaluate are worthy of commendation. However, there is a danger attendant upon such examinations that should be recognized by the superintendent, supervisor and teacher. It is not difficult to understand that the individual teacher is eager for her particular room to rank high in the examination submitted. It is possible, however, that inordinate time and poor learning techniques may be employed in preparing pupils for these examinations. The responsibility seems to be two-fold: Those who plan the semester's work, superintendents and supervisors, should be sure that only those topics that are important in the religious and moral development of the child should be designated for detailed attention and, secondly, the teacher should beware not to spend inordinate hours of drill and study on curriculum topics that are abstract in character and of little or no immediate value to the child. Teachers will not be lead to do this if the content for the year and semester, that is subject to examination, is appropriate to the child's immediate life. We emphasize, therefore, the responsibility of those who design courses of study and plan diocesan examinations to emphasize only that which is important.

## SPOILING THE LEARNER

In our capacity as directors of learning we have an obligation to guide the elementary school child toward intellectual independence. That process of instruction which offers excessive assistance to the learner has a tendency to handicap him in attacking study questions for himself. We are ardent advocates of the work-book idea through which the pupil acquires direction in assimilation. We would hesitate, however, to give the child so much assistance in his study of a unit that it is unnecessary for him to do any independent thinking or to engage in that type of mental activity that requires him to discover answers and organize content for himself. Work-books that furnish such experiences to pupils are valuable assets in the learning process, while study outlines of too great detail do not give the child sufficient opportunity for growth.

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## THE CONTENT OF HIGH SCHOOL EXAMINATIONS IN RELIGION

In an Educational Research Monograph, recently issued by The Catholic Education Press,<sup>1</sup> Sister Aquinas, of the Sisters of St. Benedict of Bristow, Virginia, reports on an investigation entitled "The Content and the Form of High School Examinations in Religion." The problem is an important one, and the data procured through this investigation will be of interest and value to individual teachers and to other research workers. Our present purpose is to quote briefly from Part I of the report that deals with the content

<sup>1</sup> Sister M. Aquinas, "The Content and the Form of High School Examinations in Religion," *The Catholic University of America Educational Research Monographs*, VII, No. 4, October 1, 1932. Pp. 24.

of questions asked by high school teachers in Religion examinations. The following paragraph explains the portion of the study reported in Part I.

It is generally taken for granted that the questions asked on final examinations furnish a good index of what teachers consider important, what they have particularly stressed during the year, and what they expect their pupils to know at the end of the course. With this supposition as a basis, the following study was made in order to learn what the teachers of Religion in our high schools expect of their pupils, whether there is general agreement among them as to what is important, and how the topics stressed are related to the recognized aims and purposes of high school Religion.

Twelve Catholic high schools participated in the investigation, submitting copies of the examination questions given in their high school Religion classes during the last ten years. More than four thousand questions were analyzed from two hundred examinations. Sister Aquinas discovered that it was impossible to draw up a list of frequently occurring questions since a very large number were mentioned but once. While the questions were classified under one hundred and one different headings the report illustrates how, for different phases of a subject, there is almost a total lack of agreement among teachers as to what should be considered important and what unimportant. Further analysis of the questions shows that many are unsuited to the maturity of the pupils for whom they are intended; that some are too difficult; some are incorrectly worded; and others have little or no practical value for the religious and moral training of pupils. Our present space permits only a fragmentary attention to this report. The high school teacher, however, will find in it ample data to use in evaluating his or her individual practice. The following quotations will be of interest to the reader. In Sister Aquinas' presentation the first is preceded by a table giving the frequencies of general topics in the four thousand questions analysed. The second paragraph terminates Part I of the report:

The above table reveals a situation that should be of interest to all teachers of Religion. While agreeing on the primary importance of instruction on the Commandments, they will no doubt be surprised to learn that high school pupils are more often asked to answer questions dealing with the saints and with the pope than with our Divine Lord Himself. Nor will their astonishment cease here. They will note that Old Testament characters and historical characters are apparently considered of more importance than our Blessed Mother; that knowledge of heresies and schisms is esteemed higher than the practice of the spiritual and the corporal works of mercy; that the Old Testament ranks higher than the New; that "sacrifice" is more important than "obedience"; that St. Paul's evaluation of the theological virtues is completely lost sight of.

We have here a total of 37 questions dealing with God, exclusive of those referring to Christ. Compare this with 45 on councils, 59 on heresies, 43 on the hierarchy, 47 on historical characters, 61 on Testament characters, 33 on prominent Catholics, 37 on religious orders and congregations, 190 on saints.

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## THE INTELLECTUAL ELEMENT IN COLLEGE RELIGION

At the College Session of the Students' Spiritual Leadership Convention held in Chicago last June there was a special appeal from students to give them a study of Religion that would challenge their intellect, that would demand from them mental effort equivalent, at least, to that which they exert on other subjects in the school's curriculum. College students are sometimes not interested in the study of Religion. Many critics believe that the apathy manifested is frequently caused by the fact that courses offered require little or no intellectual effort from the students, present little in which they can discover practical value and are merely a restudy, as it were, of ideas that many have digested years earlier. The college student asks for an understanding of

religious doctrine and its interpretation in terms of modern life. The department of Religion that is not making provision for this is failing in its obligation to students in particular and to Catholic education in general.

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### CRAMMING

At the close of the present month those schools that are working on a semester basis will present to students so-called final or semi-final examinations. From an educational standpoint the examination may be a contribution to the individual's growth. On the other hand, it may be an undesirable experience in his life. Too many students spend long hours before an examination engaged in what is commonly known as cramming, literally covering ground, and acquiring merely a temporary product. Cramming, as a practice, would not be necessary if classroom procedures were such that students were required to engage in the learning experiences necessary before the date of examination. The benefits that are derived from cramming are few and far between. Not only is there inadequate time for actual learning in such a practice, but bad habits are acquired, superficial thinking is done, assimilation is not permanent, and students can hardly be expected to discover those relationships that are most important in the program of the particular course being terminated. The importance of Religion should make instructors particularly careful to avoid any practice that would permit students to be satisfied with those insufficient learning experiences that are bound to accompany the process of cramming.

The examination may be a valuable experience to the student. In preparing for it he organizes his knowledge anew.

He endeavors to see relationships that he may not have discovered before. Preparation for an examination may be a learning activity that is an asset to the student if the work of the course has already demanded progressive learning activity, if he has been intellectually responsible in meeting every assignment. If teaching has been well done cramming for examinations will not take place, and students will not go forth from their various courses with a mere fragment of learning inadequately assimilated, quickly to be forgotten.

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#### APPLYING MODERN PSYCHOLOGY

Since its initial number the JOURNAL OF RELIGIOUS INSTRUCTION has advocated the use of modern psychological findings in their application to religious education, always subordinating them, however, to supernatural means and motives. In a fall number of *La Civiltà Cattolica* Father Barbera, S.J. discusses this position, using for illustration Volume II of the *Parent-Educator*, two of the papers of which appeared in last year's volume of this JOURNAL. In supporting the position of the Parent-Educator Committee that contemporary non-Catholic studies may be used with profit by the Catholic educator, if he definitely and carefully subordinates the natural means and motives to the supernatural one, Father Barbera adds this sentence: "It is well understood that not all are capable of such choice and use, and for these a solid philosophic and pedagogic preparation according to Catholic doctrine is necessary." We were interested in the article by the distinguished editor of *La Civiltà Cattolica*, for it expresses exactly the position of this periodical—the interpretation of natural means, motives and factors in the light of Catholic doctrine and in the spirit of Catholic tradition.

## THE INSTRUCTION OF YOUTH ON MATTERS PERTAINING TO SEX

REVEREND J. CREUSEN, S.J.  
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Belgium

*Translated from the French*<sup>1</sup> by Reverend Patrick Finney, C. M., St. Mary's Seminary, Perryville, Missouri.

The introduction of youth into the problems of sexual life has, beyond all question, been one of the most vigorously discussed topics during the past thirty years. It has given rise to an extensive literature, as well among Catholics as among those not of the faith.

In his guide for the choice of *Books on Education to Purity*,<sup>2</sup> J. de Lardelec enumerates more than two hundred, to which must be added innumerable articles published in the theological and pedagogical reviews. Quite recently the subject was treated anew at the seventh congress of "The Association of Christian Marriage," the reports of which have been published under the title *The Church and Sexual Education*.<sup>3</sup> By degrees, this difficult but secondary part of education to purity, namely, the introduction of youth to a knowledge of the subject, has overshadowed all the other aspects of the problem. Among non-Catholics especially, a grossly exaggerated importance has been attributed to it. This situation would suffice to account for the recent decree of the Holy Office on sexual education.<sup>4</sup> The text of the decree runs as follows:

"No! and in the education of youth it is absolutely necessary to observe the method hitherto followed by the Church and the saints

<sup>1</sup> J. Creusen, S.J., "Une Méthode d'Education Condamnée," *Revue des Communautés Religieuses*, VII (September, 1931) 145-54.

<sup>2</sup> Paris. Issues of the *Revue des Lectures*. 930.

<sup>3</sup> Paris, 86 rue de Gergovie. Price: 15 fr. The title is somewhat inexact, because a reader would search in vain in this book for scriptural, patristic, or even ecclesiastical texts on the delicate questions treated.

<sup>4</sup> Decree of March 21, 1931—A.A.S., XXIII, p. 118.



and recommended by Our Most Holy Father, the Pope, in the Encyclical *On the Christian Education of Youth*, issued under date of December 31, 1929. Above all there must be provided complete, solid and uninterrupted religious instruction for the youths of both sexes: they must be inspired with an esteem, a desire, and a love for the angelic virtue; they must be urged most strongly to have frequent recourse to prayer and to the sacraments of Penance and the Most Holy Eucharist; they should foster a filial devotion towards the Blessed Virgin, the Mother of holy purity, and they should confide themselves unreservedly to her protection; they should most carefully avoid dangerous readings, obscene shows, evil company, and all occasions of sin.

"Therefore what has been written and published in favor of the new method, especially in these recent times, even by some Catholic authors, can by no means be approved."

While this decree is self-explanatory, it is further amplified by the passages of the Encyclical to which it refers. In the first place the Holy Father censures the very phrase, "sexual education," because, no doubt, it rather crudely expresses the pretensions and errors of the partisans of the method in question: "They falsely imagine that they can preserve youth from voluptuousness and impurity by merely natural means, and without the aid of religion and piety. The method consists in giving to the young, without distinction of sex, even in public, dangerous information in order to initiate them and to instruct them, and what is worse, the method advocates exposing the young very early to occasions in order that their souls being accustomed, as it is said, to these things, they may in some way be hardened against the dangers of puberty."

It may be well to examine more closely what the Pope and the Holy Office actually disapprove, so that certain deserving Catholic authors may not be involved in equal condemnation with rationalists of every shade of belief and with certain orthodox, but imprudent authors.

The Holy Father condemns a principle and a method. The principle consists in the affirmation that natural means are sufficient to preserve youth from faults contrary to purity. The method proposes an initiation at once rash, general and public, and this initiation is to be especially

effected by the frequentation of occasions as an efficacious means of preservation.

The Holy Office condemns this very method as well for the terms employed as for the motives alleged. Furthermore, the Holy Office recalls in detail the proper character of supernatural means, and it censures the exaggerated importance attributed to sexual initiation in the education to purity.

It is an ancient error to explain evil solely by ignorance, and to believe that all knowledge, whatever its nature, increases the moral worth of man. When there is question of pleasure towards which we are impelled by powerful instincts, it is not sufficient to be enlightened concerning their nature and concerning the consequences of their abuse in order to counteract the desire of them.

The curiosity that prompts youth to investigate phenomena relating to the propagation of life is not of a purely intellectual character. On acquiring a knowledge of the purpose of the organs destined by God for this high function, there arises the desire, growing at times in strength to experience the enjoyment associated with the exercise of these organs. Knowledge readily feeds the imagination and excites the passions.

"These men are grievously mistaken," continues the Holy Father, "in not recognizing the innate weakness of human nature and that law implanted in our members which, in the language of the Apostle, contradicts the law of the mind;"<sup>3</sup> they rashly deny the lesson of daily experience, namely, that the young fall into shameful faults much less through lack of intellectual knowledge than through the weakness of a will exposed to temptation and deprived of divine assistance."

Christian educators, therefore, have always insisted on the necessity of a religious and moral formation, complete in its parts and continuous in its course, as a means of developing a pure and chaste youth.

The child must be trained from an early age in habits of

<sup>3</sup> Rom., VII :23.

modesty that will preserve him from unwholesome curiosity and dangerous contacts, and cause him to avoid whatever may tend to dispose him to see evil where there is no evil. He will learn practically to distinguish between looks and touches necessary for a reasonable care of cleanliness and health, and those which are inspired solely by sensuality.

Very soon the formation of the will is begun by frequent victories over caprice, sloth, and gluttony.

A lively faith in the continuity of the divine presence, a sincere love for our Lord and His Holy Mother, a great aversion for whatever may pain and offend them, especially for the sin of impurity, the habit of prayer truly sincere, and therefore more spontaneous and more easy, such are the principal elements in the primary education of a child that has reached the age of reason.

To these must soon be added frequent recourse to the sacraments of Penance and the Eucharist, and also care in avoiding as far as possible the occasions of sin.

If the virtue of purity is to be preserved intact, even certain rationalistic authors insist strongly on the necessity of diverting from the mind and removing from the senses whatever may excite, nourish, or flatter sexual passion. What they strongly recommend in order to avoid the deplorable consequences of the abuse of the senses, we should insist on still more strongly in order to dry up as far as possible the sources of sin.

But in explaining the exigencies and the true method of education to purity, we should not pass over in silence the question of instruction on the phenomena of sexual life. A certain knowledge of this matter is necessary in order to understand what the sin of impurity really is, and not to confound it with acts that are wholly lawful. Prolonged and total ignorance may become, and it is asserted that it often does become, the source of evil habits of which the young are cured only with the greatest difficulty. There comes a time when the young should know exactly what conjugal life means and what virginity means.

However one may otherwise regard his opportunity and his method, this initiation results sooner or later from per-

sonal experience or from legitimate or culpable revelations.

What do the documents of the Holy See quoted above tell us?

Both of them censure the exaggerated importance attributed to this initiation. Impressed, no doubt, by the dangers to which unformed youth is exposed by modern license in literature, in art, in public shows and public morals, certain Catholic authors have insisted too much on this difficult part of the education to Chastity. In their books, pamphlets, and articles they have given it such a place, that other means of guarding purity would appear to be wholly of secondary importance. By their suggestive titles, by their number and by the exclusive nature of their contents, publications on this delicate subject forcibly attract the attention of the young themselves, excite their curiosity and incur the danger of keeping their curiosity aroused, not without peril to their virtue. It is undoubtedly the excess to which the decree of the Holy Office alludes. Evidently its purpose is not to deny the need of an introduction to proper sexual knowledge, nor to deny the need of books destined to instruct educators and even other adults in this delicate matter.

The Holy Father is more precise in his Encyclical, when he sets forth how this instruction should be given, and indicates the one whose duty it is to give it. His teaching, moreover, confirms that of the majority of Catholic theologians, sociologists, and educators who have written on this question. All agree in affirming that this instruction should be individual and not public; progressive and not all given at one time; opportune and not systematically given at a determined age and without regard to circumstances; by a qualified educator and not indiscriminately by any school teacher; with all necessary precaution and not according to a fixed set of rules, such as is used to impart purely scientific instruction. Without attempting to set forth all the developments of which these principles are capable, we shall here offer some explanations of a practical nature.

Collective and public initiation, extolled by certain rationalistic teachers, is to be condemned for several reasons.

This method can not be adapted to auditors who have received varying degrees of instruction and education. Insufficient for some, it will impart too much information to others. Falling on souls ill-prepared to receive it, it involves the risk of doing them irreparable harm. Presented publicly, it will wound the modesty of more delicate souls; whereas for children already corrupt, it will provide occasions for improper conversations.

Do we not find here one of the reasons why catechetical instructions on this subject are rendered so difficult? It is certain that in a public lesson it is far better to say too little than to exceed the due measure of propriety at the risk of wounding souls.

The necessary instruction should be given to each child individually. We are not now considering the case of young men and young women of marriageable age, in whom essential knowledge on this point is to be presupposed. If it should be necessary to complete their instruction in order to prepare them for military service, for entrance into marriage, or for the care of the sick, greater liberty might be used in giving the instruction. However such cases do not fall within the limits of our discussion.

The instruction should be progressive; its very end as well as the nature of the child demands this. For a considerable period of time the child is satisfied with knowing in a general way the role of the mother in the transmission of life. To the mother the child's attention will be very forcibly drawn by the mere recitation of the Angelical Salutation and by expressions unavoidably used in current conversation. The majority of modern authors remind parents of their obligation to answer their child with sincerity on this point, when questions are asked with some precision.

When the critical age of puberty is reached, explanations still general, but more definite, will be called for by phenomena, which otherwise would be disquieting to the young and might lead them perhaps to deplorable actions. It may suffice to say that these occurrences are the natural effect of physical development, but at times it will be necessary to indicate, with more or less exactitude, their relation to the

part assigned by God to man and woman in the transmission of life. It will be most important to warn the young, particularly growing boys, against all voluntary provocation of sensations that may accompany these occurrences.

A third stage leads to the explanation of the father's part in generation. Here especially the expressions employed should be chosen with great caution, but they should not be lacking in clearness. They should tend to give the young all the elements through which, by means of very natural reflection, the total explanation will obtrude itself upon them. The young will be somewhat prepared for this both by reminding them that there is question here of a noble function conferred on man by God, and also by causing them to understand the gravity of the duties resulting from this function and the gravity of the faults by which it is abused.

All comparison with the animal kingdom must be carefully avoided, because it would necessarily diminish respect for a human act on which God has been pleased to confer a high dignity.

This third stage should be traversed before the young man enters the university or the factory, and before the young girl is exposed to the temptations of an office or a work-shop, before social relations preparatory to marriage, and many add, before entrance into religion.

But if we have here the extreme limit imposed by the danger of a censurable or very imprudent initiation, it is only with the greatest difficulty that an age may be fixed at which this instruction will be opportune. All depends on the personal disposition of the youth to be instructed, on the social circle that he frequents, on the dangers that surround him. In our humble opinion, pious youths of a self-reliant character, penetrated with an esteem for purity, removed from the most dangerous occasions of sin, can even in a city attain their eighteenth year, even enter religion without having suffered any injury by reason of a certain ignorance on this point. Many disturbing imaginations will thus be spared them, their attention will be less forcibly attracted to the phenomena of sexual life, and their impressions will often be less vivid.

But according to the statement of experienced priests the number of youths in whom these conditions are verified is extremely limited in the majority of European countries. Many educators, therefore, do not hesitate to say that the essential instruction should be completed for a great many about their fifteenth year.

On whom does the perilous duty of instruction rest? "On those," says his Holiness, Pius XI, "to whom God has intrusted the education of children, and to whom He imparts the graces suited to the fulfilment of this duty." In other words, it is incumbent above all on the parents. All Catholic educators, without hesitation, assign to the mother the duty of making the first and simplest revelations. Later the father may perhaps be better able to complete the instruction of his sons. It is of great importance, therefore, to prepare parents for the fulfilment of this very difficult part of their mission. The priest can contribute to this by imparting to parents a clear understanding of the gravity of their duty and by recommending to them books that may help them to fulfil this duty.

Where parents are not equal to their task in this respect, the spiritual director should supply their place, especially in the case of young boys. The instruction of young girls in this delicate matter should then be given by one whose personal qualifications inspire confidence and whose office is a sufficient guarantee of authority.

If there is question of novices, the confessor should complete the instruction of young men, and he should refer young women to the Mistress of Novices, or to their Superioress, as the case may require. The Superioress, or the Mistress of Novices, should have at hand one or two good books on the education to purity. At times the better course to pursue would be to place in the hands of the interested person a book in which the necessary explanations are given with great delicacy and sufficient clearness. The reading of the book would result, if need be, in submitting questions to the Spiritual Director, or to the Superioress, and it would place the latter in a position to answer clearly without wounding in the slightest degree the most delicate modesty.



If a book may serve to complete the instruction, it can never take the place of the first revelations, nor can it be recommended without great discretion. The inevitable defect of a book, if it be not lacking in clearness, will be that of giving too much detailed information without sufficient adaptation to the spiritual need of the reader. This is why educators should be thoroughly familiar with the contents of a book, and should be sure that it is exactly suited to the person whom they wish to instruct by this means.<sup>6</sup>

<sup>6</sup> Generally books on education to purity are destined for parents and for educators, not for the young themselves. There are, however, a number of these books that are addressed directly to the young. On this subject we might refer the reader to "Les livres sur l'éducation de la pureté." (Books on Education to Purity), by J. de Lardelec. Paris, issues of the "Revue des Lectures," 77 rue de Vaugirard, 1930.

We must limit ourselves to the following references:

On the subject of initiation properly so-called—

Abbe G. Jaquemot, *L'éducation de la pureté*, (Education to Purity). Paris, Bloud et Gay, 1930. (Useful for parents, and for educators in secondary schools.)

Francis Harmel, *Une grave question de l'éducation des jeunes filles: la chasteté*, (A Grave Question in the Education of Young Girls: Chastity). Paris, Perrin, 1912. (For mothers and school teachers.)

Knoch, *L'éducation de la Chasteté*, (Education to Chastity), Paris, Tequi, 1912 (exclusively for parents and educators,—to be purchased second hand, as it is out of print).

Gatterer et Krus, S.J., *L'éducation de la Chasteté* (Erziehung und Keuscheit, Education to Chastity). (This seems to exceed due measure in the ordinary lessons.)

Among books destined for the youth of marriageable ages:

G. Hoornaert, S.J., *Le Combat de la pureté* (The Conflict of Purity), 7th Edition, Bruges, Desclee—De Brouwer, 1931, (Complies fully with the letter and spirit of recent documents of the Holy See. It has been translated into many languages).

The books of P. H. Schilgen, S.J., *Du und Er* (You and He), *Sie und Du* (She and You), it seems to us have been written in an excellent spirit and with great delicacy. But, except in rare cases, they are not suited to young men or young women of less than eighteen to twenty years of age.

We may say as much for the work of H. J. Schim van der Loeff, *Het voortplantingsleven van den mensch*. Roermond, 1927.

Mich. Gatterer, S.J., *Im Glaubenslicht*, Innsbruck, Rauch, 1927. Excellently adapted to adults.

The Sylvanus Stall series is well known: *Ce que tout jeune homme devrait savoir* (What Every Young Man Ought to Know), etc. This series has been written by Protestant and rationalistic authors, and hence there is no question in it of the sacraments, or even of prayer. The series has been the object of censure.

It may be stated that books on this subject written by doctors are, as a rule, more exact, and by reason of their scientific terminology, less disposed to excite the imagination or the emotions. Other books rarely give instruction that is complete enough, and they can not supply the place of certain oral explanations. Books of either class should have been examined by him, who undertakes to recommend the reading of them.



It happens at times that some educators, generally the younger among them, consider themselves authorized by certain confidences, either spontaneous or inspired, to instruct the young in this matter. Is it necessary to remind them that the quality alone of professor, or prefect, or of school-teacher, does not of itself confer any title to fulfil this delicate mission. Apart from the parents and the priest, only persons who are of mature age and specially qualified should be permitted to give this instruction. Even these latter should give it, as a rule, only after having sought counsel, at the request of the parents, or on advice from the confessor acting with the permission of the penitent freely given for the purpose.

Nor does such a duty fall within the province of a Brother Director, or even of a lay Master of Novices, still less of a scholastic engaged in college work, or of a member of a religious community of women who is simply in charge of a class.

Independently of the errors to which their inexperience might expose them, they should consider the grave inconveniences resulting from an act that might be subject to a very unfavorable interpretation both on the part of the children and their parents. They should refrain from giving directly to youths books which treat of these matters. In certain cases imprudence in this respect might cause serious displeasure on the part of the parents. If it be deemed useful to give a book of this kind to be read, either the father or mother of the pupil should be informed of it in advance.

In condemning a premature, an imprudent or an indelicate initiation, the Holy See did not intend to disapprove necessary instruction. What it says with regard to children and youths should no longer be applied without discretion to seminarians, to novices, to university students whether young men or young women, to those who are preparing to enter the married state, or to adult religious.

In order to confine ourselves to what more directly concerns the majority of our readers, it will suffice to give here certain applications of the principles set forth above.

It is generally taught that before making his first profession a novice should know in what the essential rights of conjugal life consist and in what virginity consists. A vow of chastity may undoubtedly be made validly without a distinct knowledge of these things, but apart from the fact that a vow made with full knowledge will often be more meritorious, ignorance might serve later as a pretext for giving ear to dangerous temptations against one's vocation.

We have already said elsewhere that religious persons, who by reason of the duties of their vocation are brought into more or less constant contact with people of the world, should have such knowledge with regard to the matrimonial state as to prevent them from giving imprudent counsel, and enable them to give opportune and competent advice when the occasion calls for it.<sup>7</sup>

All religious to whom are intrusted the supervision and education of youth should be fully informed with regard to the dangers to which the virtue of those under their care is exposed, and they should be quick to perceive the manifestations and the occasions of certain faults. This is especially necessary in institutions where wayward, corrupt or abnormal children are received.

It has happened that religious, otherwise exacting with regard to certain forms of reserve and modesty, have seriously exposed the virtue of children through inconsiderate permissions or through the lack of necessary vigilance.

It is evident that religious of both sexes, and especially Sisters in charge of infant asylums or of hospitals which include a maternity department, should keep themselves informed on the moral problems to which the direction of such institutions or the special care of the sick give rise. Through a lack of proper knowledge concerning matters of this kind on the part of the Superioress, totally erroneous propositions have at times been advanced with regard to the legitimacy of certain operations.

In all Catholic training schools for nurses there is given a

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<sup>7</sup> See *Revue des Communautés Religieuses*, 1931, p. 52.

course in Catholic ethics especially adapted to the peculiar difficulties of their profession: religious should not be less well informed.

Faithful to the spirit of the Encyclical and of the decree of the Holy Office, let those, whose duty it is to instruct religious concerning these matters, do so with all proper reserve and delicacy. Let those who are devoted to studies of this character, not forget that the necessity for such studies does not remove the danger of certain temptations. Their studies should therefore be inspired by an upright intention, controlled or approved by obedience, and prolonged only to the extent required by necessity or real utility. If they should experience any special difficulty on this point, let them employ the remedies recommended to any of the faithful under similar circumstances, namely, prayer, manifestation of conscience, mortification and a calm trust in the help of divine grace.

If this magazine is of assistance to you, tell your friends about it. The JOURNAL OF RELIGIOUS INSTRUCTION needs subscribers and financial assistance to continue its work. *Your cooperation will contribute to the improvement of religious instruction in the United States.*

## THE RELATION OF IDEALS TO CHARACTER

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The challenging task of the parent and teacher is to help the child meet his life situations manfully and successfully. Left unaided and unguided the child, in many cases, would respond in ways that are wholesome, and certain desirable traits, such as industry, self-reliance, honesty, and self-confidence would ensue. But in far too many cases the clash between impulsive desires and duty is disastrous, and there follows conflicts which result in a loss of self-control, an attitude of failure, and the other deplorable characteristics of inferiority. These maladjustments make the child a misfit in group living. He is said to be abnormal and as a consequence he is doomed to failure and unhappiness. But failure and misery are not the birthright of the individual, and justice demands that the child be not left unguided at those points in his experiences where wrong choices are likely to be made. A well-formulated plan of guidance will result in a wholesome adjustment of the child to life's situations, and the resultant is expressed in terms of character.

WHAT IS CHARACTER? Character has often been defined as temperament modified by training and the implantation of ideals of conduct. Character may also be stated as the way of reacting to life situations in accordance with principles. In fact, it is the sum total of one's ways of responding that have become fairly well established or set.

Since it is the purpose of the school to develop in the child a truly Christian character, "to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day,"<sup>1</sup> a specific training in character be-

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<sup>1</sup> Thomas E. Shields, *Philosophy of Education*, p. 171. Washington, D. C.: Catholic Education Press, 1917.

comes its first objective. The school is concerned chiefly with imparting knowledge, habits and skills, and instilling ideals that will accomplish the ultimate aim of education. It is with the last of these objectives that we are concerned at present.

WHAT IS AN IDEAL? It is not a simple matter to define an ideal. Dr. Johnson says: "It contains a cognitive element; it is the condensation or summing up of experience; it is a kind of generalization of what the race and the individual have found to be noble, true, and conducive to the best interests of humanity."<sup>2</sup> An ideal may be expressed then, as a principle consciously held and adhered to, and having for its distinguishing characteristic an emotional content. Ideals function strongly in men's lives because they are felt. It is possible to assent to an intellectual proposition and in reality neglect to bring about its fulfillment. But when the proposition gathers into it a large element of feeling it becomes a source of power and motive. It is precisely on this account that ideals are the dominant factors in life. Very much depends on their quality and effectiveness, for a man will be no better than the ideal he cherishes.

RELATION OF IDEALS TO CHARACTER. Admitting the necessity of ideals it is possible to trace their relation to character. If character is one's way of reacting to the situations of life, a wholesome character must have worthwhile guiding principles or ideals. Life permeated with such clearly defined ideals is more than an automatic conformity to social standards. It is in a sense sublimated and raised above earthly motives, reaching out to the personality of Christ.

It must not be supposed, however, that ideals because of their emotional quality belong to the realm of the sentimental and ecstatic.<sup>3</sup> Ideals to function in character training belong to everyday life and begin with the dawn of reason in the child. Dr. Moore would have the ideal function in the very beginning of the moral awakening. The infant

<sup>2</sup> Rev. George E. Johnson, *The Curriculum of the Elementary School*, p. 106. Washington, D. C.: Catholic Education Press, 1919.

<sup>3</sup> Rev. Earnest R. Hull, *A Practical Philosophy of Life*, Vol. II. p. 10. Bombay: Examiner Press, 1923.

learns "simple ideals of conduct" <sup>4</sup> from its first experience "with nature and its inexorable laws." <sup>5</sup> These simple ideals become the internal restraining influence, the check from within, implanted in the child mind by reason of the love it has for its mother.

Gradually, with mental development, simple ideals of health, good manners, courage, obedience, application, loyalty, and friendship are inculcated for their own intrinsic good. At first their value is seen only in the light of a loved one's reasoning but later "right for right's sake" must replace this. By word and example the child is aided to higher ideals and a firm belief in them. He learns to be truthful because truth is beautiful; to be pure because purity is pleasing to God; to be kind in order to do his part in lessening the suffering in the world. Nobility of character and his personal honor grow apace. Integrity of purpose elevates the moral actions of life above the mere living for social approval and sees the truth of the old adage "Virtue is its own reward."

IDEALS IN ADOLESCENCE. As the development progresses from childhood to adolescence the necessity of ideals increases, and, in corresponding intensity, the difficulty of realization as well. Conflicts of childhood may be taken care of in the family. Reasonable direction from parents and teachers should form a systematic guidance toward forming the ideals which will result in worthwhile character. But in spite of this the child builds up a "self-ideal." <sup>6</sup> The presence of this "self-ideal" is not bad in itself, but very often becomes dangerous because of its very egoism. The conflicts that arise over the failure to live out the life he has pictured for himself often result in the individual's complete breakdown. It is at this particular phase of development that ideals play their great part in character formation.

In *The Educative Process*, Bagley states: "Art, literature, music and religion, are the great media for the transmission

<sup>4</sup> Thomas V. Moore, *Dynamic Psychology*, p. 162. Chicago: J. B. Lipincott Co., 1926.

<sup>5</sup> *Ibid.*, p. 162.

<sup>6</sup> *Ibid.*, p. 175.

of ideals and as such fulfill an educative function far more fundamental than our didactic pedagogy has ever realized." <sup>7</sup> As Catholic educators we should place religion first as the only sublimation that enables man to view with contentment and to evaluate properly both time and eternity. The "self-ideal" may be made over into something worthwhile, the impulses and desires subordinated to some one thing that raises the purely natural to a higher level. Parents, teachers, the social studies, each form an essential unit in the evolution of the true "self-ideal."

HOW MAY IDEALS BE IMPLANTED? The educator must realize from the beginning that ideals, besides being the product of humanity's highest notions of the noble and the great, are primarily emotional reactions. It is only as they become an integral part of the personality that they play their most effective part in the attainment of life's values. They become the "motives" around which are centered all activities and thoughts. <sup>8</sup> Vain effort is expended in having children write lofty themes on such subjects as honor, justice, and patriotism unless they have first come to feel within themselves the meaning of the greatness of these concepts. Imitation is the forceful factor in bringing about the necessary reaction to lofty ideals. The child seeks models in his parents, his teachers, in the literature that comes his way, and very positively does he seek them in drama. As his life is governed largely by the things he wants it is the duty of all concerned to bring him to want the things that are for his good. By means of interest he should be brought to hunger for those things in life which will contribute to his own happiness, the attainment of which can be brought about only through the formation of proper ideals.

It is clear then that ideals have a direct relation to character in the process of development. There is another aspect, idealistic in itself, which throws further light on the subject.

<sup>7</sup> William C. Bagley, *The Educative Process*, p. 224. New York: Macmillan Co., 1917.

<sup>8</sup> Rev. Johann Lindworsky, S.J., *The Training of the Will*, p. 188. Milwaukee: Bruce Publishing Co., 1929.



Considering the etymology of character, we find it to be derived from the Greek "character" which is an instrument to cut furrows or engrave. Character as one educator states, is the "sum-total of the qualities engraved upon the soul that have become part and parcel of man." There is need then, for the determination as to the nature of the character that is to be engraved upon the soul of the child. The Christian educator need not hesitate at the choice of a character. Calling forth all the admiration, hope, and love of the pupil, the teacher proposes as the girl's ideal—Mary the fairest of creatures, and for the boy's, Jesus, the model youth, and the active, well-doing, victorious Christ. Intimacy with these two superb models will necessitate a marked resemblance in character. Further, noble friendships with the saints are effectual means for learning what one must do to attain heaven, the ultimate aim of all adjustment. To find a character like one's own that has fought the same fight, and has won, is an encouragement which leads on to great victories.

In the consideration of ideals and character one cannot ignore the will, "the power of choice, the great directive force of human life."<sup>9</sup> It is the basis of character. Forceful as it is in directing attention now here, now there, it in turn depends upon the intellect for light and is also influenced by the emotions. There are some who would train the will directly by coercive effort,<sup>10</sup> but these forget that there is a possibility of the will becoming hard in an undesirable way. It is only by means of right knowledge, of ideals of conduct, that the will may be trained to act unimpeded in its choice and enjoy the liberty which is its birthright, resulting in a truly Christian character.

<sup>9</sup> Rev. George E. Johnson, *The Curriculum of the Elementary School*, p. 107. Washington, D. C.: Catholic Education Press, 1919.

<sup>10</sup> *Ibid.*, p. 107.



# Religion In the Elementary School

## WHAT HELPS HAVE I TO SERVE GOD WELL?

### THE LAWS OF THE CHURCH FOR THE UPPER GRADES

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#### PRESENTING THE MATERIAL

#### *To the Boys and Girls:*

We have learned what we must believe to be saved; we have learned, too, what we must do to be saved — keep the commandments of the love of God and neighbor. If I ask you how you know that we must love God and obey His law, you will probably recall the answer in our last unit of work: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.” This was the way Jesus answered the lawyer when he asked what was the greatest commandment.

#### GOD’S FIRST GIFT TO US

In the Bible we read “God so loved the world, as to give His only-begotten son.”<sup>1</sup> God sent us Jesus Christ to be our Leader. When Jesus came to be that Leader, He Himself proclaimed that He came on earth to establish a kingdom. This kingdom He called His Church. This Church was to continue the work of Christ until the end of time. We

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<sup>1</sup> St. John, III:16.

may say that the Apostles made the foundation and Jesus Christ was the cornerstone. To the Apostles, Jesus said: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."<sup>2</sup> In order to impress the Apostles with the fact that their power, too, was divine, Jesus said: "As the Father hath sent me, I also send you."<sup>3</sup> When Jesus delegated His power to these men and made them His representatives, He was delegating the same power to every pope, bishop and priest. The Church of Christ has for its purpose the salvation of its members and as it is endowed with legislative, executive and judicial power, it has a right to speak in the name of Christ, to make laws and to govern in His name.

You will remember what the American Colonies did when they decided to break away from the governing power of England. They drew up the Constitution of the United States of America. This made the colonists free from any power on earth. The United States immediately established legislative, executive and judicial powers which were to guide and govern the colonists. So too, the Church, by the power given her by Christ, has for its object the building up of His kingdom on earth, the making of good citizens here and the perfection of good citizenship in heaven.

In the beginning Christ provided us with a leader. He chose Simon Peter for the position of Pope. To him Jesus said: "Thou art Peter (that is, a rock); and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."<sup>4</sup> This is why the Pope has power to pass judgment on what is right or

<sup>2</sup> St. Matthew, XXVIII:18-20.

<sup>3</sup> St. John, XX:21.

<sup>4</sup> St. Matthew, XVI:18, 19.

wrong in matters of faith and morals. The Church, then, is the teacher of truth to all men.

#### THE LAWS OF THE CATHOLIC CHURCH

Are we bound to keep the laws or precepts of the Church? Yes, we are bound to keep the laws of the Church because Jesus has given the power of making and executing laws to His Church. The Church, therefore, gives these laws to us in the name of God, and we are obliged to respect and keep them in the same way that we would were God himself to proclaim them. Christ said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth me, despiseth Him that hath sent Me."<sup>5</sup> The Church then, has the right and power to make laws, to give commands and to prescribe all that is necessary to bring us to heaven. All who are baptized belong to the Church and are bound by her laws. Those who obey the Church, obey Jesus Christ, and he who disobeys her, disobeys Christ who established the Church. The Church has many laws, for example, to fast from midnight before receiving Holy Communion; many other laws, too, for example, that we must not read bad books, that we must not cremate the bodies of the dead; but she gives us six general laws. They are:

- (1) To hear Mass on Sundays and holy days of obligation.
- (2) To fast and abstain on the days appointed.
- (3) To confess at least once a year.
- (4) To receive Holy Communion during the Easter time.
- (5) To contribute to the support of the Church and our pastors.
- (6) Not to marry contrary to the laws laid down by the Church.

#### THE FIRST LAW OF THE CHURCH

You will note that the question is not about those who *do not keep* the Commandments of the Church but for those who *will not keep* them. If one cannot keep any one of the Commandments he is not obliged to do so. The sick cannot attend Mass so they do not commit a grievous sin by remaining away, and the Church Law does not hold them in this

<sup>5</sup> St. Luke, X:16.

instance. Every practical Catholic will keep the Commandments of the Church. If we fail to obey the Church, our mother, we do not deserve to have a share with God, our Father in heaven. St. Cyprian says: "He who will not have the Church as his mother, cannot have God as his Father."

Unless one has a good excuse, one is obliged to hear Mass on all Sundays and holy-days of obligation. In the Mass Jesus Christ offers Himself for us to His heavenly Father and prays with us and for us. To participate fully in the benefits of the Mass, we should follow the priest (make use of a Missal) and unite our intentions with him. As far as possible we should hear Mass in our parish church. There is a special Mass said in every Church on Sunday for the members of the parish and this is called the parochial Mass.

Invalids and those who nurse the sick are excused from hearing Mass. Very bad weather (for those who are in weak health), great distance, living where there is no priest and necessary work are good excuses for missing Mass. Those who are obliged to work every Sunday should arrange to hear Mass at least once a month. I think you can judge for yourself whether the following is a good excuse: "I was too tired to hear Mass. I was up late and needed the rest."

We have certain obligations which we must not take too lightly:

(1) If, through carelessness, we arrive at the church after the Offertory, or leave before the Communion, we must attend another Mass or be guilty of a grave sin.

(2) We are obliged to hear Mass with devotion, that is, be present in body and mind and following carefully the Mass, especially during the Offertory, Consecration and Communion; and on the contrary, if we laugh and talk and pay no attention to the Holy Sacrifice, we do not hear Mass, and may be guilty of sin.

It is a good practice to hear a sermon on Sundays and Holy-Days. In the Bible we read: "He that is of God, heareth the word of God."<sup>6</sup>

<sup>6</sup> St. John, VIII:47.

## TO FAST AND TO ABSTAIN ON THE DAYS APPOINTED

The Second Precept of the Church states that on days appointed Catholics are either to fast, or to abstain from flesh meat, or both to fast and abstain from flesh meat.

The law of fasting says that there may be only one full meal in the day. This law, however, permits Catholics to take a small quantity of food in the morning and evening. The amount and quality of food permitted is stated in the laws of the diocese and is explained to Catholics each year at the beginning of Lent. Those who are not twenty-one, those who are over sixty, the sick and weak, those who do hard work (mental or manual), the very poor and those who have a dispensation are not obliged to fast. Those who are not obliged to fast must perform some other good work.

We are allowed our usual number of meals on days of abstinence. By flesh meat is meant the meat prepared from animals that live on land. The law of abstinence from fresh meat forbids Catholics to eat meat or soup made from meat on the days appointed. Fish and sea foods may be eaten on days of abstinence. In some places the Church has dispensed from the law of abstinence and permits the people to eat flesh meat on the days forbidden.

Unless there is a dispensation granted by lawful authority these laws are binding on the following days:

1. The law of abstinence on every Friday.
2. The law of fasting and abstinence on Ash Wednesday, the Wednesdays and Fridays of Lent, the Ember Days, the Vigils of Pentecost, of the Assumption of Our Blessed Lady, of All Saints, and of Christmas.
3. The law of fasting binds on every day of Lent except the Sundays.

Remember, boys and girls, by keeping the laws of the Church we do penance for our sins, we shorten our time in purgatory and we gain merit for heaven. The first commandment God gave to our first parents was one of abstinence. By abstaining from meat on Friday and on the days appointed you will profess your faith and obey the Church and

God himself. By doing this you will also prove yourself worthy of the respect of good people, for the sneer and ridicule of the wicked will never harm you.

TO CONFESS ONCE A YEAR AND TO RECEIVE HOLY COMMUNION  
DURING EASTER TIME

All adults are obliged to go to confession at least once a year, and children who are over seven years of age come under the same rule. While this law applies only to those who have committed mortal sin since their last confession, the Church recommends that Catholics receive the Sacrament of Penance frequently and confess not only mortal sins but venial sins as well.

In the beginning of the Church people received Holy Communion every Sunday and even every day when they attended Mass. But in the course of time their piety and fervor cooled and they grew very careless. Then, a Council of the Church (1215) laid down the law that all the people should receive Holy Communion at Easter time. In later days, Pope Pius X recommended that we receive the Holy Eucharist once a month and, if possible, once a day. The Easter time lasts from the first Sunday of Lent until Trinity Sunday.

The Church punishes those who do not obey this law by depriving them of membership, the prayers and blessing of the Church and the right to the Kingdom of God. Exclusion from the Church is called excommunication. One who wilfully neglects his Easter duty is not actually excommunicated from the Church, but the Bishop of the Diocese may, for good reasons, exclude such a person from the Church.

TO CONTRIBUTE TO THE SUPPORT OF THE CHURCH  
AND OUR PASTORS

When you are grown and have means of your own you will be obliged to contribute to the Church according to your income.

Why must we contribute to the support of the Church and our pastors? No church could be built, no divine service could be celebrated, and no priest could live without

these contributions. In the Bible we read: "The laborer is worthy of his hire,"<sup>7</sup> and "Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel."<sup>8</sup> The school comes under this same command, because religion cannot be taught without the help of the schools.

When you are grown and able to contribute to the Church, school and your pastors, be generous towards God. He has been kind and generous with you. What you do for the Church, school and priest, you do for God Himself. Do all you can, then, to make the church and school as beautiful as possible and be proud to be able to assist the priest to be a worthy representative of Christ Himself.

#### NOT TO MARRY CONTRARY TO THE LAWS OF THE CHURCH

In the first place this command is addressed to those who are closely related to each other. There are three degrees of relationship to be considered. The first, brothers and sisters; the second, cousins; and the third, second cousins. Those who wish to marry under any of the above conditions should consult their pastor, and he will tell them whether they are allowed to marry or not. He will also obtain the necessary permission for such a marriage from the Bishop or the Pope.

There are times when the solemn nuptial blessing cannot be given in the church. These are: (1) from the first Sunday of Advent to Christmas, and (2) from Ash Wednesday to Easter Sunday. Those who receive the sacrament of matrimony should receive it in the parish church with the blessings of the church. In order to have the ceremony performed elsewhere it is necessary to have the permission of the bishop or the pastor. Those who intend to get married should make all arrangements with the pastor, so that they may be married according to the laws of the Church. This brings a special blessing on their married life.

<sup>7</sup> St. Luke, X:7.

<sup>8</sup> I Corinthians, IX:13, 14.

## STUDY OUTLINE

## I. Christ's Own Church:

1. Christ established the Catholic Church. Proof.
2. The Church is one. Proof.
3. The Church is holy. Proof.
4. The Church is apostolic. Proof.
5. The Kingdom of Christ on earth.

## II. The Teaching of the Church is the Teaching of Christ Himself:

1. Christ and the Church are one.
2. Christ declared that He was the Son of God.
3. The Mystery of the Unity of God.
4. The Mystery of the Trinity of God.
5. What the Incarnation means.
6. What is Redemption?
7. The mission of the Apostles.

## III. Organization of the Church:

1. The first Pope.
2. The Constitution of the United States and the powers included in it.
3. The Constitution of the Church of Christ and the power left to the Church.
4. The Pope is infallible.

## IV. The Laws of the Church:

1. Who must obey the laws of the Church?
2. The command to hear Mass.
3. The command to fast.
4. The command to abstain from flesh meat on Fridays and other days of abstinence.
5. The command to confess our sins once a year.
6. The command to receive the Holy Eucharist at Easter time.
7. The command to support our Church and pastor.
8. The command to obey the marriage laws of the Church.
9. Other laws of the Church.
10. Dispensations from the precepts (laws) of the Church.

## V. The Practical Catholic will:

1. Attend Mass on holy-days and Sundays.
2. Fast and abstain on the days appointed. He will do other



works of penance as well.

3. Receive the Sacraments of Penance and Holy Eucharist often.
4. Contribute to the support of the Church, school, missions and the pastor.
5. Marry one of his own faith; will seek the advice of the pastor when about to marry.
6. Be proud of the governing power of the Church.
7. Make the work of the Church known to others.
8. Be a worthy member and give good example at all times.

### TEST

Total Score—100

I. Complete the following:

Score—15

We read in the Bible: "God so loved the world, as to give His only-begotten Son." God sent His Son to earth to be our \_\_\_\_\_. When Jesus came He proclaimed that He was the \_\_\_\_\_. He said that all power was given Him in heaven and on earth. He came to earth to establish a kingdom and this kingdom he called the \_\_\_\_\_. The Apostles were the foundation and we may call Jesus Christ the \_\_\_\_\_ of the Church. The power which Jesus gave to His Apostles was extended to every \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. Like the Constitution of the United States, the government of the Church is endowed with \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ power. It has a right to \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ in the name of Jesus Christ. The Church has for its object the building of Christ's kingdom on earth and the making of \_\_\_\_\_ here and \_\_\_\_\_ for heaven.

II. Give two statements from Holy Scripture that will prove that Christ gave His power to the Apostles to carry on His work in the Church.

Score—10

1. \_\_\_\_\_
2. \_\_\_\_\_

III. If the answer is "Yes," put (x) in the space under "Yes." If the answer is "No," put (x) in the space under "No." Score—75

Yes No.

1. We are obliged to keep each and everyone of the laws of the Church. \_\_\_\_\_
2. St. Peter was the Apostle Jesus chose to be the first Bishop. \_\_\_\_\_
3. It is a good Catholic practice to read all kinds of books. \_\_\_\_\_
4. The Church allows her members to have the bodies of the dead cremated. \_\_\_\_\_
5. According to the laws of the Church, all the faithful must go to Holy Communion at Christmas. \_\_\_\_\_
6. The Church forbids its members to marry near relatives. \_\_\_\_\_
7. All members of the Catholic Church are obliged to go to Confession at least once a year. \_\_\_\_\_
8. Little children of seven years should attend Mass on Sundays and Holy-Days of obligation. \_\_\_\_\_
9. Bad weather and long distances are good excuses for missing Mass. \_\_\_\_\_
10. It is a great sin to miss one of the principal parts of the Mass. \_\_\_\_\_
11. If we make no effort to take part in the Mass, we may commit a great sin. \_\_\_\_\_
12. Now workingmen and their families may eat meat at one meal on certain days of abstinence. \_\_\_\_\_
13. The laws of fast and abstinence are strict and bind those who are obliged to observe them under pain of mortal sin. \_\_\_\_\_
14. If the Bishop of a Diocese thinks it proper and necessary he may refuse Christian burial to those who have neglected their Easter duty. \_\_\_\_\_
15. The Church requires fasting and abstinence so that the faithful may do penance for the sins they have committed and may be protected from future ones. \_\_\_\_\_

## High School Religion

### THE ASPIRATION, A CHARACTER BUILDER

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EDITOR'S NOTE: This is an explanation of the "Character-Builder," a feature of the Sodality Program. Suggestions for the month are presented in the current issues of *The Queen's Work*.

Aspirations are short, pithy prayers, which the Church has enriched with indulgences, e.g., "My Jesus, mercy," one hundred days each time. Many Catholics accustom themselves to say these prayers frequently each day, to gain rich indulgences for themselves or for the Souls in Purgatory. This practice has the approval of the Church and should receive all possible encouragement. True, while motives of gain and personal interests are not the highest in point of excellence, yet in point of efficiency they make a very strong appeal. An important question may be raised in reference to aspirations and character formation. Is the aspiration an instrument that can be used effectively in building up a Christian character? Can it be used methodically, so that day by day, week by week, and month by month it will steadily develop and increase union of God within the soul? Christian character or personal holiness consists in union of the soul with her Maker.

It is a significant fact, that a number of aspirations are not only indulgenced prayers, but also the positive expression of a particular virtue, e.g., "My God, I love Thee" (three hundred days each time), expresses an act of the

virtue of love of God; "O Sacred Heart of Jesus, I trust in Thee," is an act of trust or confidence in God. However, character-building consists in forming habits of virtue, e.g., of love of God, fidelity to duty, reverence for the Holy Name, etc. Habits are formed by repeatedly placing acts of the virtue with due attention and deliberation. On the other hand, actions which spring spontaneously from our nature, or which are performed as a matter of routine, possess no value for developing a Christian character. In fact, such mechanical thoughts, words and deeds may create habits of sloth, slovenliness and irresponsibility.

#### THE ASPIRATION METHOD

The method may be illustrated as follows:

*A Single Character-Factor:* The Virtue of a Good Intention.

*Its Opposing Faults:* Sinful and Merely Natural Motives.

*The Character-Builder:* "All for Thee, most Sacred Heart of Jesus."

*Character-Charting:* Chart how often your group of five aspirations has been said each day, e.g., 9x5.

A man's character consists of the sum total of all his virtues and faults, of all his good and bad habits. It is far easier to focus the attention for a month upon a single virtue than upon all one's habits, good and bad. A person of ordinary strength can readily break a cord made of one hundred threads by separating them and by breaking each thread singly, while he will fail hopelessly if he attempts to break the cord as a unit.

Accordingly, we select the character-factor of a *good intention*. We aim to offer the thoughts, words, and actions of the day for the honor and glory of God. When tempted to act through vanity, self-praise, pride or human respect, the temptation is rejected and the motive for acting is one suggested by faith.

## THE CHARACTER-BUILDER AT WORK

We now come to the important question: How shall we express this good intention of ours? How shall we word these actions prompted by motives of Faith? There are two ways at our disposal: either express them in *our own words*, or in the *authentic language of the Church* which is the aspiration, e.g., while assisting at Holy Mass or reading a book we say: "I do this for God's glory and honor," or offer the act in the words of the aspiration: "All for Thee, most Sacred Heart of Jesus." This aspiration is a positive act of the virtue of a good intention.

Both methods are good and will develop character. Yet the aspiration-method contains decided advantages over its rival. It develops the habit of prayer, which is the ordinary vehicle of grace for the soul. It frequently raises the mind, the will, and the heart to God, speaking to Him and thereby strengthening the union of the soul with her Maker. It amasses a wealth of indulgences and meritorious actions, which are deposited in the Savings' Bank of Heaven, and in one and the same breath cultivates the virtue of a good intention.

The aspiration is frequently an exercise of a popular devotion of the Church. She consecrates the month of June to the Sacred Heart, May and October to Mary, March to St. Joseph, and November to the Poor Souls. In the selection of an aspiration we bear this wish of the Church in mind, and accordingly the one and same aspiration, while a practice of the virtue of a good intention, is also an act of devotion to the Sacred Heart of Jesus, e.g., "All for Thee, most Sacred Heart of Jesus."

## MOTIVATION

Psychology stresses as a fundamental law for character-training the proper cultivation of habits of motivation. The will is a blind faculty. It depends upon the mind for a motive to determine its choice. Motives slovenly presented, no matter how excellent in themselves, exert little influence

upon the will. The attractive presentation of a motive is of utmost importance.

Hence to cultivate frequent aspirations, by interspersing them with daily duties, is to keep alive motive-consciousness, which is a powerful aid to the mind for an attractive presentation of its motives. The mind now calls upon the aspiration as a weapon of defense, or of offense, again as a means of reparation for a sin committed, or of gratitude for a favor received, and finally as an instrument for amassing spiritual wealth, which we are depositing with each aspiration to our credit in the Savings' Bank of Heaven.

#### DEFENSE

Life is a battle. The forces of moral evil are pitched against those of moral good. The salvation and happiness of an immortal soul are at stake. To destroy sanctifying grace is the objective of Satan's attacks. He arouses and assists human passions in their rebellion against reason. When success, for example, crowns our efforts, he fills the soul with pride, arrogance, self-conceit, vainglory and human respect. The battle is on. What defense do we offer? We may employ passive resistance and reject temptation in our own words.

Better still is mass-defense. We may call upon the faculties of the soul, the memory, understanding and the will, and mass them behind the aspiration, a fortification which the Church herself has built. The faculties of the soul are exercised with each aspiration. Moreover, it is a prayer and a channel of grace for the soul in fighting her battles. "Watch and pray lest you enter into temptation" is the Saviour's defense. Now, the aspiration fulfills these two conditions for a successful warfare. "All for Thee, most Sacred Heart of Jesus," raises the mind and heart to God, and is, at the same time, an act of the virtue of a good intention, placed diametrically opposite to the sinful suggestion, while repelling and checking the enemy's attack. Hence, the more frequently the aspiration is used as a defensive weapon in time of temptation, the more certain is victory.

## OFFENSE

A well-directed offensive is a general's best defense. It restores morale to his soldiers and builds up in their hearts a spirit of indomitable resistance. The same takes place in the moral order. For the aspiration, as an offensive weapon, makes its attacks upon selfishness, entrenched behind the powers and faculties of human nature.

This offensive weapon attacks the fancy depicting her vagaries, the imagination idling away precious time in dangerous day-dreams, the memory musing over scenes of past successes and thereby nourishing pride. It checks the curiosity of the eyes and ears. It makes counter-charges against the subtle motives of expediency, temporal gain and human policy, for "All for Thee, most Sacred Heart of Jesus," is the golden touch which elevates all our thoughts, words and actions to the supernatural order. It is an effective method, *Agere Contra*, to act against natural likes and dislikes, impulses and impetuositities.

Each aspiration is an act of self-denial which weakens the network of self-love and builds up a spirit of resistance, so valuable for future battles. Accordingly,

Build up your character-tower,  
With aspirations every hour.

Let it sanctify the leisure moments of the day. It will become a companion-thought, entering our daily prayers, Holy Mass, preparation and thanksgiving after Holy Communion. It may be said in the church, in school, at home, on the street, in the car, with the sick, everywhere building up a Christian morale of courage, self-reliance, self-control, and self-determination.

## GRATITUDE

The aspiration lends itself readily to the payment of debts of gratitude for favors received. Gratitude is an essential factor of every worthwhile character. In fact, nobility of soul is gauged by its presence or absence. The most independent of men still find that their seeming independence is

shackled by hundreds of obligations to their Maker. We are the recipients of life, health and good fortune. Graces frequently flow into the soul which enlighten the mind and strengthen the will in her solution of life's problem. We are conscious of our indebtedness to God. How shall we meet these obligations?

Again, the crucible of suffering and of temptation severely tests the worth of our character. As we pass through the ordeal unscathed, a feeling of gratitude wells up in the heart, and we seek an outlet for it. Where shall we find it? The aspiration solves our problem. By frequently offering the aspiration of the month, "All for Thee, most Sacred Heart of Jesus" in groups of fives, we employ an effective means to pay off our indebtedness to God and to develop a noble trait in our character.

#### REPARATION

Reparation for personal sins is another motive for frequent aspirations during the day. Sins must be atoned for by penance and indulgences in this life or by suffering in the next. It is human to err, but noble to repent. Conscience is sacrificed upon the altar of expediency and of human respect. The proud soul is humbled and it smarts under the humiliation. Vanity and self-conceit destroy the merit of a good deed. Dishonorable practices towards the neighbor bring exposure and loss of our good name. Sin with its drab train of sadness and remorse casts a pall upon a man's spirits. Reason rails at the folly and shortsightedness of sin. Discouragement weakens his morale. Hours are wasted in vain regrets and futile excuses. Yet all to no purpose.

Now is the time for prompt, vigorous and consistent action to change defeat into victory and to recover lost ground. The aspiration prompted by the spirit of reparation, draws the soul to God, a God of Goodness and of Mercy. "All for Thee, most Sacred Heart of Jesus," presents before the Throne of Mercy all prayers, works and sufferings as so many acts of penance to atone for sins committed. The aspiration unites the pleadings of the soul with the prayers



of the Prisoner of Divine Love. Conjointly these prayers ascend to heaven, where the indulgenced aspirations, as Holy Pardons, cancel prison-terms, the just punishment for sin.

Moreover, in the Morning Offering we unite the aspirations of the day with the Holy Sacrifice of Mass throughout the world, emphasizing the special motive of reparation for personal sin. Thus motivated, the aspiration enters the various duties of the day as a concrete and efficient remedy to repair spiritual losses, to dispel discouragement, to rehabilitate our morale by a marked increase in sanctifying grace and merit,—rich deposits placed in the Savings' Bank of Heaven.

#### CHANGE OF CHARACTER-BUILDER

Experience confirms the wisdom of a change of a character-builder each month. The soul acquires a certain degree of familiarity and facility in the practice of a given virtue in thirty days. Human nature is ripe for a change. Variety is the spice of life, for it drives away dull monotony which is fatal to all character-building.

Each new aspiration suggests a different line of thought with its distinctively illuminating force, selected in view of its power to develop and perfect its correlated character-factor. Each month curiosity is awakened, and interest is stimulated into consciousness by applying to the aspiration new values of defense, offense, reparation, and gratitude.

#### CHARACTER-CHARTING

An important factor, which cannot be omitted without failure to the project, is the daily record of the actual progress made. The aspiration is said in groups of fives, which are easily counted on the tips of the fingers of the hand. At the end of the day a reckoning is made and the results are charted. Hence, if the group has been said nine times, the simple tabulation, nine times five ( $9 \times 5$ ), will include 45 prayers, 45 indulgences and 45 acts of the virtue practiced.

Fidelity in daily charting makes a comparative survey of

day with day, and week with week, a possibility. It is a test of strength or of fickleness of will. It acts as a spur upon sloth and indolence. To face cold facts day after day, which clearly tell the story of a slothful, superficial and vacillating life, requires candor and courage of soul. Daily charting will awaken the soul from its lethargy and will record with a spirit of satisfaction more consistent efforts towards progress in character-building.

#### ABUSE OF THE METHOD

The aim and object of this method are frustrated by an over-eagerness for numbers. Accordingly, prayer is sacrificed. A habit of mechanically repeating the words of the aspiration, without any attention or time given to their meaning, is formed and becomes a positive detriment to one's character. Hence, each aspiration should be said as a *real prayer*. The attention may be focused now upon a single word, then upon the sense of the aspiration, again upon the object or request to be attained, or finally, upon the Presence of God, before Whose Divine Majesty it is said.

In the final analysis, individual success or failure in character-building depends upon one's courage and good-will which may be epitomized in the single word: "Volo," I will.

## College Religion

### SUGGESTIONS FOR ORGANIZED CATHOLIC ACTION AT COLLEGE

BROTHER CORNELIUS

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EDITOR'S NOTE: Brother Cornelius appreciates the fine work that is being done by organized Catholic action groups. The purpose of his article is twofold: to offer inspiration to those teachers where Catholic action has no formal place in the school's program, and to describe further possibilities in those colleges where a program of Catholic action already exists.

Saint Paul says that without faith it is impossible to please God. And to this we have a supplement of great force in the words of Saint James: "Faith without works is dead." It is living faith alone that does any good for God or for the believer or his neighbor, because it is by action alone that faith blooms into fidelity, trust, and love. Hence the importance and value of the world-wide movement of Catholic Action and the need of spreading it and confirming it to the utmost.

In taking up any worthy project we do well to recall the words of Saint Augustine: "The end is the beginning," i.e., a clear view of our end or aim and a strong desire for it start us directly and vigorously on our pursuit. The general aim of Catholic action is best stated in the words of the Encyclical on Catholic Action by our Holy Father, Pope Pius XI: "to collaborate with the Catholic hierarchy." In what? In their work for the reign of Christ among men. To be more particular, in procuring what is necessary for the worthy carrying out of public worship principally churches, etc., for

the Holy Mass and the administration of the Sacraments that Christ commanded his priests to administer; but very particularly, too, in collaborating with the hierarchy and their appointed pastors in practising and promoting the charity of Christ among men by the spiritual and corporal works of mercy.

In this above summary there is much upon which a college man might be busy as a means towards his Catholic education and a preparation for his Catholic action after graduation. A more specific and detailed statement of aims reveals this even better. The hierarchy, that is, the shepherds of Christ's flock, as well as all Catholic churches and accessory property come under the civil law and have intimate connections with non-Catholic activities, and institutions, social, economic and educational. This implies that service and support for them is needed in many ways in which only the trained man, often only the professional man, can be of use. To become able to be of much use in a truly sympathetic and effective way must be the aim and ideal of the Catholic college student, and the college should train him for it. Perhaps the best insight into the variety of these specific Catholic action aims for the college man can be obtained by the regular perusal of that excellent magazine formerly called the *N. C. W. C. Review* but since January last known as *Catholic Action*.

A few instances of splendid support given by Catholic college graduates to the work of the Catholic hierarchy will show more vividly what Catholic college men may take as aims and ideals.

"How do? Brother," said a young lawyer to his former teacher as they met in a street of San Francisco. "I have a case about which I want to tell you: a woman who thinks she can't stand her husband any longer wants me to help her to get a divorce. It would mean money in my pocket, of course, if I were to try to get it for her, but I'm dissuading her right along and I think I'll win."

That young lawyer, no doubt, put Catholic faith into his law practice. The same young man, with a winning spirit of

leadership, gathers groups of his friends, Catholics and non-Catholics, and directs them to "El Retiro" where retreats are given over the week-ends.

An instance of Catholic action on a much larger scale is the grand campaign of the Knights of Columbus in Oregon which resulted in the defeat of the proposed anti-Catholic school law for that state. Few persons, even few Catholics, are aware of how much Catholic action was put into the winning of that campaign.

Another instance of a very high and rare type is that of the famous Pious Fund Case of the Catholic Church in California versus the Mexican government. The defendant for the former was Garrett McEnerney, a graduate of a Catholic college. This case was, incidentally, the first to be tried in an international court, The Hague World Court. Through the ability and earnestness of Mr. McEnerney, a large sum of money that had been for many years unjustly held back was positively declared to be due by Mexico to the Catholic Church in California and is being paid in yearly payments. It may be objected that a non-Catholic lawyer might have done as well in the case, but talent and many other qualities being equal, the presumption is far in favor of the Catholic lawyer with a good Catholic college education.

The question now confronts us. How can the Catholic college student be trained so that he will take an adequate share in Catholic action both during, and especially after, his college days? The means are many; it is but a matter of selecting and adapting judiciously. First of all, there are certain traditions and customs that may be established and kept vigorous and which constantly impart the habit of Catholic action. Such are the First Friday Confession and Communion, the regular week-day student body Mass or Masses and Benedictions, the Lenten and May devotions, etc. Everything should be done to win the students, all the students, to a voluntary, intelligent, and fervent participation in all these practises. They should be reasonable in number and not needlessly inconvenient as to the time set for them. Certain little things, too, that give zest and special

appreciation for Catholic action, should not be neglected. For example, at Holy Mass, the collection basket should be passed around, despite the objections that are sometimes made, i.e., that the Catholic college student's tuition takes care of all that. It is precisely because of the tuition that he should be given this opportunity for Catholic action. It should also be noted that in view of the fact that in many Catholic colleges there is a fairly large percentage of non-Catholic students, the religious requirements in respect to the latter should be such as not to oppose the requirements regarding the Catholic students. For example, the non-Catholic students should be required to attend the chapel devotions, although in the chapel they need not go through any outward forms of Catholic liturgy but inwardly worship entirely according to their own convictions. Likewise in the class-room the non-Catholic student should be required to be present and to stand respectfully during the class prayers though he need not say them. This is no undue coercion since these students are not obliged to come to a Catholic college to begin with; moreover the rules relating to this point are made known to non-Catholic students when they apply for admission. In a word, then, regulations should be so made and adhered to as not to jeopardize or weaken Catholic practice but rather to open the door to it for the non-Catholic.

A fine plan tending towards Catholic action is topical teaching in Religion class with practical conclusions at the end of each topic that may be put into action. This is the adaptation in college procedure of an excellent principle found in Saint de la Salle's method of teaching Religion; namely "the fruit of the lesson." It is especially adaptable where the topical lecture-discussion plan is used in college. For example, if the topic or subject-unit is Catholic Social Service, the instructor points out in his lecture period, the meaning, scope, divisions, etc., of the subject and in what books or magazines good reading on the matter may be found, with study assignments distributed accordingly. At the same time suggestions are made as to what the class as a whole, or single students, or groups of students, may do to put the subject into practise. The next period is the discus-

sion period in which the students report orally on their readings and other assignments, turning all, more or less, towards the practical ends to which they were directed. The last part of the period is devoted to deciding upon some definite action; i.e., not only the nature of the work to be done, but also the workers, the time and the place are determined.

Quite an item in Catholic action is the discovery of the works that can be engaged in by the students. At first they can see nothing to do but a little study reveals, for any topic, a great variety of works from which they can select.

A little experience in college Catholic action shows that certain accomplishments are especially serviceable for it. These is spoken and written expression which is the common and most useful instrument of leadership; art, through which is acquired a taste and a love for the beauty of the house of God and an ardent desire to contribute to it and to reflect it in the home; similarly, ennobling spiritual music; history and the social studies, in as much as they widen human sympathy and dispose to charity; and finally, dramatics and that with three important aims among others: that of acquiring a discriminating taste for what is really good in the drama; that of developing talent where it exists and of awakening and encouraging the use of it for the right kind of Catholic parish entertainments; and that of leading especially gifted students to write and present original plays, suitable for the Catholic school, parochial hall, college, etc.

Besides Catholic action systematically carried on in each college Religion class, there is room in the college for a special group such as the one described in a preceding article of this series.<sup>1</sup> Such a group might take the form of a Saint Vincent de Paul Society unit, whether affiliated or not to the well-known and ecclesiastically approved society of that name; affiliation, of course, would be far better, because the student would then be led naturally to join the larger society after his graduation. The special Catholic action society might take the form of a Knights of Columbus council, but it

<sup>1</sup> Brother Cornelius, "An Attempt at Catholic Action at College," *Journal of Religious Instruction*, III (September, 1932), 54-58.

must rise to more than the mere paying of dues with a view to some personal material benefit; it must mean something far higher than mere prestige, initiation antics, or socials.

An excellent means for setting the college student on fire with enthusiasm for a truly vital and active Catholic faith is the Transition Course in which once a week a man of experience in some profession, or business, or industry, often an alumnus of the college, is procured to address the senior class. He shows the bearing of that profession, business or industry on Catholic life and principles and vice-versa, pointing out opportunities, telling of difficulties and how to meet them, etc. The alumni of the college are naturally and generally the most sympathetic speakers in the Transition Course, and the fact that they are alumni creates a keen interest and opens wide the mind and heart of the listening student, thus helping very much in making the discourse effective.



# Teaching the Public School Child

## THE PRAYER THE APOSTLES MADE

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Editor's Note: This content was prepared by Miss Byrne for use in her week-day instruction class at Saint Mary of Mt. Carmel Church, Chicago.

Jesus taught the people to lead good lives and save their souls, but He wanted to fix some way so that all the millions of people who would live after He had gone back to heaven, would also have a chance to learn the way to be saved. So He started His Church—the Catholic Church.

While Jesus was going about doing good, many people followed him from place to place, but especially twelve men who were His best friends. Our Lord made these men the first priests of His Church. They are called the Twelve Apostles. The prayer called the "Apostles' Creed" was made by them, and tells what Catholics believe. It starts with the words "I believe," for that is what the word *creed* means.

Our Lord made Peter head of the twelve apostles. He promised the Apostles that He would watch over His Church always—even to the end of the world—so that it could never make a mistake, but would always teach the truth. That is why the Catholic Church is the true Church.

Our Lord Jesus Christ started only one Church and no other church is the true church. That is why it is very wrong for Catholics to go to Protestant church services, or for

Catholic children to go to a Protestant Sunday school. These churches were started by different men and women and are not the Church started by Jesus Christ.

This is the Apostles' Creed all "mixed up." Cut the strips carefully on the dotted lines. Paste them in the right order, the way they should read.

*Begin here:*

suffered under Pontius Pilate,

He descended into hell;

I believe in the Holy Ghost,

I believe in God,

from thence He shall come to judge the living and the dead.

Creator of heaven and earth;

sitteth at the right hand of God

the Father Almighty;

and in Jesus Christ, His only Son our Lord;

the forgiveness of sins,

was crucified;

died and was buried.

the Holy Catholic Church,

and life everlasting. Amen.

who was conceived by the Holy Ghost,

the communion of saints,

He ascended into heaven,

the third day He arose again from the dead

born of the Virgin Mary,

the resurrection of the body,

## THE CONFRATERNITY OF CHRISTIAN DOCTRINE \*

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MIRIAM MARKS

Confraternity of Christian Doctrine  
Great Falls, Montana

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The Confraternity of Christian Doctrine is an organization of zealous members of the laity who volunteer a definite period of time to hold classes in Christian Doctrine, and to interest children and adults to attend them. It is a society established almost four centuries ago. In 1560, a wealthy nobleman from Milan made Rome his residence and was joined by enthusiastic associates who united with him to win souls for God. Two years later, in recognition of their untiring efforts and the fruits of their labors, Pius IV provided a church as a center of instruction; however, unbounded zeal incited them to teach in streets and lanes, even in private dwellings. A decade later Gregory XIII formally established the Confraternity of Christian Doctrine and enriched it with many spiritual benefits, which members share in such measure as they render service. Pius V recognizing the accomplishments and potentialities of the Confraternity, recommended to Bishops its establishment in every parish.

At the beginning of the seventeenth century, Paul V created the Archconfraternity with St. Peter's Rome as chief center. The Sacred Congregation of Indulgences urged its establishment wherever possible. When Pius X ascended the chair of Peter, he "strictly ordained" that "in each and every parish the society commonly called the Confraternity of Christian Doctrine shall be canonically erected." Therefore through this organization, developed and spiritually enriched by many Sovereign Pontiffs, the least of the laity are

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\* This paper was read by Miss Marks at the Tenth Annual Meeting of the Catholic Rural Life Conference in Dubuque, October, 1932.

offered a place and part in extending the work of Jesus Christ. As members of the Confraternity the laity unite with clergy and religious and thus rendering service are truly sharers in the Priesthood of Christ.

The program of the Confraternity is flexible, for there are always needs and conditions peculiar to the diocese and to the parish. Its major work, and one common to every diocese, is providing religious instruction for Catholic children attending public schools. The goal of the Confraternity is "Every Catholic child in a Catholic school" yet, while attaining this end, to instruct all deprived of this privilege. This includes also, those children who are within reach of a Catholic school, who for a variety of usually short-sighted excuses, are denied attendance. Non-Catholic groups have long been organized; their work, even with those of our own household, is a constant reminder that we have an immediate duty to countless numbers of Catholic children who are being deprived of their spiritual heritage. It is our privilege to assemble these children in schools, churches or private homes and to give them the faith which is their birthright.

Our goal, the Catholic school, must ever be in sight and no opportunity lost to convince others of the necessity of religious education. At the same time we must provide interesting, effective religious instruction for all of our children. Our Lord's command is: "Go out into the highways and lanes and compel them to come in, that My house may be filled." Are our Sunday schools and religion classes well attended? If not, why? Do children find the lessons so dull that on the day of Confirmation they practically bid farewell to the church? If so, the fault is ours. Religion is a way of living; a fascinating, joyous way; and is not our best effort to be given in teaching our children how lovely is Jesus Christ, teaching them the strength and hope and courage His love imparts.

The Confraternity may be organized on a diocesan scale in each parish and mission, or locally with the permission of the Ordinary and the pastor.<sup>1</sup> To obtain satisfactory results,

<sup>1</sup> Canon 711-2.

it is necessary to have one or more persons direct diocesan organization, and present and explain the work to parish and mission units.

The Confraternity is not to be identified with any other society in the parish, nor is a large membership sought; however, it is desirable to request the cooperation of other organizations and to enroll all who are qualified to serve well, for there is a diversity of work in every well organized Confraternity.

The following personnel is suggested: First, the officers, who are the bulwark of defence against difficulties—seeing possibilities and attaining them. They make plans and enlist workers. When their work is carefully considered and responsibility is definitely placed, results are astounding.

Secondly, it is well to have not only the direction and advice of the pastor, who is Spiritual Director, but the assistance of the Sisters should always be sought, when they are located within reach. In addition, lay teachers are needed—public school and normal teachers, college students and persons who will qualify to teach by regular attendance at weekly training classes and teachers' institutes. At these meetings it is well to place emphasis on the importance of giving the child in story and picture the truths of the Catechism, before assigning the lesson. Make first impressions clear, rich and attractive, otherwise the words of the text may lose much of their meaning or convey an idea astoundingly different from the one intended. It is well to encourage choice of words and the experienced teacher stresses the exact word.

Thirdly, home visitors, or fishers, as our Holy Father calls them, are necessary. They systematically visit the homes of all children not attending Catholic schools. They omit no home where even one parent should be a Catholic or when the child has a Catholic heritage. Upon the efficiency of this group in gaining the interest of the parents, the success of the religious class or vacation school depends in great measure.

There are active committees on publicity, transportation and properties. There is, of course, the indispensable finance

committee. In the organization of religious vacation schools, which is a primary concern of many Confraternities, there are committees on arrangements, registration, field day, closing exercises, and other needs that arise.

The program during the school year is markedly different in parishes where Mass is said each Sunday and in places where Sunday Mass is infrequent. In the Dioceses of Great Falls and Helena, and possibly in others, the Confraternity has been asked to present a program at the church on all Sundays when the pastor cannot be present to offer the Holy Sacrifice. The entire congregation is asked to attend. The Epistle and Gospel of the day are read, and the rosary and litany recited. There is congregational singing of hymns followed by Sunday school for the children and a study of the Mass for adults. These programs are invariably well attended, when leaders are wisely chosen and details of the service made clear.

Where Mass is offered each Sunday, religious instruction classes for children and high school students attending public schools is the chief concern of the Confraternity. Making these classes vital and interesting is paramount. To this end the zealous teacher not only makes preparation through study, but assembles materials from every source—pictures, articles from magazines, libraries and every available place. When these are classified, related and attractively presented, they not only gain the attention of the pupils but incite them to extend their study in like manner. In addition to Christian Doctrine classes evenings clubs and groups of study are formed. These usually meet weekly. After a discussion of the Mass, the Liturgy or the Liturgical Cycle, a period of well planned recreation follows for the young people. In several larger centers of the Diocese of Great Falls, the clubs of the parish meet jointly once a month for a social function. Attendance at this general gathering is dependent upon prompt and unfailing presence at all club meetings of the month.

In all parishes the Confraternity is urged to maintain a book rack of inexpensive pamphlets on Catholic doctrine

and teaching and to distribute and exchange free Catholic literature donated for this purpose. A special committee is appointed to take charge of this work.

This organized effort, to reach those in need of religious instruction, has given to children and adults in isolated places the inestimable influence of the presence and spiritual direction of the Sisters. Parents, as well as children, have been brought to a practice of their religious duties. Parents have told of being away from the Sacraments from ten to twenty or more years and returning through the influence of the religious vacation school. In cities, children attending non-Catholic schools have entered parochial ones; even a few doing so annually, as a result of religious vacation schools or systematic instruction, is an accomplishment. The work of the Confraternity not only promotes the spiritual sanctification of its members but where well organized, the religious life of the community has been stimulated and in many instances renewed.

Religious instruction of the child is an imperative need. There are now, throughout our country, hundreds of thousands of children that are ours for the asking; children who are ours by the bond of faith. It is within our power to save them from spiritual starvation. If we fail in our task, priests, in a few years will be striving valiantly to bring back to the church these souls we can win now. It is for us to see that Catholics are conscious of this need. It is for us to assume a personal responsibility in offering every child the Christ Child's love.

# The Home and Religious Training

## UNDESIRABLE HABITS IN CHILDREN OF ELEMENTARY SCHOOL AGE

### PART I \*

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ELLAMAY HORAN

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Two problems that are of great interest to parents are: (1) how to prevent the development of undesirable habits in their children; and (2) how to cure or eradicate bad habits already formed. The thinking parent is conscious of many objectionable habits in his or her children, with the added realization that if such habits are not counteracted later character building programs will be ineffective or very difficult to carry through. In attempting a presentation of this question we are well aware of the fact that there are those who will say that parents are already too critical of the faults of their children, that it is undesirable to focus attention on bad habits and, furthermore, that character development programs should be positive, not negative and destructive. In dealing with the question of *undesirable habits* we are using it merely as a point of departure, to help parents to see possible difficulties in order that they may set up a preventive and, if necessary, a curative program for the home. The faults of children together with the causes of misbehavior

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\* Part II of this article will appear in the February issue of the Journal. The paper was prepared for Volume III of the Parent-Educator, now in process of publication.



are to be pointed out. Such a knowledge is a phase of parent orientation in understanding child nature, and in making the home contribute its maximum to the development of the child of school age. However, the approach with the child is always positive.

In a study<sup>1</sup> that was carried on in six different cities in Missouri, 5,463 parents contributed information in regard to undesirable habits of conduct that occurred most frequently in their children. This particular study showed that parents were familiar with the faults of their children and were

#### RANKING OF FIRST TWENTY-FIVE FAULTS IN PRIMARY AND INTERMEDIATE GROUPS

RANK	PRIMARY GRADE CHILDREN	INTERMEDIATE GRADE
1.	Slow in dressing	Stubborn
2.	Stubborn	Argues
3.	Argues	Slow in dressing
4.	Slow to obey	Slow to obey
5.	Nervous	Thoughtless about duties
6.	Impatient	Hates to go to bed
7.	Fears dark	Forgetful
8.	Hates to go to bed	Bad temper
9.	Teases	Teases
10.	Careless	Nervous
11.	Refuses to take naps	Impatient
12.	Thoughtless about duties	Fears dark
13.	Excitable	Interrupts
14.	Whines	Bad temper
15.	Selfish	Excitable
16.	Forgetful	Restless
17.	Restless	Pouts
18.	Pouts	Contradicts
19.	Talks too much	Talks too much
20.	Timid	Easily influenced
21.	Untidy with toys	Quarrelsome
22.	Dawdles over food	Untidy in room
23.	Demands attention	Slow to act
24.	Mischievous	Timid
25.	Tattles	Bad table manners

<sup>1</sup> Charles E. Germane and Edith G. Germane, *Character Education*, pp. 9-18. New York: Silver Burdett & Co., 1920.

desirous of studying ways and means of rectifying them. On the other hand, these same parents manifested little interest in the question, "What virtues need strengthening in your children?" A list of one hundred thirty-two faults or undesirable phases of conduct resulted from this study. The following list is taken from a table in the original report of the investigation and shows the ranking of the first twenty-five faults common to children of the primary grades and the intermediate grades as given by these 5,463 parents of children in public schools.

In the same study, many of the faults that ranked high in the pre-school and primary groups, ranked equally high in the senior high school group. These facts should indicate to parents the necessity of attacking the question of undesirable habits very early in the child's life. The above list of faults is presented in this text not for the purpose of further discussion but merely to enumerate faults that a large number of parents considered most conspicuous in the child of elementary school years.

If the reader were to study the one hundred and thirty-two undesirable habits of children mentioned above he would see why the authors of the investigation classified these various types of undesirable behavior under three headings: (1) Those faults occasioned by the child's resentment at being denied an outlet for his impulses and energies; (2) those faults occasioned by the child's secretly trying to find an outlet of his own, and thus getting into trouble; (3) those faults occasioned through lack of a positive program to develop specific virtues or the opposites of the faults.

If the child is denied outlets for certain inherent urges characteristic of all normal children, he will seek them in secret, and, at the same time, lose much in the way of learning straight thinking, cooperation and initiative. Moreover, habits of deception, untruthfulness, and mischief will follow the covert action of the child to seek denied outlets for his impulsive life. The opportunities for development in the natural tendencies of children are great while arguing, cowardice, lack of self-confidence, deceit, discontent, dishonesty,

disobedience, teasing, stubbornness, selfishness, whining, impatience, impudence and being a poor sport, are among those faults that frequently find their origin and later development in denying outlets to urges that are natural in child growth.

Neither parents or teachers are prepared to engage in the character guidance of children without an understanding of those factors that contribute to the development of undesirable behavior. In this paper the reader will find a short presentation of the topics of fear, prohibitions, imitation, and specific danger points in the child's life, together with a brief explanation of those factors that are directly related to the eradication of undesirable habits and their substitution by more worthy traits.

Fear, either visible or concealed, is present in most behavior problems, and even children who do not exhibit timidity are victims of it. Allers<sup>2</sup> lists lying, disobedience, laziness, defiance, sulkiness, vulgar talk and behavior, inclination for madly reckless pranks and pilfering as typical of the unmoral and antisocial behavior encountered in children who are the victims of fear of one sort or the other. Fear receives priority of attention in characterological studies both of adults and of children. In fact, it is a characteristic of all faulty adaptations in life. Fear is not merely a consequence; to a much greater extent it is a cause. Authorities tell us that the timidity of children is more the result of up-bringing than of physical weakness or heredity. Shy children need encouragement, not punishment. To laugh at a child or to punish him for such behavior shows a want of understanding. Punishment and mockery do not help the child to overcome this difficulty; they only increase his discouragement.

Psychologists call our attention to that feeling of insecurity which is a fundamental feature of child life. Education must help the child to become secure and to find confidence in himself and in the world about him. He is really justified in feeling afraid. His smallness, physical weakness

<sup>2</sup> Rudolf Allers, *The Psychology of Character*. N. Y.: Macmillan, 1931. Pp. xv+383. This book is a valuable reference for the educated parent and develops in detail many of the topics mentioned in this paper.

and the unreliability of his knowledge contribute to the development of this insecurity of feeling.

Furthermore, psychologists tell us that feelings of inferiority, the results of fear, increase in the child with his distance from adults. The more the parent tends to bridge the distance between himself and his child the more truly will he understand the thoughts and feelings of the youngster which, in turn, are the driving forces behind his various behavior problems.

In the prevention of undesirable traits parents should realize the several effects of prohibitions on child nature. Not only children but adults as well, find attraction in what is forbidden. Many things that would not furnish happiness otherwise are found pleasant for no other reason than that they are prohibited. Children particularly are attracted by the forbidden. On the other hand, the lifting of a prohibition frequently removes the temptation. As educators, parents must not insist too much on prohibitions. However, children can easily understand the reasons for their imposition if parents take the trouble to explain them. With such an understanding the glamor of the prohibition dwindles away.

Most persons find temporary satisfaction in a forbidden act for, unconsciously at least, they consider themselves greater and more powerful than the person issuing the order. The doing of what is forbidden is almost always an endeavor to triumph over the law-giver. If children would be brought to appreciate this inclination and the folly of trying to place self on an equality with God or to surpass Him, which is really the effort behind all sin, they would have a better understanding of its disgracefulness and the sublimity of God's Commandments. The child of school years is old enough to realize the nature of his purpose in life and the accompanying nature of sinful deeds. He must be taught to look beyond the immediate attractiveness of the wrong deed to the fact that he is aspiring to an equality with God in the commission of sin. An enriched understanding of the ultimate goal of conduct is of great worth in character education. Boys and girls can be made to understand from it that

the force that is driving them to the commission of forbidden acts is a struggle for power which can never be attained.

Many an undesirable trait might be prevented if those directly responsible for child guidance appreciated the force of so-called "danger points" in child development. Such situations frequently arise when a child is about to enter a new phase of life, i.e., going to school, changing schools, promotions, change of surroundings, and later at the beginning of adolescence. If the child is not prepared for each of these situations he will, in all probability, develop certain undesirable traits. In addition, there are particular types of children who will also develop certain character features that may be avoided, the more they are known to adults.

For example, the *only child* is almost always the victim either of excessive severity or of undue leniency. The absence of companions hampers his development in living with others. Because of excessive care on the part of parents the only child is apt to be timid, dependent, and selfish, require constant guidance and assistance, admiration and undue encouragement. Later he asks for much from his friends and gives little in return. It is not difficult to understand how the situation in which the only child lives is conducive to this development. He lacks that stimulating assistance in character growth that comes from living with brothers and sisters. The parents of only children have a special need to study the true purpose of education which means helping the child to independence and responsibility.

The *eldest child* also represents a factor for parental consideration. In early childhood he may experience rivalry at the arrival of younger brothers and sisters, if parents have not prepared him for them. Later, in many homes, the oldest is expected to assume parental responsibility. This is an injustice to the child himself and to the younger children. In some cases, faults of obstinacy, disobedience and defiance in younger children are the results of an oppressive authority exercised by the oldest child. It is unwise to delegate authority to the oldest child. Not only is such a transfer of

authority a handicap to the younger members of the family, but it is conducive to the development of undesirable attitudes, such as pessimism and a premature gravity of outlook, in the oldest child.

The *youngest child* in the family, in observing the achievement of his older brothers and sisters and unable to accomplish the same himself, is often retarded in development. Furthermore, he is frequently successful in his efforts to be coddled and pampered. As a result of this distorted inclination in his life, the youngest in the family has a tendency to belittle others, the result of struggling for a position which he realizes he cannot attain, manifested in tale bearing, childish treachery, and even slander.

The brief description given above of these danger points should be understood by all those participating in the education of the child. With such a knowledge difficulties may be avoided and substitutions and remedies applied that will contribute to the prevention of many undesirable traits of character.

## Research Investigations

### AN INVESTIGATION IN MOTIVES OF CONDUCT

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#### PART III

In the last two issues<sup>1</sup> of the JOURNAL OF RELIGIOUS INSTRUCTION data have been presented relative to those motives assigned by 567 children of grades five, six, seven and eight relative to a particular observance of the fifth commandment and the obligation to assist at Sunday Mass. In the present issue of this magazine space will not permit for the detailed presentation of data that the writer used in the December and November numbers and which will be continued again in subsequent issues. However, for the benefit of those readers who are interested in a statistical study of the motives assigned by the children who participated in the study typed copies of these data will be loaned by the editorial office of the JOURNAL.

In this section of the report data will be presented informally pertaining to the reasons assigned by the 567 boys and girls, relative to Sally's fidelity in obedience to her mother as described in Situation III of the investigation.

<sup>1</sup> Ellamay Horan, "Investigation in Motives of Conduct," Part I, *Journal of Religious Instruction*, III (November, 1932) 257-269. See "Motives of Conduct. A Research Project for the Elementary Teacher." J. R. I., II (December, 1931) 391-397 for the original outline of the study. Part II, J. R. I., III (December, 1932) 350-365.

## SITUATION III

Sally's mother was downtown. Before her mother left the house she told Sally to take care of her little five-year-old brother and, under no consideration, to leave him alone. While Sally was playing with him in front of the house four girls who lived nearby called to her. They begged her to go for a walk with them, but they told her that they did not want little Bobbie tagging along. In fact, they said that if she would not go with them, they would never call for her again. Sally looked down at little Bobbie and replied: "I'm sorry that I cannot go with you, but I must take care of my brother."

*What are three reasons, one or all of which might have helped Sally in refusing to go with the girls for a walk?*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Table XIX<sup>2</sup> of the original report shows the facility with which the boys and girls of each grade gave three possible reasons for Sally's behavior. It was interesting to observe that children replied to this situation with the same apparent spontaneity with which they reported on those situations described in Parts I and II of this study, all of which is indicative of the facts that the technique used in this investigation may easily be adapted to use from the fifth grade on.

Table XX-XXVII present in minute detail the reasons assigned by the children. In Table XX reasons pertaining to obedience are assembled; Table XXI groups those reasons assigned by the children pertaining to Sally's little brother; Table XXII lists the religious motives that were mentioned by the 567 boys and girls. Reasons pertaining to punishment or reward are assembled in Table XXIII; other reasons pertaining to fear are collected in Table XXIV. Table XXV lists reasons pertaining to her own pleasure, while reasons pertaining to the girls who tempted her to disobey are given in Table XXVI. Table XXVII gives the reasons that are assembled under the heading of *Miscellaneous*.

<sup>2</sup> Tables XIX-XXVII have been omitted for lack of space.



## REASONS PERTAINING TO OBEDIENCE

Those motives that might be classified directly or indirectly as pertaining to obedience and assembled in Table XX are far greater in frequency of mention than any other reasons assigned. A total of 693 reasons are given in this table compared to totals of 525, 31, 64, 84, 77, and 59 assembled under the other headings used in this portion of the report. The reason "she did not want to disobey her mother" was given 357 times; "her mother told her to take care of her brother," 177 times; and "she had promised her mother," 76 times. It is interesting to know that the fact that "she would be breaking a commandment" was mentioned only six times.

## REASONS PERTAINING TO HER BROTHER

In Table XXI which gives those reasons that pertain to Sally's brother, "she did not want anything to happen to her brother," is listed with a frequency of 234, while all the reasons given in this table, each of which is directly related to her brother's need for her care present a total of 525. In other words, almost all the boys and girls who took part in this study, with few exceptions, recognized the small child's need of his sister's care, and attributed this need as a reason for her fidelity to obedience.

## RELIGIOUS MOTIVES

Table XXII has but a total of 31 reasons, each of which carries a religious significance. The following are the reasons mentioned in this table, the last three having but a frequency of one and the first reason a frequency of eleven: She wanted to please God; Her guardian angel told her to be faithful; God helped her or gave her grace; She wanted to make a sacrifice; She prayed for grace; The devil was tempting her to go; She loved God; She wanted to go to Holy Communion next day.

## REASONS PERTAINING TO PUNISHMENT OR REWARD

Sixty-four boys and girls named the reasons that are given in Table XXIII. "She knew she would get punished or scolded" has a frequency of twenty-four, while "she would be rewarded for taking care of her brother" is mentioned seventeen times. The other four reasons given in this table are the following. The number after each signifies the frequency with which it was mentioned: She might get a whipping or licking (11); Her mother would have been angry with her (9); God might punish her (2); She knew God would reward her (1).

## OTHER MOTIVES OF FEAR AND PLEASURE

While Table XXIII, in presenting dread of punishment as a motive, illustrated the fear element in Sally's obedience, Table XXIV, with a total frequency of 84, shows the number of boys and girls who attributed Sally's obedience to a fear of other natural consequences of disobedience.

The data presented in Table XXV might have been combined with that of Table XXIII. The reasons listed are assembled under the heading "Reasons Pertaining to Her Own Pleasure." Only 35 boys and girls gave reasons that might be classified in this manner, the most frequently mentioned being "She was having fun, playing with her brother," which had a frequency of 20.

## WHAT SALLY THOUGHT OF HER COMPANIONS

Table XXVI lists various reasons pertaining to the girls who called for her as assigned by the 567 boys and girls as possible reasons for Sally's fidelity to obedience. In all, 77 replies were made that were classified under this heading. "She did not like the girls" was mentioned by 19, while "they did not want her brother along" was mentioned 18 times. The other reasons in the table have but very small frequencies.

Reasons, with a total frequency of 59, are listed under the heading "Miscellaneous." "She was a good girl or strong character" had a frequency of 36 while "She saw her mother coming home" was mentioned 4 times. Other reasons had frequencies of one, two, or three.

#### SUMMARY

The reasons assigned for Sally's behavior in obeying her mother might be ranked as follows:

1. She did not want to disobey her mother.
2. She did not want anything to happen to her brother.
3. Her mother told her to take care of her brother.
4. She did not want to leave her brother.
5. She was afraid something might happen to her brother.
6. Various reasons pertaining to the girls.
7. For various religious reasons.
8. She was a good girl.
9. She was afraid she would get punished.
10. She was having fun at home.

The data summarized in this part of the report illustrate those motives that were assigned by 567 boys and girls as possible reasons for the conduct of a contemporary. To the teacher of Religion these data may well raise the question: Are the reasons given in this report similar to those that would be procured from my pupils? Are the reasons most frequently mentioned in the present report those that would be the result of the religious instruction program in my classroom? Are these motives the most desirable that can be

procured from a study of obedience in the Religion class? What does the teacher of Religion think of the religious motives assigned by these 567 boys and girls? Is there any difference in the motives assigned by the children participating in this study than there would be obtained from a group of children who did not have the advantage of a Catholic education?

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In the February issue of the JOURNAL a detailed report will be given relative to Situation IV of the investigation that called for possible reasons why the pupil described practiced charity and self control.

## Theology for the Teacher

### HEAVEN

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### SACERDOS

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One of the reasons alleged by Modernists in their contention that a radical change was needed in traditional concepts and terms was the acceptance of a "geographical" heaven by the average Christian. True, the attempts of the imagination, whether of pupil or teacher, to supplement the less concrete teaching of theology on the subject were not as successful as they were well-intentioned; yet there has always been a most sublime expression of human destiny available to those who were eager to know genuine Christian teaching on the subject.

It may be well at this time to recall to the minds of our teachers of Religion that stress should be placed upon the intellectual concept of heaven and the poetic and fanciful accompaniments or trimmings subordinated.

It is perfectly unobjectionable to picture heaven as the society of the blessed, the heavenly Jerusalem, or blessed vision of peace; it is quite proper indeed to employ the scriptural and liturgical terms and phrases that have a force and charm all their own. Our divine Lord employs the phrase "eternal life" with marked frequency, and it would take long to exhaust its wealth of meaning. It is the abundance or fulness of life that is promised to those who are faithful in contrast to the second death reserved for unrepentant sinners. The "joy of the Lord," an abode of "eternal rest" and

"perpetual light," a sanctuary of happiness made so by the accumulation of all that is good and the exclusion of all that is evil, all these help to present the idea of heaven in an acceptable way, and there is little if any danger of materialism and sensism from their use.

Still, to support our contention that no nobler idea of human destiny has ever been presented by religion or philosophy than that which is embodied in Christian teaching, it seems wise to put greater emphasis on the notion that heaven means man's immediate possession of God for all eternity. This alone constitutes our essential happiness, to have as our own the source of all truth, goodness, and loveliness and to find unwearied bliss in the activity which such union inspires. Not merely for the sake of offsetting the somewhat captious critics of traditional teaching but to provide our own with solid food rather than the milk of infants, we must show that man can never be happy in the full and lasting sense through things of sense and matter; that, as we are rational and spiritual, our perfect activity and our abiding joy will be first in the exercise of our minds in relation to complete truth. This is the vision beatific, not the struggling, painful, disappointing guest of the present life and its narrow horizons, but the clear unveiled contemplation of all truth in its divine unity, knowing even as we are known.

Along with the intellect, man's will is involved in the portrayal of that higher and perfect life, and its perfection is had in complete and sure adhesion to the perfect good. The possession of God naturally implies this, too, and the will of man is to contribute its part to our true happiness by freedom from all evil, of all delusion and irregularity. The function of the will is to love the good, and no happiness can be conceived for us without love. But where the fulness of knowledge is and the plenitude of love there happiness is the natural result. This is what theology teaches us, man's perfect happiness in heaven through knowledge and love resulting from the eternal possession of God. Subjectively, this capacity for happiness is determined by the measure of supernatural grace and the store of merit at the moment of

death rather than by natural ability, and it varies from person to person, from the blessed Mother of God down to the lowliest of the heavenly citizens. Star differs from star in glory.

There are other wonderful things to characterize that blessed existence in the courts of the heavenly king. St. Paul says that it is all beyond us in our present lowly existence, but God's goodness will not be unworthy of Him who holds out to us the hope of a resurrection on the last day when this mortal shall put on immortality, this corruptible shall win incorruption, and the sting and victory of death and the grave shall be swallowed up in the victory of Him who himself shall be our life, our joy and our heaven.

## WHO'S WHO AMONG CONTRIBUTORS TO "THE JOURNAL OF RELIGIOUS INSTRUCTION"

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Two years ago this month plans were made for the issuance of the JOURNAL OF RELIGIOUS INSTRUCTION. The enthusiasm with which this magazine has been received, both by teachers and specialists in the field, has been most gratifying. It is with sincere gratitude that De Paul University acknowledges the cooperation of eminent thinkers in the publication of the JOURNAL. With few exceptions all those who are leaders in the teaching of Religion have contributed articles to the current issues of this magazine. They have done so with no material compensation. In the following content readers of the JOURNAL will find a "Who's Who" of the men and women who have contributed articles or book-reviews to the pages of this magazine. In examining the data given below the reader should always take into consideration the work in which the person described is engaged. For instance, one does not expect an elementary teacher or a secondary school instructor to belong to the learned societies with which the college professor in certain fields is expected to cooperate. Furthermore, one should not look for an array of writings from the teacher whose weekly schedule calls for twenty-five hours of classroom teaching per week or from the parish priest who is engaged in a multiplicity of duties. However, it is in the classroom itself that theory takes on life and principles of learning are verified. It is in the parish that religious instruction may best be evaluated. It is the parish priest who must provide a program of religious education where and when children are deprived of a Catholic education. The JOURNAL is proud of the teaching outlines that have appeared in its issues, prepared and experimented with by those actually engaged in the teaching of Religion in our Catholic schools and in parishes without parochial schools.



It is the belief of the editors of this magazine that our readers will profit from knowing something of the various works in which contributors to the JOURNAL are engaged. It is a deplorable fact that much valuable data and many fine publications that would benefit the classroom teacher are unfamiliar to him.

The JOURNAL OF RELIGIOUS INSTRUCTION regrets that, for some of the persons listed in the present "Who's Who" biographical data are incomplete. For a few of its contributors the JOURNAL was unable to obtain any information.

The editors of this magazine believe that readers will be particularly interested in the specific problems with which individuals are at present engaged in study. In procuring information for this section of the JOURNAL all those who contributed to its pages during the past two years were asked to mention any problem or problems pertaining to religious instruction with which they are at present engaged in study.

ALMA, SISTER MARY, Ph.D. Supervisor of Schools of the Sisters of St. Dominic of Newburg, New York. Contributor to the *Catholic Educational Review* and *Catholic School Journal*. Author of the "Preparatory Reading Charts" of the "Catholic Education Series of Readers." Member of the National Council of Geography Teachers and of the Department of Supervisors and Directors of Instruction of the National Education Association. Particularly interested in the teaching of Religion in the elementary school.

ALOYSI, SISTER MARY, S. N. D., Ph.D. Professor of English at Notre Dame College, South Euclid, Ohio. Contributor to *The Notre Dame Scholastic*, *Proceedings of the N. C. E. A.*, *Catholic School Interests*, *Catholic School Journal*, *Catholic Educational Review* and *Annals of Our Lady of Lourdes*. Author of *John Henry Newman: the Romantic, the Friend, the Leader; Meditations for Monthly Retreats* (2 vols.); *Jesus the Model of Religious* (2 vols.); *Meditations on the Seven Dolors of Our Blessed Lady*. Member of National Council of Teachers of English and the American Catholic Philosophical Association. Sister Aloysi's immediate interest is the correlation of apologetics with vital current issues and the furtherance of Catholic action in the daily lives of students.

AMBROSE, SISTER MARY, O.P., M.A. Professor of Education, St. Joseph College, Adrian. Author of *A Child's True Story of Jesus* (work-books for the primary grades); *My First Gift* and *My Gift to Jesus* (Mass-books for children); *With Christ in the Mass* (work-book for junior high school years); "Missal Study Chart." Co-editor of *Christ's Gift the Mass* (A Sunday Missal). Author of work-books in history and arithmetic. Member of National Education Association, National Catholic Educational Association, American Catholic Philosophical Association. Particularly interested in Religion for the elementary school child.

- ANGELA, SISTER ROSE, B.A. Sisters of Providence of Saint Mary-of-the-Woods. Teacher of Religion at Providence High School, Chicago. Member of Committee on Religious Instruction for the high schools of her community. Sister Rose Angela is particularly interested in furnishing Religion students with supplementary material applicable to their daily lives and personal needs.
- EVERY, LYDIA, M.A. Engaged in newspaper work and teaching. Articles in *Brooklyn Daily Eagle* and *Brooklyn Tablet*. Now engaged with the problem: the contributions that high school history may make to the religious education and religious instruction of students.
- BARRETT, REV. ALFRED JOSEPH, S.J., M.A. Professor of English Literature at Canisius College, Buffalo. Poems in *America*, *Columbia*, *Jesuit Missions*, etc. Articles in *Ave Maria*, etc. Author of the pamphlets: *Captain of His Soul* (The Life of Francis Cullinan); *A Short Life in the Saddle* (St. Stanislaus); *The White Plume of Aloysius*. Member of Catholic Poetry Society and Catholic Student Writers' Guild. Moderator of Western New York Sodality in cooperation with St. Louis Central Office. Particularly interested in the Sodality as the principle of integration to combat evils of departmentalism; Mental prayer for the student; Popularizing such doctrines as the Mystical Body; Symposia as "The Model of Perfect Manhood" and "The Romance of Holy Mass."
- BERNARDINE, SISTER MARY, O.S.F., B.S. Formerly teacher in the parochial school at Naperville, Illinois. At present, teacher at Madonna High School, Aurora.
- BIGGANS, JOHN R., M.A. Former instructor at De Paul University. Articles in *Catholic School Interests*. Particularly interested in a study of individual character traits and their development at the junior college level through the personal conference as a motivating force.
- BOLTON, MOTHER MARGARET, R.C. Graduate of Albany State Normal. Directress of Methods in Teaching Christian Doctrine in The Society of Our Lady of the Retreat in the Cenacle; at one time instructor in the Jamaica (N. Y.) Training School for Teachers. Author of *Meditations for God's Loving Children*; *The History of The Most Wonderful Promise Ever Made*; *The Spiritual Way* (1st edition in one volume); *The Spiritual Way Series* (four text-books); *The Spiritual Way Manual* and *The Spiritual Way Plan for Teaching Religion*; *A Little Child's First Communion*. Contributor to *America*. Particularly interested in overcoming formalism and negativism in the teaching of Christian Doctrine; The application of the principles of education to the teaching of Christian Doctrine; To give to teachers of Christian Doctrine who would like to develop spirituality in the child, as well as give doctrinal information, carefully developed lessons. Stimulating interest in religion in Catholic children attending public schools through the use of the Spiritual Way Books which correlates art (project books) and music with doctrinal teaching.
- BONAVENTURE, SISTER MARY, O.M. Teacher at Precious Blood School, Chicago. Summer school student at De Paul University.
- BOUWHUIS, REV. ANDREW L., S.J., M.A. Missionary. Contributor to *America*. Formerly Chairman of the Committee of The Sodality on Religious Education. Particularly interested in that parochial school children realize the meaning of the truths they are taught; that young adults, 24 to 35, get a rather thorough appreciation of the value of religious truth as the guide and standard of life, principally through discussion clubs and reading under supervision.

- BRADY, REV. JOHN MICHAEL, M.A.; J.C.B. Assistant professor of History at De Paul University. Particularly interested in the study of Ethics as a phase of religious education.
- BROWNSON, JOSEPHINE VAN DYKE, B.A. President of Catholic Instruction League, Detroit. Lecturing on Methods of Teaching Religion and the Bible at University of Detroit. Author of *To the Heart of the Child*; *Catholic Bible Stories*; *Living Forever*; *Feed My Lambs*; *Learn of Me*; *Stopping the Leak*. Contributor to the *Acolyte*.
- BURNS, REV. LEO D., S.T.D. Assistant Diocesan Superintendent of Schools in Philadelphia. Member of National Catholic Educational Association, Catholic Educational Association of Pennsylvania and Commission on Secondary Schools, Association of Colleges and Secondary Schools of the Middle States and Maryland. Particularly interested in the high school course in Religion.
- BYRNE, ELIZABETH, B.A. Teacher in the Public Schools of Chicago. Active member of the Catholic Instruction League of Chicago. Particularly interested in adapting modern educational devices and procedures to the religious instruction of public school children.
- CALLAHAN, REV. LEROY S., S.T.D. Director of Los Angeles Confraternity of Christian Doctrine. Honorary Canon of the Cathedral of Guadalajara Jalisco, Mexico. Author of "Catechism Series" No. 1, 2 and 4; *Model Lessons for Teachers*. Board of Directors—Rural Life Conference; National Director—Catholic Mexican Young Women's Association; Director—Catholic Mexican Young Men's Association (International). Particularly interested in grading of children; class programs for public school children attending catechism classes; project booklets on Catholic action.
- CAMPION, REV. RAYMOND J., M.A., S.T.B. Prefect of Studies, Cathedral College, Brooklyn, New York. Author of *Religion, Book I*; *Religion, Book II*; Co-Author of *Religion, Book III* (Catholic Action); Work-Books: *The Mass and My Character Book*; Diagnostic Tests; Five Tests in Forms "A" and "B" as follows: *The Catholic Church*; *The Divine Plan of Redemption*; *The Sacraments*; *Our Duties to God*; *Our Duties to our Neighbor*; *The Mass*. Author of Teacher's Manual for Religion Books I & II; Co-author of Teacher's Manual for the Work-Books of the Catholic Action Series. Contributor to the *Manual of Religious Vacation Schools*, 1932 edition. Member of Catholic Educational Association and Catholic Conference on Industrial Problems. Committee on revision of the Manual of Religious Vocational Schools. Particularly interested in all that comes under Catholic Action; the Teaching of Social and Industrial Problems with religious implication. Preparing teaching plans for Brooklyn's Syllabus in Religion.
- CANNON, REV. EDMUND J., C.M., M.A. Professor of Religion and Assistant Dean of the College of Liberal Arts, De Paul University.
- CARMEL, SISTER MARY, O.S.U., Ph.D. Directress of Education, Sisters of St. Ursula, McMillan St., Cincinnati. Author of *The Inspired Initiative of Saint Angela Merici*; *The Evolution and Evaluation of the History Curriculum of the Secondary School*. Particularly interested in the problem of getting a course of study in Religion, recently scientifically determined and particularized, so applied in the classrooms of the elementary and the secondary school as to represent other paramount factors besides that of religious information and instruction; in other words: the problem of engaging the entire nature of the child and the adolescent in a religion program, a program inclusive of curricular, extra curricular, and extra mural activities.

CHRYSANATHA, SISTER MARY, O.S.F., B.A. Formerly principal at St. Clara School, Chicago. Teacher at St. Joseph Middle School, Tsingtao, Shantung, China.

CLARE, Sister Eugenia, M.A. Councilor for Education, Sister of Providence of St. Mary-of-the-Woods. Author of *Romanticism and the Catholic Doctrine of Grace*. Particularly interested in a high school course in Religion for the schools of the Sisters of Providence; A unit method of reviewing certain topics in Christian Doctrine in the upper classes of high school.

CONFREY, BURTON, Ph.D. Dean of the Catholic Junior College, Grand Rapids. Author of *Secularism in American Education: a History; Faith and Youth*; Catholic Action pamphlets. Contributor of over three hundred articles to Catholic newspapers and periodicals. Particularly interested in Catholic Action based on the liturgy (college level) and Social Studies for Junior High School based on the liturgy.

COOPER, REV. JOHN M., Ph.D., S.T.D. Professor of Anthropology, Catholic University, D.C. Author of *Religion Outlines for Colleges*, 4 vols.; *Children's Institutions*; *Play Fair*; *Content of Advanced Religion Course*; *Tribes of Tierra del Fuego*. Member of American Anthropological Association (Sec'y.); Catholic Anthropological Conference (Sec'y.); *Société des Américanistes de Paris*; Washington Academy of Science; American Association for Advancement of Science (Fellow) and National Research Council; White House Conference; Research Committee (American Anthropological Association), etc.

CORCORAN, VERY REV. F.V., C.M., Ph.D., S.T.D. President of De Paul University. Formerly Professor of Theology at Kendrick Seminary. At one time associate editor of *Western Watchman*; frequent contributor to "Theology for the Teacher" in J. R. I. Censor of this magazine. Member of American Catholic Philosophical Association, American Association for Adult Education, American Council on Education, National Catholic Educational Association, National Education Association and World Federation of Educational Associations. Chairman of the Conference and Women's Colleges, N.C.E.A., member of the Committee on Education of the Catholic Association for International Peace. Founder and Moderator of the National Catholic Honor Society (Kappa Gamma Pi). Particularly interested in adaptation of Religion courses for the different colleges and schools of the university.

CREUSEN, REV. JOSEPH, S.J. Professor of Moral Theology, Catholic University of Louvain. Editor of *Revue des Communautés Religieuses*.

CORNELIUS, BROTHER, M.A. Instructor in Art and Architecture, St. Mary's College, California. Contributor to *The Catholic World* and *The Moraga Quarterly*. At present on sabbatical leave, travelling in Europe.

CUNNINGHAM, REV. DANIEL F., M.A., LL.D. Superintendent of Schools, Chicago. Editor of *Christ's Gift The Mass* (A Sunday Missal). Member of the N.C.E.A., N.E.A. and chaplain of the International Federation of Catholic Alumnae. On the Executive Committee of Parish School Department of N.C.E.A.; Vice President of the same group. Particularly interested in preparation of a curriculum in religion for the elementary grades.

DAY, RIGHT REV. MSGR. VICTOR. Administrator of Diocese of Helena, Montana. Translator of *The Church at the Turning Points of History; What Are the Middle Ages?* translations from the French original of Godfrey Kurth. *The Continuity of Religion* a translation of the second

part of Bossuet's Discourse on Universal History. Author of *A First Communion Catechism; An Explanation of the Catechism; Baltimore Text* in three volumes, published both in book form and in correspondence course form. Articles in ecclesiastical journals, including the *Homiletic and Pastoral Review*, the *American Ecclesiastical Review*, the *Catholic Historical Review*. Life member of American Catholic Historical Association; The Mediaeval Academy of America; The Federation of Catholic Arts; The Catholic Rural Life Conference. Particularly interested in Gasparri's New Catechism.

DEHNERT, REV. JEROME, M.A. St. Henry's Parish, Chicago. Formerly instructor in Religion at Aquinas High School, Chicago.

DOLORES, SR. M., O.S.B. Former Supervisor of the Schools of the Benedictine Sisters of St. Scholastic Convent, Chicago. At present teacher at St. Scholastica Academy, Chicago. Co-author of a Curriculum in Religion for the Elementary Grades (New Approach to Religion for the Grades). Frequent contributor to *Our Community*.

DOYLE, REV. JOHN J. Priest of the Diocese of Indianapolis. Studying Education at the Catholic University.

EDWARDS, REV. JOSEPH J., C.M., M.A. Principal of De Paul Academy, Chicago. President of the Secondary School Department of the National Catholic Educational Association. Member of National Association of Secondary School Principals. Chairman (ex officio) Standing Committee on Religion of the Secondary School Department, N.C.E.A.

FALQUE, REV. FERDINAND C., B.A., S.T.B. Instructor in French and Religion, College of St. Thomas, St. Paul. Articles in *The Acolyte*, *Commonweal*, *Catholic World*, and *Sunday Visitor*. Particularly interested in coordination of subjects in curriculum with Religion, and in efforts to present the liturgical aspects of Catholicism.

FINNEY, REV. PATRICK, C.M., Ph.D. Member of faculty of St. Mary's Seminary, Perryville, Missouri. Author of *Moral Problems in Hospital Practice* and translator, from the French, of *St. Vincent, Man of Action*.

FITZGIBBONS, VERY REV. GERALD A., S.J., M.A. President of St. John College, Toledo. Articles in monthly magazines. Interested in the field of religious instruction in method rather than in content.

FOLEY, REV. LEO P., C.M., M.A., S.T.D. Professor of Sacred Scripture, Kenrick Seminary, Webster Groves, Missouri. Head of Department of Philosophy, Webster College. Contributor to *Homiletic and Pastoral Review*, *The Vincentian*, *Proceedings of Catholic Educational Association*. Member of Catholic Educational Association (Seminary Department).

FRENCH, REV. RICHARD JEFFREY, Ph.D. Dean at St. Viator College, Kankakee, Illinois.

GEORGES, REV. FERDINAND NORBERT, O.P., Lector of Sacred Theology. Teacher of Apologetics and Holy Scripture at the Dominican House of Studies, River Forest, Illinois. Articles in *The Torch* and *The Holy Name Journal*. Member of Catholic Anthropological Conference; Catholic Library Association and Palestine Exploration Fund Society.

GODFREY, SISTER MARY, S.N.D., M.A. Principal of Notre Dame Academy, Toledo. Contributor to *Catholic School Interests*, *Catholic School Journal* and *Proceeding of N. C. E. A.* Member of N. S. P. A., N. C.

E. A., Advisory Committee of St. John's Teachers' College, Toledo, Secondary School Committee of the National Catholic Educational Association. Particularly interested in developing appreciations for Holy Scripture.

HAAS, REV. FRANCIS J., Ph.D. Director of the National Catholic School of Social Service, Washington, D. C. Author of *Man and Society, A Steady Job, and Risks of Industry*. Pamphlets, National Conference of Catholic Charities, *American Agriculture and International Affairs* and *Thinking Out a Catholic Industrial Program*, N. C. W. C. pamphlet. Contributor to *The Commonwealth, Catholic Action, The Missionary*, etc. Member of American Economic Association, American Sociological Society, American Association for Labor Legislation, Catholic Conference on Industrial Problems and National Conference of Catholic Charities. Advisory Council, American Association for Old Age Security; Advisory Council, League of Nations Association; Committee on Cultural Relations with Latin-America; Advisory Council of Camp Fire Girls; etc.

HALD, REV. HENRY, Ph.D. Associate Superintendent of Catholic Schools, Diocese of Brooklyn. Author of *Readings from the Sacred Scriptures and Teaching the Sacred Scriptures*. Contributor to *Catholic World, Proceedings of the National Catholic Educational Association*, etc. President of Parish School Department, National Catholic Educational Association. Member of American Catholic Historical Society, Medieval Academy. Particularly interested in a course in high school Religion and Religion in the normal school.

HANNAN, REV. JEROME, J.C.L., S.T.D. Diocese of Pittsburg. Author of *Teacher Tells a Story*, Books I and II; *Religion Hour*, Books I and II; Associate author of *The Bible Story and Bible History*. Contributor to *America, Truth, The Sign*, and *The Ecclesiastical Review*. Member of the National Catholic Educational Association.

HENNRICH, REV. KILIAN J., O.M.Cap., M.A. President, Director General, Catholic Boys Brigade, U. S. Director of the Third Order of St. Francis. Instructor in Catechism for 21 years. Author of *Boy Guidance, Boy Leader's Primer, New Life, Seraphic Youth's Companion, Liege and Vassal, St. Anthony of Padua, Ten Visits, Play Guidance, Calisthenics, Milestone, Watchful Elders, Seraphic Leaflet Series, History of The Parish of St. John B., New York*. Editor of *Boys Brigade Guide and St. Francis and His Work*. Frequent contributor to Catholic periodicals. Moderator, National Educational Committee, C. B. B. U. S. Lecturer in Boy Guidance and Child Psychology, Boys' Brigade Institute. Catholic Writers Guild; National Board of Directors, C. B. B. U. S. Welfare Council City of New York, Academy for Political and Social Sciences. Advisory Board *Catholic School Journal*, Member National Conference on Outdoor Recreation, On Child Health and Protection; International Congress of Child Welfare; 1925 at Geneva; Catholic Youth International, Rome, etc. Father Hennrich has an unfinished research study on the Growth of Moral Responsibility in Children and on several other problems connected with his work.

HORAN, ELLAMAY, Ph.D. Professor of Education, De Paul University. Author of *Practices of Charity for Boys and Girls*. Coauthor of *Religion, Book III* (Engaging in Catholic Action), Diagnostic Tests and workbooks of the "Catholic Action Series." Contributor to *Thought, Proceedings of the National Catholic Educational Association and The Parent-Educator*. Member of National Catholic Educational Association, National Education Association, American Catholic Philosophical Association, American Asso-

ciation of University Professors, National Society of College Teachers of Education, National Society for the Study of Education, Religious Education Association, American Educational Research Association, American Association for the Advancement of Science, Pi Lambda Theta, Committee on Education—Catholic Association for International Peace, Catholic Parent-Educator Committee, Committee for the Revision of *The Religious Vacation School Manual*, Commission on Family Education of the National Council of Catholic Women, Director of the Catholic Rural Life Conference. Particularly interested in a teaching of Religion in home and school that will bring about results in the daily life of the learner.

IGNATIA, SISTER MARY. Dean of Nazareth Junior College, Nazareth, Kentucky.

IMBS, REV. CHARLES A., S.J. Member of the faculty of St. Louis University High School. Author of "The Character Builder" in the current issues of the *Queen's Work*.

JEROME, SISTER M., O.S.B., Ph.D. Dean and Professor at Mount St. Scholastica College, Atchison. Author of *Loys Papon, Poète Forezien du XVIe Siècle*. Contributor to *American Journal of Philology*, *Thought*, *Placidian*, *Philological Quarterly*. Particularly interested in text material for college Religion classes.

JOHN, SISTER MARY, O.S.F., B.A. Teacher at St. Francis of Paula School, Chicago. Summer School Student at De Paul University, Chicago.

JOHNSON, REV. GEORGE, Ph.D., LL.D. Associate Professor of Education, Catholic University of America, Washington, D.C., Director, Department of Education, National Catholic Welfare Conference, Washington, D.C. Editor of *Catholic Educational Review*. Frequent contributor to journals of education. Associate author of *The Bible Story* and *Bible History*. Member of National Catholic Welfare Conference, Department of Education; National Catholic Educational Association; Association of American Colleges; American Association for Adult Education; American Council on Education; World Federation of Catholic Educational Associations; National Advisory Committee on Education; White House Conference on Child Health and Protection; National Council of Intellectual Cooperation for the United States; National Survey of the Education of Teachers, U.S. Office of Education; World Federation of Catholic Educational Associations. Particularly interested in preparation of courses of study and suitable textbooks for Catholic schools.

JUERGENS, REV. SYLVESTER P., S.M., M.A., S.T.D. President of Chaminate College, Clayton, Missouri. Author of *Newman on the Psychology of Faith*, *Jesus My King* (Child's Prayer Book), *My Father's Business* (High School Boys' Prayer Book), *Martha, Martha!* (High School Girls' Prayer Book) and *Particular Examen*. Contributor to *Columbia* and *Ecclesiastical Review*. Member of the Society of Mary, Catholic Education Association, Catholic Philosophical Association and North Central Association. Particularly interested in high school retreats.

KANE, BROTHER JOSEPH, S.M., M.A. Teacher of English, Spalding Institute, Peoria. Contributor to *America*.

KELLY, REV. MICHAEL VINCENT, C.S.B., B.A. Author of *Zeal in the Class-Room*; *Some of the Pastor's Problems*; *Some Fell Among Thorns*; *Catechism-Teaching*; *Bolshevism in Our Schools*; *Complete Catechism Series*, Nos. 1, 2, 3; *The Baltimore Catechism with Explanations*; *Butler's*



*Catechism Revised*; *First Communicants' Catechism*; *Religion*; *The Frequent Communicant's Prayer Book*; *The Treasure of the Faithful* (a prayer-book); *Scripture Treasures*; *St. Basil's Hymnal*; *St. Basil's Hymn Book* and *A Catechism of Christian Practice*. Particularly interested in the religious instruction of public school children, the convincing of teachers and supervisors of religious study that "a text-book in Religion which children understand is not necessarily inferior to one they do not understand.

KEMPF, REV. JOSEPH G., Ph.D. Assistant Chaplain at St. Mary-of-the-Woods College. Professor of Sociology. Translator of *Religious and Ecclesiastical Vocations*. Contributor to *Ecclesiastical Review*; *Homiletic and Pastoral Review*. Member of American Catholic Philosophical Association.

KENNY, REV. JOHN JAMES, M.A. Superintendent of Catholic High Schools, Providence, Rhode Island. Member of National Catholic Education Association; Superintendents' Section, N.C.E.A.; Faculty—Catholic Sisters' Teachers College; Providence Rhode Island Teachers' Association. Particularly interested in an attempt to standardize a Diocesan Course in Religion.

LAMEK, REV. JOHN E., M.A. Priest of the Diocese of St. Louis. Candidate for Ph.D. in Education at the Catholic University. Occasional contributor to Catholic periodicals.

LAUX, REV. JOHN JOSEPH, M.A. Parish priest and teacher. Author of *Ketteler and the Christian Social Reform Movement*; *Life and Writings of St. Columban* (Ger. transl. Derkl Kolumban); *A Course in Religion for Catholic High Schools*; *Church History*; *Introduction to the Bible*; *Derkl Bonifatius*. Contributor to *American, America, Ecclesiastical Review and Commonweal*. Member of American Catholic Hist. Association and Catholic Educational Association. Particularly interested in teaching of Religion in high school, especially the correlation of the various subjects.

LEIMKUHLER, REV. EDWIN M., S.M., B.A. Additional study in Theology, University of Fribourg. Member of the faculty, Purcell High School, Cincinnati, Ohio. Author of *Education and the Society of Mary*; *Newman—Clearness of Style*; *DeQuincey—Elegance of Style*. Member of the Society of Mary—Marianists.

LOUISE, SISTER MARY, O.S.U., M.A. Instructor in Education at Mary Manse College, Toledo. Instructor in Education and English at Teachers' College of St. John's University, Toledo. Particularly interested in instruction of public school children of rural districts in Saturday classes and the supervision of student-teachers.

LOURDES, SISTER MARY DE, Sisters of Mercy. Primary Supervisor in Saint Patrick Training School. Graduate of State Normal School at New Haven. Author of *The Three Gifts*. Particularly interested in Religion as the center of the primary curriculum.

MADELEVA, SISTER MARY, Ph.D. President, College of St. Mary-of-the-Wasatch, Salt Lake City, Utah. Author of *Knights Errant and Other Poems*; *Penelope and Other Poems*; *Chaucer's Nuns and Other Essays*; *Pearl—A Study in Spiritual Dryness*. Pamphlet: *In Bethlehem Town, a Christmas Play for Children*. Articles: "Humbert Wolfe and the Four Last Things," "Scholarship for Catholic Women," "Beloe as Biographer," "Anatole France—Four Parodies on Historical Research," "Popularizing Early English Literature for Undergraduates." Member of The Poetry



Society of London, The Catholic Poetry Society, The Poetry Society of America, Utah Educational Association. Particularly interested in the Mystical Body of Christ and Liturgy.

MANNES, SISTER MARY, O.P. Teacher of many years and member of Dominican Community, Adrian, Michigan.

MARKOE, REV. JOHN P., S.J., M.A. Member of faculty of St. Louis University High School. Author of *The Triumph of the Church* (pamphlet). Director of the Senior Sodality, St. Louis U. High School. Particularly interested in the coordination of content of Religion courses.

MARKS, MIRIAM. Executive Secretary of the Great Falls Confraternity of Christian Doctrine. Organizer of vacation schools and religious study clubs in the dioceses of Great Falls and Helena. Particularly interested in the adaptation of the project idea to Confraternity classes in Christian Doctrine.

MARY, SISTER, I.H.M., Ph.D. Professor of Psychology, Marygrove College. Author of *Moral Development of Children*; *Some Research Findings in the Moral Development of Children*; *An Extension of the Moral Information Tests*; *Developing Character in our Children*; articles on Moral and Religious Training, Character Building, Ideals, and Vocation. Particularly interested in moral and religious development of the pre-school child and the application of the principles of moral and religious training to the religion course of study in the parochial school.

MAURA, SISTER, Ph.D. Mount Saint Vincent College, Halifax. Author of *Shakespeare's Catholicism*; *Via Vitae*; *Christus Vincit, A May Masque*; *A Wind Through the Oaks*; *Rhyme and Rhythm*. Contributor to *Magnificat*; *Catholic School Journal*; *Commonweal*; *Carmina*; *The Courier*. Member of The Catholic Poetry Society of America; The English Catholic Poetry Society; The International Poetry Society. Member of the Summer School Faculty, Notre Dame University. Particularly interested in how best to prepare children for First Holy Communion.

McGOWAN, REV. R. A. Assistant Director, Social Action Department, N.C.W.C., Sec'y-Treas., Catholic Conference on Industrial Problems. Pamphlets: *Catholics and the Labor Problem*; *Property Organization—Government Activity*; *A Study of Unemployment*; *Women and Industry*; *Bolshevism in Russia and America*; Joint Author with Dr. Ryan of *The Labor Problem—What It Is and How to Solve It* (N.C.W.C. pamphlet); *Europe and the United States: Elements in Their Relationship* (Catholic Association for International Peace pamphlet). Chairman of the Latin American Committee of the Catholic Association for International Peace which published the report *Latin America and the United States*. Member of the Catholic Conference on Industrial Problems, Catholic Association for International Peace, National Council for the Prevention of War, International Labor Office. Particularly interested in how to get adult Catholics and Catholic students to be fully conscious of the social mission of the Church.

MCNEILL, REV. LEON A., M.A. Diocesan Superintendent of Schools, Wichita, Kansas. Occasional contributions in *Catholic Educational Review*, *Catholic Action*, *America*, *American Ecclesiastical Review* and *The Grail*. Member of the National Catholic Educational Association, National Educational Association; National Society for Study of Education. Committee on Revision of *Religious Vacation School Manual*. Particularly interested in religious education for the Public School Child, Vacation Schools, and Religion Study Clubs.

- McNULTY, Rev. James A., M.A. Director of Catechetical Work in Jersey City, New Jersey.
- MECHTILDE, SISTER MARY, B.V.M., Assistant Postulant Mistress, Mount Carmel Convent, Dubuque.
- MUNZER, Willard John, M.A. Assistant Professor of Sociology, De Paul University. Member of Chicago Academy of Criminology and American Sociological Society. Committee on Adult Probation for the City of Chicago and Cook County.
- NICHOLS, REV. JOHN M., C.M., S.T.D. Director of Religious Instruction, De Paul University, 1931-1932. Sometime contributor to "Theology for the Teacher," J. R. I. At present, member of the faculty of St. Mary's Seminary, Perryville, Missouri.
- O'CONNELL, REV. E. LAWRENCE, M.A. Principal of Sacred Heart High School, Pittsburg. Director of Guidance, Diocese of Pittsburg. Contributor to *Catholic Educational Review*; *America*. Author of *1932 Diocesan Survey in Arithmetic*. Member of Catholic Educational Association.
- O'HARA, MOST REV. EDWIN V., D.D., LL.D. Bishop of Great Falls, Montana. Formerly Diocesan Superintendent of Schools, Portland, Oregon. Author of *Catholic History of Oregon: The Church and the Country Community*; *Catholic Evidence Work in United States*. Trustee-Catholic University of America. Associate Bishop Chairman, Social Action Department, N.C.W.C. Honorary President of the Catholic Rural Life Conference and chairman of the Parent Educator Committee. Particularly interested in religious education of children attending public schools; organization of Confraternity of Christian Doctrine; training of parents for their obligation as educators of their children; adult education through study clubs; rural education.
- OSTDIEK, REV. JOSEPH H., M.A. Diocesan Superintendent of Schools, Omaha. Author of *History of Catholic Education in Omaha* and various magazine articles. Member of National Catholic Educational Association; National Society for the Study of Education; North Central Association of Colleges and Secondary Schools; Nebraska State Teachers' Association and Catholic Rural Life Conference. Secretary of Superintendents' Section of N.C.E.A. Particularly interested in course in Religion for Catholic High Schools and the relation of Religion to character.
- PRISCILLA, SISTER M., S.N.D., M.A. Principal of Notre Dame Academy, Cleveland, Ohio. Contributor to the *Proceedings of the National Catholic Educational Association*.
- RESCH, REV. PETER A., S.M., S.T.D. Superior and Novice-Master at Maryhurst Novitiate, Kirkwood, Missouri. Author of *La Doctrine Ascétique des Premiers Maîtres Egyptiens du Quatrième Siècle*; *Shower of Graces*, A Prayerbook for Catholic Parents and Adults; *My Father's Business*, A Prayerbook for Catholic Students; *Martha, Martha!* A Prayerbook for Catholic Girls and Young Ladies. Contributor to *America* and *Sponsa Regis*.
- ROSA, SISTER MARY, Ph.D. Dean of Mount St. Joseph College, Hartford, Connecticut. Author of *The Empirical Study of Character*; *The Psychology of the Pre-School Child and Religious Education in the Home*. Member of American Psychological Association and American Association for the Advancement of Science. Particularly interested in character education.

ROSAIRE, SISTER JOSEPHINE. Sister of Charity. Dean, Mount St. Vincent, New York. Contributor to *Proceedings of the N. C. E. A.* Member of N. C. E. A., Association of American Colleges, American Association of University Women, National Association of Deans of Women, National Catholic Honor Society, Kappa Gamma Pi (chairman of committee on its formation, 1928-29), American Council on Education, Charter membership in the Regents of State of New York.

ROSS, REVEREND JOHN ELLIOT, S.T.B., S.T.D., Ph.D. Author of *Consumers and Wage-Earners; Right to Work; Sanctity and Social Service; Five Minute Sermons* (2 series); *Faith that Conquers Fear; Truths to Live By*. Contributor to *Catholic World, America, Religious Education, Current History, International Journal of Ethics*, etc. Committee on Foundation for Religion in High Education; Institute of Social and Religious Research; The Inquiry; North American Conference on Higher Education and Religion; Religious Education Association; World Alliance for International Friendship. Particularly interested in Catholics in non-Catholic colleges.

RUSSELL, REV. WILLIAM H., M.A. Instructor, Catholic University of America. Author of *Your Religion*. Contributor to *Catholic Educational Review; Catholic School Journal; Ecclesiastical Review; Thought*. Catholic Educational Association, Secondary School Section. Particularly interested in teacher preparation.

RYAN, REV. MR. JOSEPH C. St. Paul Seminary. During the past six summers Mr. Ryan has been a seminarian catechist, working in the rural districts of Minnesota.

SCHABERT, REV. JOSEPH A., Ph.D. Professor and Dean of the Liberal College, College of St. Thomas, St. Paul. Contributor to *Catholic Educational Review; American Catholic Quarterly Review*. Member of Catholic Philosophical Association, Pi Gamma Mu, and Pi Kappa Delta. Member of the Committee of the Catholic Philosophical Association "to discuss an arrangement of curricula in Scholastic Philosophy for the youth of our Catholic colleges." Particularly interested in the problem of how to teach the Catholic Way of Life—in contradistinction to teaching about Catholicity; The problem of the relation of grace to character development—especially with reference to a program of character training.

SCHMIDT, REV. AUSTIN, Ph.D. Head, Department of Education, Loyola (Chicago); Director, Loyola University Press. Author of *Intelligence Testing*, editions of *King of the Golden River, Merchant of Venice, King Lear*. Contributor to *America, Thought, Catholic School Interests*. Editor, *Loyola Educational Digest*. Member of National Education Association; National Society of College Teachers of Education; American Association for the Advancement of Science; Illinois Academy of Science. Committee on American Classical League (1921-23); National Catholic Welfare Conference. Particularly interested in curriculum of high school religion.

SCHMIEDELER, REV. EDGAR, O.S.B., Ph.D., S.T.L. Director, Rural Life Bureau, N.C.W.C. Director, Family Life Section, N.C.W.C., Social Action Department. Author of *Introductory Study of the Family; Readings on the Family*. Pamphlets: *The Family, Parent and Child; Catholic Rural Life*. Contributor to *Commonweal, Catholic Charities, Catholic Action, Truth, Catholic Educational Review and Ecclesiastical Review*. Member of Catholic Rural Life Conference (Executive Secretary); American Sociological Society; American Country Life Association (Member of Board); Consultant for N.C.W.C. National Committee on Family and

Parent Education. Executive Secretary of Catholic Parent Educator Committee. Particularly interested in bringing the benefits of religious instruction to the religiously underprivileged child thru Religious Vacation Schools, Religious Correspondence Courses and Confraternities of Christian Doctrine

SCHMUCKER, REV. THOMAS, C.M., S.T.D. Member of the Faculty of Kenrick Seminary. Summer School Lecturer at De Paul University.

SCHORSCH, REV. ALEXANDER PETER, C.M., Ph.D. Dean of the Graduate School, De Paul University. Author of *A Course in Religion for the Eight Grammar Grades*, in process of publication. Member of the American Association of University Professors.

SCHWINN, REV. LEONARD, O.S.B., Ph.D. Member of the Department of Philosophy, St. Benedict College, Atchison. College Chaplain. Particularly interested in "How Philosophy Helps in the Teaching of Religion," and "Coordinating Religious Societies in the Catholic college."

SHARP, REV. JOHN K., A.M., S.T.B. Immaculate Conception Seminary, Huntington, New York. Professor of Moral Theology and Sacred Eloquence. Author of *Aims and Methods in Teaching Religion*. Articles and book reviews in *America*, *Thought*, *Catholic Mind*, *Homiletic and Pastoral Review*, *Ecclesiastical Review*, *Commonweal*, *The Sign*, *Truth*, *Magnificat* and *National Catholic Educational Association Year Book*.

SHEEHY, REV. MAURICE S., S.T.B., Ph.D. Instructor in Religion, The Catholic University of America. Assistant to the Rector, Catholic University. Author of *A Decade of Research at the Catholic University of America*; *Christ and the Catholic College*; *Problems of Student Guidance*. Report on "National Attitudes in Children" (Peace Education Committee, C.A.I.P.). Committee on Catholic Association for International Peace; Catholic Anthropological Association; National Catholic Educational Association.

SLOAN, REV. PATRICK J. Pastor of St. Michael's Church, Syracuse, New York. Author of *Sunday School Teacher's Guide*, *Sunday School Director's Guide*, *Holy Hour Manual*, *With Christ My Friend*, *Children's Prayer Books*, *Catechetical Series*. Frequent contributions to the leading clerical and lay Catholic magazines. Associate Editor of *The Sunday Companion*, a National Catholic Juvenile Paper of New York. Member of National Catholic Educational Association, Parish Department; Sunday School Department of the Cliff Haven Catholic Summer School; Junior Catholic Action Committee of *The Sunday Companion*. Particularly interested in Junior Catholic Action, The Tite System as the Divinely Appointed Means of Religious Material Support, Church Business Methods, Bible and Church History Study for Children, The Training of Church Workers in our Catholic Schools.

STANFORD, REV. E. V., O.S.A., M.S., L.L.D. President of Villanova College. Formerly chaplain, dean of religious activities at Villanova. Former editor of the annual issues of *Spiritual Searchlights*, *Descriptive Geometry*, *The Best Thing Villanova Can Offer You*. Member of N. C. E. A., Catholic Educational Association of Pennsylvania, N. E. A., Pennsylvania State Education Association, Society for Promotion of Engineering Education, American Council on Education, Association of Colleges and Secondary Schools of the Middle States and Maryland, Association of American Colleges. Member of Personnel Committee of the N. C. E. A.

Particularly interested in the problem of full-time teachers for Religion, content of the college Religion course, and encouraging active interest in Catholic problems of the day.

SULLIVAN, REV. P. HENRY. Assistant parish priest at Immaculate Conception Church, Worcester, Massachusetts. Interested among other local problems in the religious training of children.

SWEENEY, ELIZABETH B. Candidate for M.A. Degree. Executive Secretary. Catholic Association for International Peace; Staff member, Social Action Department, N.C.W.C. Engaged in educational work in Catholic Action, Civic and International Relations. Number of articles on Civic and International problems; am preparing pamphlet on *The Catholic Woman and Civic Life*. Member of the American Catholic Historical Association; Catholic Poetry Society of America; Catholic Educational Association; Catholic Conference on Industrial Problems; Catholic Evidence Guild (Washington, D.C.). Study Club Committee, N.C.W.C.; Latin American Committee, Catholic Association for International Peace. Particularly interested in study of Catholic Action in its practical relation to Catholic college students and Newman Clubs; Creation of International Clubs in Catholic Colleges; Formation of Study Groups in International Peace among college students and lay groups; Program for inclusion of international studies in college curricula.

VERA, SISTER MARY, S.N.D., M.A. Supervisor of Primary Education, Parochial Schools of Cleveland. Member of the faculty of the Sisters' College, Cleveland. Author of *First Grade Curriculum*.

VUYST, M. PAUL DE. Brussels, Belgium. Honorary Director of the Ministry of Agriculture in Belgium; Advisory member of the Superior Council for Perfection of Agricultural and Horticultural Education. Director of Belgian League for Family Education. Author of pamphlets and articles on home training.

WILLMANN, DOROTHY JULIA, M.A. National executive secretary of Women's Parish Sodality and Associate Editor of *The Queen's Work*. Numerous articles in current Catholic periodicals. Author of *Parish Sodality Helps*. Member of St. Joseph's College Alumnae; International Federation of Catholic Alumnae (Governor of New York State Chapter); Better Films Council of St. Louis and St. Louis County; St. Louis Council for Promoting Peace; Conference of National Catholic Evidence Guilds; Social Service Guild of St. Louis. Committee on Sex Education under National Council of Catholic Women; Director, Pamphlet—A—Month Guild; Missouri State Round Table Conference of Committee on Cause and Cure of War; National Convention of League of Nations Association; Vice-president, National Conference of Catholic Evidence Guilds; Served in various capacities in International Federation of Catholic Alumnae; Catholic Youth Movement, under auspices of National Council of Catholic Women, etc. Particularly interested in: Through the Sodality of Our Lady, and its staff and various committees, methods of presentation of study of Religion, particularly among college and high school students. Best methods of presenting Catholic Evidence work through the National Conference. Member of editorial board of "The Brief Case Series", for apologetic study.

WOLFE, RT. REV. MSGR. JOHN M., S.T.D., Ph.D. Superintendent of Archdiocesan Schools, Dubuque, Iowa. Author of *Introduction to the Study of Human Conduct and Character*. Articles in all Catholic Educational Reviews. Library List for Grade Schools, and for High Schools.

Member of the National Catholic Educational Association, Superintendents' Section; National Education Association, Superintendents' Section; Iowa State White House Conference; Catholic Anthropological Association; The Catholic Association for International Peace. National Educational Research Association; National Society for the Study of Education; etc. Particularly interested in how to make religion a life, rather than merely a mental development? How to teach the whole child religion? Catholic Action as a means of reconstructing the social order.

### THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN FORUM FOR CATHOLIC EDUCATORS

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Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. The JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

## New Books in Review

*I Go To Confession.* A Little Book of Simple Instructions and Prayers for Young Children. By Sister M. Alphonsus, O. S. U. New York: Benziger Brothers, 1932. Pp. 77. Price retail, each 20c; to Priests and Religious, each net, 16c; 50 copies, each net, 15c; 100 copies, each net, 13½c; 250 copies, each net, 12c.

This small prayerbook for young children is written by the author of *I Go To Mass*. In fifty-four pages and sixteen illustrations the author helps the small child to prepare for his or her first confession. Story form is used to explain the Sacrament of Penance. This inexpensive text with its type and simple language should prove a valuable channel through which the small child may realize the author's objective, to show him how to find out his sins, be sorry for them, tell them honestly and say the penance assigned.

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*Catechism.* Small and Large Sizes. By Reverend Joseph A. Newman. Milwaukee: The Bruce Publishing Company, 1931. Small size, Pp. 64. Price 25c. Large size, Pp. 159. Price 40c.

These two texts were prepared by the writer to present Christian Doctrine in a language that is intelligible to the child's maturity. Experienced teachers cooperated with the author in evaluating the adaptability of these texts to children of the grades. Each section of the Catechism consists of a question or topic that is explained in simple language followed by questions on the explanation.



*Altar and Sanctuary.* An Exposition of the Externals of the Mass. By Angela A. Clendenin. Wichita: Catholic Action Committee of Women, 1932. Pp. 48. Price 25c.

This booklet prepared for the use of Catholic study clubs and published by the Catholic Action Committee of Women of Wichita, Kansas, has a foreword by Reverend Leon A. McNeill, explaining the psychological approach to the study of the Mass itself. The text is the first of a series to be devoted to the Holy Sacrifice. *Altar and Sanctuary* is prefaced with an explanation of study club procedure and organization and a bibliography that may be used in the preparation of papers. The following six topics are each the subject for a unit or more of study: The Christian Altar; Altar Furnishings and Decorations; Church Linens; The Sacred Vessels; Light and Color in the Liturgy; The Sacerdotal Vestments. Each unit lists topics for discussion, questions that the study members should be prepared to answer, and topics for papers.

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*Introduction to the Bible.* By Reverend John Laux. New York: Benziger Brothers, 1932. Pp. xvii+324. List, \$1.12; net to schools, \$0.84.

This book has for its supplementary title, "The Nature, History, Authorship and Content of the Holy Bible with Commentated Selections from the Various Books." *Introduction to the Bible* has for its purpose to give to high school students in particular, and the laity in general, an opportunity to come in contact with the beauties of the Bible, its characteristics and chief characters. Study aids, questions, maps, illustrations and chronological data are a part of the pedagogical development of the text.

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*The Heart of the Fathers.* Brief Sermons on the Sunday Gospels, From Points in the Patristic Homilies of the Third



Nocturn. By Reverend Michael Andrew Chapman. St. Louis: B. Herder Book Company, 1931. Pp. 371. Price \$2.25.

This volume of brief sermons on the Sunday Gospels is written by the author of *The Epistle of Christ*, *The Faith of the Gospel*, *The Prayer of Faith* and other volumes. The book is printed in a style of type that is easy to read and in a language that may be easily adapted to congregations with a simple type of educational background.

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*Sin and Penance.* By Reverend P. Galtier. Translated by Reverend B. Wall, D.D. St. Louis: B. Herder Book Company, 1932. Pp. 259. Price \$1.35.

This volume, translated by Reverend B. Wall, belongs to the Catholic Library of Religious Knowledge. The purpose of the text is to help Christians understand that "the spirit of Christianity is a spirit of penance; but it is so, in so far as it is a spirit of love." The book, therefore, explains sin and penance as two corresponding notions in Christianity. As a text it consists of an introduction and eight chapters, the titles of which are: Sin: Its Malice; Sin: Its Consequences; The Remission of Sin: Its Conditions; Remission of Sin: The Means; The Power of Remitting Sin: Its Reality and Extent; The Conditions for Sacramental Pardon; The Necessity of Sacramental Pardon; The Penance of the Just.

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*Masses for the Dead.* By Reverend John P. Bolen. Milwaukee: The Bruce Publishing Company, 1931. Pp. 170. Price \$1.00.

This prayerbook is devoted exclusively to the prayers the Church uses at the funeral Mass and anniversary Masses for

the dead. It enables the faithful to unite their prayers with those of the priest while, at the same time, becoming acquainted with the beautiful prayers the Church has provided for her departed members. In addition, the text includes the Absolution of the Body in the church and those prayers that are said at the grave.

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*God. Papers Read at the 1930 Cambridge Summer School of Catholic Studies.* Edited by Reverend C. Lattey, S. J. St. Louis: B. Herder Book Company, 1931. Pp. 253. Price \$2.50.

The Summer School of Catholic Studies, meeting at Cambridge, devoted their 1930 meetings to the study of God. This text gives the papers presented. Various aspects of the subject are treated, each of which will contribute to give the educated Catholic an ability or enriched preparation to meet the modern attitude toward God.

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*The Passion Prayer Book.* By Reverend Harold Purcell, C. P. Chicago: D. B. Hansen & Sons, 1932. Pp. 384. Price \$.80 (imitation leather); \$1.20 (leather binding); \$2.40 (de luxe).

This prayerbook consists of Part One, devoted to informal meditations on the Passion, and Part Two, containing a wealth of prayers and devotions of interest to the layman. The book is of pocket edition size and printed in a bold black type.

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#### BOOKS RECEIVED

Cafferata, H. Canon. *The Catechism Simply Explained.* New Revised and Enlarged Edition. St. Louis: B. Herder Book Company, 1932. Pp. viii+180. Price 65c.

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## **Editorial Notes and Comments**

### **THE TEACHING OF RELIGION AND THE PRESENT ECONOMIC SITUATION**

Those who are familiar with Catholic doctrine appreciate the fact that if the teachings of the Church were truly understood and applied by Catholics a great deal might have been done to prevent the social calamity of the past three years. It would be of pedagogical value to determine the knowledge that graduates of Catholic schools possess of the teaching of the Church on justice. To what extent are our graduates truly conversant with the Catholic interpretation of social problems? In what way does the educated Catholic apply these teachings in practice? To what degree is the individual responsible for ignorance of the Church's teachings? If Catholics of the coming generation are to grow to manhood and womanhood well informed, applying the social teachings of the Church, then this instruction must begin at an early level in the school and continue through the period of secondary and college education. Large numbers of our boys and girls do not go beyond the high school period; many are not able to complete the secondary school program. We advocate the teachings of the Church on the social order as early as the junior high school period. We believe these same teachings can be presented in such a way that boys and girls of early adolescent years will understand them.

This, of course, implies mastery of the same topics on the part of the teacher. We would say that our high schools have missed an opportunity and have failed in an obligation, if they graduate students at the close of the present year, without giving them an understanding, in terms of Religion, of their duties to their fellowmen in the economic world. The present crisis should make us conscious of our short-comings in the past. Let us take advantage of our Religion curriculum to make the men and women of the next generation devoted advocates of justice to all men. A lack of justice has brought about the present situation of terrible suffering.

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### THE PERSONALITY OF THE RELIGION INSTRUCTOR

We have heard educators say that there are certain subjects in the curriculum that should not be taught by those who do not know how to transfer their personal enthusiasm for them to others. While music, art and literature are the subjects most frequently mentioned as requiring a contagious appreciation on the part of the instructor we are inclined to think that no subject should precede Religion in this requirement. We want to give our students more than intelligent attitudes; we want to give them an enthusiasm for their Religion. One can hardly expect for the development of this quality toward God and the things of God if those in charge are merely apathetic in manner. In the appointment of Religion instructors, in the selection of those who are to specialize in this field, administrators might well consider the personality of the individual as well as his or her background in scholarship.

## UTILIZING AVAILABLE MATERIALS AND DATA

It is the characteristic of an efficient research worker to survey carefully all the literature in his field before engaging in an investigation. This principle applies to Religion as well as to other subjects in the curriculum. In the field of Religion we have a comparatively small amount of material. However, if we are to get anywhere in an improved position and more efficacious results it is necessary that new workers begin where others leave off. While we felicitate all those who are interested in research investigations in Religion, at the same time, we urge them to become familiar with the work that others have done and are doing, to summarize first of all for themselves and then for those with whom they are asked to cooperate, the development up to the present, in the teaching of Religion in this country. This is not a difficult task. The work that has been done is comparatively small in extent, but it must be well understood by the individual who undertakes to make an investigation in this field, no matter how small the piece of research. Catholic education, and particularly that phase of it which we designate as religious instruction, has need for an increased spirit of co-operation among its research workers. True scholarship demands this of us.

In a number of places groups and individuals are working zealously at separate projects. It is most necessary for the advancement of religious education, both within and without the school, that individual workers first evaluate critically the work that has already been done before undertaking new projects. Religious education will make but slight progress until this principle of scholarship is recognized. It is to be deplored that studies have been made and new materials prepared without those engaging in this work giving, first of

all, critical study to work that has already been done. Cursory inspections are not sufficient. Much that is fine is overlooked in a brief review. The admonition applies to curriculum constructors, text-book writers and to investigators in general. It is worthy of our consideration for economic reasons, the conservation of human energy, the improvement of religious education, and in a spirit of justice to our fellow-workers.

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### THE SACRAMENT OF PENANCE AND THE SCHOOL CHILD

Genuine education produces changes in the individual. If the program of the school is not conducive to this development one may rightly question its efficacy. Those parishes that provide opportunity for confession during school hours are not making their pupils independent. They are not training their boys and girls to select a time for confession, an important factor in the religious development of child, youth and adult. Let those schools that provide confession hours for the children of specific grades evaluate critically the results of this procedure. Do the pupils of these schools receive the sacraments frequently during the vacation period? To what extent do the pupils of these same schools continue the practice of frequent confession and Holy Communion after graduation? This is the test in which we are all most interested. Pastors sometimes regret that as boys and girls grow into young manhood and young womanhood there is not the same fidelity in the frequent reception of the sacraments. It is possible that the school, in marshaling pupils to Confession or in providing opportunities during

school hours, has been a handicap rather than an assistance. Religious education should contribute to make our graduates independent in their practice and appreciation of religion.

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### PERMANENT LEARNING AND THE COLLEGE

Well written papers, learned instructors and penetrating examinations are of little or no value to the student if, after he leaves college or even during this period of higher education, he is unable to think clearly and express exactly those teachings of the Church that are most important in twentieth century living. Therefore, as instructors, let us examine our content, its interpretation and our procedure. Let us frequently evaluate the results of our teaching in terms of the student's ability to answer clearly and intelligently the many questions pertaining to Religion that the educated adult must meet. Such a facility should be one of the products of a college education. The technique of the classroom with its adherence to a single text-book, poorly adapted to modern living and modern youth, is one of the reasons why young people have never developed a desirable interest in courses in Religion. As much as possible we should strive for a procedure and content closely related to the life situations that the educated Catholic will encounter.

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### EVALUATING PROGRAMS BY THE LIVES OF GRADUATES

For several years we have had the privilege of observing spiritual leadership activities, of a most commendable character, in a number of Catholic high schools and colleges.



While many of the programs followed in these institutions are of very recent origin in their adaptation to school use, we look forward to the day when those in charge will evaluate the effectiveness of these programs in terms of the after-graduation lives of students. For instance, leadership in the parish and diocese should be the natural fruit of leadership in school. Fidelity to Christ, His Church and her laws should be the outgrowth as well as the accompaniment of the works of Catholic Action. Support of Catholic education, respect for the marriage laws of the Church, and a refusal to patronize the obscene in theatre and literature should likewise follow the school's program. If these characteristics and a number of others are not present in the lives of our graduates of recent years, then there is need for further study on our part to determine why our programs are not effective, wherein are they weak, and what we must do in order to include in them those factors that would contribute to a more Catholic living by the laity.

If this magazine is of assistance to you, tell your friends about it. *Your cooperation will contribute to the improvement of religious instruction in the United States.*

## RELIGION IN CATHOLIC SCHOOLS

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REVEREND R. G. BANDAS

The St. Paul Seminary

St. Paul, Minnesota

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A discussion concerning the place of religion in a Catholic curriculum necessarily bears upon the very essence of our parochial school system. While our educators are generally ready to proclaim Catholic education as superior to every other, they are not quite clear as to its precise nature. All admit that a Catholic school should have a religious spirit but they are not agreed as to the source or sources of such a spirit. Some attribute this religious and refining atmosphere to the "ornamentation of the school room," to the crucifix and holy pictures on the wall, to the use of holy water, and to the religious garb of the teacher. Others ascribe it to the recitation of prayers and the singing of hymns. Others assign it to the extracurricular forms of Catholic influence such as services, sermons, sodalities, and leagues for social action. All these, let us say at once, although good and necessary in themselves, are only manifestations of the Catholic spirit. They do not enter vitally into teaching nor into the thought of the child. The religious atmosphere must not only surround the child; it must be breathed by him.

The authoritative statements of several Popes will point out to us the solution of this delicate problem. In an Apostolic Brief addressed to the Bishops of Ireland, Pius IX affirms that our divine religion must be the very soul of the entire academic education. "It will be the task of the bishops," he says, "to exert the most watchful care in providing that our divine religion will be the soul of the entire academic education. Therefore, let the holy fear and reverence of God be cherished and developed, the deposit of faith

kept intact; let all branches of learning expand in the closest alliance with religion, all types of study be enlightened by the bright rays of Catholic truth, and the educative force of sound teaching be rigorously maintained.”<sup>1</sup>

A similar admonition was addressed by Leo XIII to the bishops of Austria, Germany, and Switzerland: “It is, therefore, necessary not merely that young men should be taught religion at fixed hours, but that all the other subjects of their educational course should breathe in fullest measure the spirit of Christian piety. If that is lacking, if that hallowed life-breath does not thoroughly penetrate and stimulate the minds of both teachers and pupils, but little advantage will be derived from any branch of study; often the resultant losses will be considerable. The acquisition of many branches of knowledge must have as its allied function the thorough development of mental power. But let religion thoroughly inform and dominate every subject of instruction whatever it be.”<sup>2</sup> This ideal of the Popes, let it be carefully noted, cannot be fully attained, especially in Catholic colleges and universities, unless all the students of an institution are Catholic, unless the textbooks used are written by authors of Catholic conviction, and unless, and above all, the teachers themselves are Catholic. Any other arrangement is apt to lead to compromises and foster unconsciously a refined indifference. Such will also be the result of Catholic colleges where the instructors receive their training at secular universities and on becoming teachers at the Catholic institution indiscriminately build their courses on notes, bibliographies, etc. received from non-Catholic professors.

This intimate correlation of religion with the secular branches is not without foundations in the parable-method of Our Lord. As author of nature and finisher of faith He knew the true relation between His works in the natural order and His dealings with men in the supernatural order. He knew that the visible world could and should be made to convey to finite minds His lessons of infinite wisdom. In His

<sup>1</sup> “Optime Noscitis,” March 20, 1854.

<sup>2</sup> “Militantis Ecclesiae,” August 1, 1897.

parables He spoke of the most sublime and far-reaching truths in terms of the facts of nature and the vital daily experience of His listeners. To the husbandmen He spoke of the vine and the branches; to the Galilean tillers of the soil He spoke of seed and the harvest, of the wheat and the cockle, and to the Judean shepherds He spoke of the sheep and sheepfold. The value of the parable was not merely transitory; it was a lasting, vivid impression. With every subsequent observation of the natural object, the lesson which Christ drew from it was recalled; and with each repetition a firmer grasp of His teaching was obtained. The things and events, on which the parables were based, were not peculiar to Christ's time and surroundings but fall within the experience of men of all ages. Their value as means of introducing Christ's immutable truths is perennial.

The same principle of correlation underlies and is exemplified in the Liturgy. There every department of the domain of sense is requisitioned in the cause of truth and grace. The art of the builder, the painter, the sculptor and the musician is pressed into the service of religion. The Church surrounds the faithful with holy symbols, sublime forms and emblems of divine things. She proposes her teaching not merely through the spoken word and the printed pages but through images from every department of sense experience. She impresses the outer sense in order to make it the bearer of meaning to spirit. Through the visible forms of the Liturgy she wishes us to discern the invisible things of God, so that while the outward symbols strike the senses their deeper meaning fills the mind. In this way the ordinary sense-impressions are purified, elevated, ennobled and associated with lofty ideas, for, when an idea becomes linked with a certain sensory impression, the recurrence of the impression will involve the revival of its correlated idea. The various experiences of everyday life call into action the ideas which the Liturgy has supplied, and the Liturgy itself thus exercises a vital influence on our lives.

Individual practice, however, often ignores the principles of sound instruction enunciated by Our Lord and by the

Church. How often a pastor, after he has constructed a parochial school at an enormous cost, boasts that the curriculum in his school is exactly the same as that of the neighboring secular school, except for the half-hour daily religious instruction. Such a school, needless to say, would be Catholic only by extreme denomination. "The fatuous policy that is sometimes followed in Catholic schools," says Dr. Shields, "of copying the curriculum of the de-Christianized schools, and adding to this a half-hour religious instruction each day, can scarcely fail to destroy effectively the roots of Catholic faith in the lives of children entrusted to these schools by confiding parents."<sup>8</sup> If the half-hour of Catechism were the only difference between a Catholic and non-Catholic institution, why not send our children directly to the latter and arrange for the catechism lesson at a smaller sacrifice than the one which our good laity is shouldering at present? Why not, on the same principle, give unqualified approval to our students attending secular universities provided they spend half an hour daily or weekly at the Newman Club?

The problem of suitable Catholic "readers," which arose in Dr. Shields' day, is another such example. At that time certain publishers approached Catholic teachers and asked them to "Catholocise" the current secular readers by inserting into them a few pious pictures and sacred hymns. Dr. Shields revolted against this affront to Catholic teachers. In order to banish from the schools the diluted secular text, he wrote his own "readers" in which religion was to be the "central, coordinating, and dominating element of the child's first years in school." Although classroom practice has shown that his "readers" are above the average intellectual capacity of the children for whom they were intended, Dr. Shields has, nevertheless, rendered the Church in this country noble service in combating such erroneous doctrines concerning the nature of Catholic education. He repeatedly protested against making religion a mere unassimilated "extra" or "appendage." "It must grow out of the book and be the

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<sup>8</sup> Thomas Edward Shields. *Primary Methods*, p. 100. Washington: The Catholic Education Press, 1912.

very heart of it." Just as all the vascular bundles of a tree, he says, run for a time in a single trunk before they diverge into separate branches, so all the branches of the school curriculum should run together during the early developmental stages of the child's mind. Without the proper correlation religion will become an intruder and usurper, an isolated non-functional memory load. It will remain a mere garment to be donned on Sunday and laid aside on Monday morning.

This isolation of religion from the other subjects of the curriculum is frequently perpetuated by the archaic methods of teaching it. Christian doctrine is often rendered distasteful in comparison with the secular branches. Beautiful illustrations, colored pictures, projects, maps, charts—everything, in fact, that appeals to the child's sense and arouses his native interests—is enlisted in the teaching of secular subjects. Religion, on the other hand, is still taught in abstract formulations and comes to be associated in the child's mind with uninteresting memory drills and penny-catechisms. Due allowance being made for grace and character-formation, religion should not be taught by methods unlike those proper to other branches of knowledge. There is one brain and one mind in the child, and the laws governing the operations of the mind are fundamentally the same, whatever be the content of knowledge.

While the systematic correlation envisaged by Dr. Drinkwater of England and by Dr. Shields would be difficult of application beyond the primary grades, incidental correlation is always within the possibilities of the average teacher. At a retreat to his priests the late Cardinal Mercier declared that "we do not teach the secular branches in a sufficiently religious manner." Whereupon some priests asked: "How can a science such as mathematics, for example, be taught in a religious manner?" Yet, it is worthy of note, that the greatest mathematicians as Descartes, Cavalieri, Newton, Leibnitz and Kepler nourished their religious faith by lofty mathematical speculations. Catholic faith has carved into the religious architecture of the world, as expressive of divine truths, the inscribed hexagon, the equilateral triangle,

the octagon, circle, etc. Apart from this, educators have always looked upon the science of mathematics as a training-school in exactness, honesty, patience, justice, bridling of the imagination, intellectual self-restraint and in giving to God and our neighbor their just due.

Religion, too, is the permanent and enduring element in the world's best literature. All genuine and noble literature has in some way been inspired by a religious ideal and has an appreciable religious content. Being a verbal portrayal of life, a record of human experience, and an expression of human emotions, literature must needs take into account the unceasing and universal striving of the soul after God. The cry of the human heart seeking after God gives rare quality to many a literary page. The Vedas, the earliest known pieces of literature, are to the Far East what the Bible is to the West. A religious spirit pervades the epic, whether its author be a pagan Vergil or a Christian Milton. The drama is said to have been born at the foot of the altar, both in pagan and in Christian times. The essay and the best fiction have not failed to give due heed to the religious concept.

The correlation of religion with nature study is of paramount importance in our own times. The more science progresses and the more earnestly it is studied, the more necessary it is to draw from nature, as Christ did, the lessons of religious life. Nature study reveals the marvels of God's creation and the glory of His goodness, providence and power. It reveals to the pupil the extent and wonders of the habitation which God made for us, and shows him how God, the beneficent author of all, has made provision for life in every part of the earth. A Catholic student, whose scientific course is properly orientated and unfolded according to a well-defined Christian philosophy of the universe,

"Finds tongues in trees, books in the running brooks,  
Sermons in stone, and good in everything."

To him nature speaks the language of God: "The heavens show forth the glory of God, and the firmament declareth the



work of His hands.”<sup>4</sup> “For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made.”<sup>5</sup> The beauty of nature and of the heavenly orbs fascinates the Catholic student, their glory enraptures him, and he breaks forth singing the infinitude of God. To minds thus trained to see the harmony between God’s teaching through nature and His teaching by means of revelation, a conflict between science and faith is impossible. If the opportunity for such training is neglected, there is danger that the pupil will lapse into naturalism. He will come to look upon the world as something complete in itself, without any need of a Creator. Should he retain his faith, it will always remain quite distinct and remote from his other knowledge.

Catholic education, then, does not confine itself to written revelation but embraces and includes every manifestation of God, whether in nature, in history or in life. In Catholic education religion energizes and vitalizes the whole field of instruction, all “branches of science expand in the closest alliance with religion,” and “all types of study are enlightened by the bright rays of Catholic truth.” Under the teacher’s prudent guidance, the pupils learn to reflect upon God’s place in their life and in the universe and so to detect the relation of all their human knowledge to God and to religion. This correlation need not be forced and exaggerated. The teacher need not moralize on every rule of grammar and on every problem of arithmetic. It is rather implicit than explicit. The child’s power of reflection is so developed that he is able to learn to apply gradually the principles of religion to his intellectual, industrial, civic and professional life.

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<sup>4</sup> Psalm, XVIII:2.

<sup>5</sup> Romans, I:20.



## Religion In the Elementary School

### ANGELS AND TEACHERS

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"Angels of God who will fill this room today, I salute you, and I beg your help in the work I undertake."

On the threshold of her schoolroom, the religious teacher stands for an instant at the beginning of the day to greet the angels of her charges. A mighty work lies before her—so mighty that she trembles at thought of it. Her work is that of the angels themselves. No wonder that her first act is to salute them and invoke their aid. Again when morning prayers are said, she, with the children calls upon the angels "to light, to guard, to rule and guide." How fervently she says that prayer, as she realizes that she must take the part of visible guardian angel!

The mission of the teacher, particularly the religious teacher, is closely allied to that of angels. Angels assist in the work of God; they carry graces from God to man; they present men's sighs and tears, their adorations and thanksgivings before the Almighty; they care for men, watching over both body and soul. These missions the teacher fulfills for her pupils. Conscious of the worth of men's souls and the need of human labor in winning those souls for Christ, she

consecrates to the work all the days that God may give her. Fall, winter, and spring find her actually in service in the classroom. Summer also finds her in the classroom; this time not on the rostrum, but in the pupil's chair, preparing for more efficient service. In late summer her service is concentrated before the throne, where for eight silent days she hoards graces that must shine forth in the year to come.

Angels bring graces to men. How many communities owe the blessing of a Catholic spirit to the presence of religious teachers! As those religious kneel before the tabernacle and at the altar railing in the morning, their chief thought is for the children's welfare. In the classroom, the thought is no less dominant; and words of advice and warning, suggestions for Catholic living, are graces God is pleased to bestow through their ministry.

When sorrows strike the little ones or their families, quick as a flash the Catholic Sister's heart is touched, and her prayers ascend with those of her charges, asking God's clemency.

Joys come. And the teacher shows that God has given all and must be thanked most graciously.

Sometimes when people just escape from an accident or threatening sickness, they exclaim: "It was my angel who saved me!" The true sympathy of the religious heart manifests itself in solicitude for bodily as well as spiritual welfare. Those under-nourished children must have a glass of milk from the convent kitchen. That pale, nervous child must be taught not to worry over his lessons; and the little cripple boy must not be lonesome at recess time, but must enjoy the fresh air and sunshine as the others do.

Would it not be appropriate, in view of the similarity between the teacher's work and the angels, to call the teacher "the children's angel?"

This thought, that she acts as visible angel toward her children, should deeply influence the teacher's life. Purity, submission to God's will, realization of His presence—these

are angelic qualities that the teacher must try to reproduce in herself. Freedom from every stain of sin should be the ambition of the religious teacher. She stands before her class as God's representative. She is expected by the children to be an embodiment of the ideals of religion. That the purity which keeps the heart solely for God should be carefully guarded by the teacher is too evident to need comment. Besides doing away with partiality, it keeps one alive to the presence of God; it gives an insight into character, and it opens to the soul the secrets and treasures of the Sacred Heart.

The realization that many angels are present in her schoolroom reacts upon the teacher's manner toward her children. When she thinks of the patience of God and His angels with her charges, how can she be impatient? When sarcastic words rise to her lips, the reflection that God's angels must listen to them will cause them to remain unsaid. Prayer to the guardian angels may do more to solve the problems of abnormal school children than lengthened consultation with psychologists; for, as one professor put it: "The angels know more psychology than we do." Furthermore, the angels are only too glad to second our prayers for their charges, in whose welfare they are so deeply interested.

A thought for the teacher who becomes discouraged in her work: Do the angels ever give up their charges in disgust? No matter how unsatisfactory the results of their guardianship, they remain at their posts until they are dismissed after sentence is passed at God's judgment seat.

## WHO IS MY BROTHER?

### MATERIAL FOR THE ELEMENTARY TEACHER

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Editor's Note: The Journal is pleased to publish the following in co-operation with the work of Catholic educators to further the peace of Christ among all peoples by beginning with the child in the elementary school.

#### OUTLINE

Topics for the teacher to use in explaining the unit and in planning learning activities for the class:

- I. The Fatherhood of God
- II. The Birth of Christ and the Angels' Message of Peace
- III. What Our Lord Had to Say About Loving One's Neighbor
- IV. Examples of the Different Types of Persons to Whom Our Lord Showed Love During His Life on Earth
- V. The Law of Charity Embraces *All* Men
- VI. Christ Died For All Men
- VII. The Mystical Body of Christ
- VIII. Means of Growing in Love For One's Neighbor
- IX. The Terrible Disasters That Follow When Men Do Not Love One Another

#### LEARNING ACTIVITIES

The following are merely suggestive; from the above outline and from the work the pupils are doing in the social studies the teacher will, without doubt, plan additional activities.

**In study periods or class exercises:**

1. Individual use of a New Testament or Bible History to discover our Lord's words and example on charity to the neighbor.
2. Listing all those persons and groups of persons to whom one must apply the law of love.
3. Listing instances in school life where the law of love is not always practiced:
  - (1) By children whose fathers come from different countries.
  - (2) By children of different colors.
  - (3) By children who are richer than others.
  - (4) By children who are poorer than others.
  - (5) Other instances not included above.
4. Listing religious reasons for applying the great command of love.
5. Listing other good reasons that are not religious for respecting this law.
6. Listing ways and means that the Christian may grow in love for his neighbor.
7. Listing as many evils as you can that follow man's disregard to love his neighbor.
8. After learning or reviewing the corporal and spiritual works of mercy, to list as many practical applications as possible:
  - (1) Pertaining to those who are richer than you.
  - (2) Pertaining to those who are poorer than you.
  - (3) Pertaining to those you do not like.
  - (4) Pertaining to those who are of a different nationality than you.
  - (5) Pertaining to those who are of a different color than you.

**COMPLETION TEST**

1. God is the \_\_\_\_\_ of all mankind.
2. The great commandment is: "Thou shalt \_\_\_\_\_ the Lord, thy God, with thy whole \_\_\_\_\_, and with thy whole \_\_\_\_\_, and with thy whole \_\_\_\_\_. The second is like to this: Thou shalt \_\_\_\_\_ thy \_\_\_\_\_ as thyself."
3. Jesus Christ taught us by \_\_\_\_\_ and \_\_\_\_\_ to love \_\_\_\_\_ mankind.

4. The golden rule is: \_\_\_\_\_ unto others as you would have \_\_\_\_\_ to \_\_\_\_\_.
5. In the last \_\_\_\_\_ commandments, God has made known our duty toward our fellow men.
6. Jesus Christ suffered and died for \_\_\_\_\_ men without exception.
7. The chief creatures of God are angels and \_\_\_\_\_.
8. "I have given an \_\_\_\_\_, that as I have done to you, so do you also."
9. We must love our \_\_\_\_\_ as ourselves for the love of God, because all men are creatures of God, and are \_\_\_\_\_ by Christ, who commanded us to love everyone.
10. God made heaven and earth, because it pleased Him to show forth His glory and to have angels and \_\_\_\_\_ share in His happiness.
11. "By this shall all men know that you are My \_\_\_\_\_, if you have love one for another."
12. The following are the Spiritual Works of Mercy:
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
  6. \_\_\_\_\_
  7. \_\_\_\_\_
13. These are the Corporal Works of Mercy:
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
  6. \_\_\_\_\_
  7. \_\_\_\_\_
14. Boys and girls should love the people of all nations for the following reasons:
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_

# High School Religion

## ORGANIZING THE HIGH SCHOOL RELIGION COURSE AROUND CATHOLIC ACTION

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A practical, devout Catholic lives in a definite way. He has a plan of life based upon the teachings and example of Christ. Doctrine, truth, belief and practice are the backbone and basis of this plan of life. This body of truth and doctrine demands of the Catholic a specific way of living and acting. Catholicity, therefore, is an active, living philosophy. It is not simply a stagnant set of formulas. Catholic teaching results in action because it is dynamic. Catholic Action as a formula or slogan expresses in a dramatic, forceful way this great fact of the Catholic religion.

The teaching of Religion should aim directly at producing practical, devout Catholics, that is, Catholics who have a plan of life in imitation of Christ's example and teaching. The words Pope Pius XI used in describing Catholic Action clearly outline this aim. He says that "Catholic Action consists not merely in the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around these centers of sound

doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the Bishops."

Catholic Action emphasizes a two-fold goal for the Religion class, first, personal Christian perfection, and secondly, lay participation in the apostolate of the hierarchy. Several quotations from Pope Pius XI make this abundantly clear. He says: "Catholic Action must first of all make good Christians, but the Christian once trained must spend outside of himself the life that he has received. He ought to carry everywhere the treasure of Christianity and make it live in every field of life, in the family and public life, not excluding politics." In another place he says, "for what we wish is that Christ rule on earth as he rules in heaven and that his kingdom over the world becomes effective." He describes what Catholic Action is when he calls it "the defense and practice of Christian faith and doctrine in individual, family and civic life."

Catholic Action may profitably and easily be made the unifying, central theme of the Religion course because, in order to realize its two-fold objective, it includes dogma, morals, liturgy, Church history, Sacred Scripture and, in addition, the social and economic teachings of the Church. Each of these sciences has something to contribute to the formation of devout practical Catholics. Each one of them has dynamic possibilities to arouse Catholics to the realization that their religion is a living thing and not simply an interesting or beautiful antique. Pope Pius XI points this out when he says of Catholic Action that "it is action and as such it includes every effort of life; it is to live and do." And again he says it is "a universal action uniting Catholics without exception as to age, sex, social condition, education, or national and political tendencies."

Catholic educators desire very much that Religion be, in fact, the central core around which all other subjects in the school curriculum revolve. Catholic educational philosophy makes God the center from which all our knowledge flows. But, in point of fact, many criticisms are levelled at Catholic



schools because the teaching of Religion has not made it the center of the curriculum. Relegated to a minor place it has lost out in competition with other subjects.

By making Catholic Action the unifying theme of the Religion course only an added step is necessary to make it the central theme in the teaching of all other subjects. Thus there would be achieved the great purpose of the Catholic educational system. All other branches would be directly correlated with Religion if teachers keep before them the ideal of Catholic Action which is to provide leaders, Catholic in thought and action.

The Catholic Church has made many contributions to all departments of human living. Catholic living pervades all walks of life. There is a Catholic ideal and plan for the civic, economic, social and home life of the nation. Catholic Action expresses that ideal. Catholic Action may, therefore, enter classes in foreign languages, in history, in economics, in civics, in science and mathematics and give them an orientation that will emphasize that religion is the queen of the sciences and core of all learning.

Modern educational theory and practice emphasizes the value of actual experience in the learning process. This is evident from the wide use of the laboratory method. The work-book and laboratory manual has become a useful device not only in the teaching of the natural sciences but also in the other subjects of the curriculum. Catholic Action offers the way to provide laboratory experience in Religion. Our students need practice as well as knowledge, inspiration as well as instruction. Catholic Action calls for action, for "doing." It brings out the dynamic character of our religion and supplies opportunity for training in the real works of the lay apostolate. The student whose class work in Religion is under the inspiration of Catholic Action is prepared to "spread, defend and apply our faith and morality in individual, family and civic life."

Obviously it is impossible to give in the high school religion class a complete outline of all the various sciences that are included under the term, Catholic Religion. Four years

is too brief a time in which to do it. Some of these sciences are dogmatic and moral theology, Sacred Scripture, Church history, liturgy and canon law. The richness of the material at our disposal is bewildering. Where should we begin? What shall we include? What should we leave out? Some method of selecting the topics must be adopted. Catholic Action offers a very useful method of selecting the material. It has a very definite program, one outlined by the Holy Father himself. This program will give unity to the course in Religion. It will be a very practical guide in arranging the topics of the course. With it as the central theme all branches of the sacred sciences that contribute to the Religion class will receive compact emphasis and point. Moreover, it embodies a very definite and clear cut plan about which all classes in Religion may revolve. It is something concrete and has the advantage of arousing interest because it is concrete and tangible.

It was pointed out in a previous paragraph that Catholic Action may serve the decidedly useful purpose of making Religion the core of the entire high school curriculum. This raises a further question. Have we made full use of the resources of the high school in planning the Religion course? With Catholic Action as the center of the curriculum many subjects in the high school curriculum may be brought into line to serve the Religion class. Thus, for example, Church history should be taught in the various history classes. The history of the Middle Ages is largely the history of the Catholic Church. To divorce the history of the Church from that course is to deprive it of its richest materials. In planning the school curriculum under the guiding influence of Catholic Action this fact will be recognized. Time will be saved in the Religion class by placing Church history where it belongs, in the history courses. In English class many of the themes for composition and public speaking may be taken from religious topics. Many of the other courses will provide similar opportunities for co-relating religion effectively.

The objection has been raised that Catholic Action includes subjects too mature for the high school student. It emphasizes civic, economic, industrial and social problems

which can only be adequately treated in college classes. It is urged that the minds of high school students cannot grasp and understand the complex problems presented by our modern world and their solution according to the principles of Catholic Action. This is not true. Each of these problems may be presented in such a way as to interest and challenge the high school student. Certainly Catholic Action should be studied in its philosophic fullness in the college, but it is a serious mistake to omit it from the high school curriculum. If a planned attempt is not made to study Catholic Action in the high school then the whole course of important pronouncements by the Popes and the hierarchy on modern problems remains a closed book to thousands of Catholic students, the adults of tomorrow.

The Catholic Church is making a determined effort to Christianize the relations between man and man, to install social justice and social charity as the guiding principles of our civic, economic, industrial and social life. Her program will become effective only when an enlightened and aroused laity, enkindled with a crusading spirit, convince men that these principles ought to be put into practice. The ideal place to present these principles is the school. The high school offers a unique opportunity for their placement. Ideals are formed and enthusiasms aroused during high school years which have a tremendous influence for life. This is the time to inspire students to do effective work in the cause of religion and morality.

It may be further urged in favor of Catholic Action that by including it in the high school Religion course we are bringing to that course a very decided trend in modern education. A very strong tendency of modern high school curriculum making is to bring and require more and more of economic and social theory and practice in the class room. We have only to look into American history and Civics syllabi and texts to see how true this is. Moreover, many high schools offer courses such as Economics, Social Service, Introduction to Business, Commercial Practice, Commercial Law and others. Examine these courses and the topics they develop, and it will be apparent that civic, economic, social,

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and industrial problems are not considered too mature and difficult for high school students. If state educational departments insist upon these topics for high schools and even for elementary schools why should we hesitate to include them in the Religion course?

All modern economic, social, and industrial problems have a very decided moral side. This is putting it mildly. The Catholic Church is at present engaged in a mighty struggle to advance the Kingdom of Christ in the hearts of men. She sees that the most effective way to advance that kingdom is to right the civic, economic, industrial and social wrongs of the modern world. The Popes have stated the Christian principles that will solve world problems; the hierarchy have issued pastorals explaining the Church's determination to bring them about. This is Catholic Action. Should these words, the voice of Christ in the modern world, be hidden away from our people in printed pamphlets and yellowing newspaper files?

The National Catholic Welfare Conference in Washington, by word and organization, in an unceasing effort, day by day, is striving to educate Catholics to the Church's teaching concerning modern world problems. The Conference's effort does not ignore the schools. Programs have been prepared and issued month by month. This important work will only become effective when it is incorporated deliberately and intelligently in the Religion course. Sporadic efforts and enthusiasm of the moment are apt to disappear without tangible evidence of results commensurate with the energy employed.

It may be granted that there is some difficulty in teaching economic and industrial problems. They may easily become dry and uninteresting. They seem so theoretical and far removed from the high school atmosphere. Possibly our teachers of Religion are unfamiliar with them. Nevertheless, to meet state requirements teachers are forced to master these subjects. The state feels their importance for an enlightened citizenship. Certainly then teachers of Religion should be willing to master the Catholic moral teaching on these

subjects. How else will the stand of the Catholic Church filter down to the people unless teachers attempt to explain this position in the concrete language and problem of the class room?

In defining Catholic Action the Holy Father sets forth its two main objectives. The first of these is "the pursuit of personal Christian perfection." He says of this that it is "before all others its first and greatest end." The second objective is that Catholic Action "consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around these centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the Bishops." Upon examination it will be immediately seen that these objectives coincide directly with the aims, objectives and purpose of the teaching of Religion. We want good practical Catholics and, at the same time, apostles of the Kingdom of God.

Very many other quotations might be produced from the writings of the Holy Father to show that he has this two-fold objective constantly in mind. A few will be mentioned here. Concerning the first, namely, personal Christian perfection, he has said, "the Christian, once trained, must spend outside of himself the life that he has received." He also said that Catholic Action requires "the practice of Christian faith and doctrine in individual, family and civic life." In regard to the second objective, namely, "participation of the laity in the apostolate of the hierarchy," the writer will mention only one other statement. "Catholic Action is the part of the laity in this apostolate of bishops, priests and people working together for the coming of the kingdom of God in the hearts of men, in their actions and in their institutions."

It is evident from these remarks that the first objective of Catholic Action imposes upon the classroom the obligation of giving a well founded course in Christian doctrine. Our students must be thoroughly versed in doctrine and, at the same time, inspired to strive for personal perfection. The high school offers four years in which to accomplish both

this first objective and also the second. From dogma, morals, liturgy, Sacred Scripture and history those topics must be selected that will give a complete course and, at the same time, instill the desire for further study and reading. For it is immediately apparent that the Religion course fails signally if it does not interest and invite the student to continue his researches and study. Furthermore, it cannot be said to measure up to the ideals of Catholic Action if our students are not stirred to enlist actively in the apostolate of the hierarchy.

For the realization of the objectives of a Catholic Action course the writer has found the following plan to be very successful. In general, the first two years have been devoted to the teaching of dogma, morals and liturgy while the second two years have been used for studying civic, social, economic, industrial and apologetic problems. Dogma, morals, liturgy, Church history and Sacred Scripture have constantly contributed to the course. Though the emphasis may at one time be upon doctrine or at another upon morals or liturgy, yet the other sacred sciences have at all times been called upon to illustrate the lessons.

Both objectives of Catholic Action are constantly present throughout the four years. However, in dividing the course, the first two years place greatest stress upon the first objective, namely, the pursuit of personal Christian perfection; while during the second two years, because the students are more mature and better equipped, the second objective, namely, lay participation in the hierarchy, is attacked. During the first half of the high school course this second objective is brought in again and again by means of problems and projects, suited to the age of the pupil and subject matter. The constant review and preparation demanded for fulfilling the requirements of the second objective of Catholic Action make certain that the first objective shall not be lost sight of.

Dividing the four years then, along the lines indicated by Catholic Action, the high school Religion course takes the following form:

## I. PURSUIT OF PERSONAL CHRISTIAN PERFECTION

### A—FIRST YEAR: *Preparing for Catholic Action.*

This preparation is accomplished by studying the Divine Plan of Redemption which includes the Church, the Life of Christ, and the Sacraments.

### B—SECOND YEAR: *The Inspiration of Catholic Action.*

The inspiration of Catholic Action comes from the Mass and the Great Law of Charity as expressed for us in the Commandments, the Beatitudes, the Works of Mercy, and the Counsels of Perfection.

## II. LAY PARTICIPATION IN THE APOSTOLATE OF THE HIERARCHY

### A—THIRD YEAR: *Engaging in Catholic Action.*

Catholic Action is intensively studied with all its implications. The topics in such a course would be: Catholic Action and Catholic life, that is, living our lives as real active members of the Mystical Body of Christ; Training Ourselves for Catholic Action; Catholic Action in the Home; Catholic Education; Catholic Action and Vocation; Social Service; Citizenship; The Industrial Problem; Economic Organization of Society and the Mystical Body of Christ (exceedingly important because this brings out the declaration of Catholic social doctrine as applied to modern conditions by Pope Pius XI); Use of Leisure; and Organizations Actively Engaged in Catholic Action.

### B—FOURTH YEAR: *Propagating and Defending Catholic Action.*

The various objections and difficulties raised against the Church and her doctrines should be examined and rejected. The existence of God should be definitely proved. The life of Christ should be brought out as the surest answer to the modern world. Christ should be developed as our intimate and consoler, brother to us and head of the Mystical Body of which we are members.



## RELIGION FOR ADOLESCENTS

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REVEREND KILIAN J. HENNRICH, O.M.CAP.

Catholic Boys Brigade U. S.

New York

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Some time ago the Conference of the Bishops of Germany announced a plan for the religious education of pupils after they leave the primary schools and enter vocational, continuation or high schools. With regard to the content of religious instruction for these children, the bishops point out that it no longer suffices simply to repeat the matter found in the catechism. It should be extended by a more perfect adaptation to the conditions and problems of youth. Besides being informative it should be truly formative. Giving due consideration to the different kinds of schools and classes of pupils, the plan proposed is to be modified or amplified according to the particular requirements of each school. The special objective of religious instruction in these secondary schools should be to lead youth to a joyful religious life anchored in Christ and in the Church.

The plan is for three years but it could easily be extended through four years or condensed into two. It is so thorough and suggestive that it is here presented in summary form.

### FIRST YEAR

Note: After graduating from grammar school, the pupil escapes more and more from the influence of parents and school authorities, and the world and surrounding conditions exercise a greater influence upon his character. Therefore, youth must learn to apply religious principles to the factors that bear upon religious, professional and vocational life. This education to self-determination must be founded upon the fundamental value of the Childship of God. Youth must be convinced that it is of greater value to live as a child of God guided by Him than to be ruled by one's own will and the ideals of the world.



### 1. *The Childship of God:*

Meaning and significance of the childship of God (sanctifying grace, joy, pride, loyalty, reward).

Growth as a child of God: In faith, through the word of God (sermons, religious conferences and societies). In life, through faith, cooperation with grace, prayer, attendance at Mass, reception of Sacraments, spiritual exercises. Peace of conscience. Christian rule of life.

The loss of the childship of God. Sloth, indifference, temptations, venial and mortal sins (real fear of mortal sin).

The recovery of the childship of God (sanctifying grace). By perfect contrition: Evening prayer with daily examination of conscience followed by a fervent act of contrition. Or, by confession: Urge to confess, self-knowledge, firm purpose of amendment, moral betterment.

### 2. *The Child of God:*

#### (1) *At work—*

Meaning of a vocation as God's call and will. Religion must permeate our activities. Joy in one's vocation or state.

Duties and rights of workers (Leo XIII). Loyalty, formation of conscience regarding the duties of this state of life.

Sanctification of labor. Patron saints. Good intention.

Wages, property, justice, wealth, poverty and contentment. Use of money and thrift.

#### (2) *During leisure time (duties towards oneself)—*

Improvement in vocational and general knowledge. Good reading.

Good and bad recreation. (Family recreation, nature, friendship, clubs, music, shows, radio, dances.)

Care of health (Dangers: alcohol, nicotine.). Sobriety. Care of the body. Reasonable sport and exercise, cultivation of shame, protection of limb and life.

Sex guidance: dangers to purity. Sin and consequences of impurity. Self-control.

### (3) *Within the family—*

Place of youth in the family. Respect. Family life and family joy and crosses. Co-operation. Family conflicts.

## SECOND YEAR

NOTE: Youth must not only uphold religious principles in life and vocation but must also become an active citizen of the Kingdom of God. Christ in history, the Church as the living continuation of Christ, should induce him to full membership in His Mystical Body. As the first year endeavored to inculcate religious principles as a protection against enemies, so the second year's educational object should be the cultivation of respect for authority: respect, obedience and loyalty to the Church.

### 1. *Christ and His Church:*

The historical Christ (Faith, Creed).

The Church, the living Christ (The Church in history).

### 2. *Membership in Christ's Mystical Body, the Church:*

Received in Baptism and Confirmation (rite, name, sponsors). Happiness of being Catholic. Care for the unbaptized (missions). Private Baptism.

Certainty of infallible truth through the teaching office of the Church. Fountains of Faith (Reading of the Scriptures. Sermons).

Dangers to Faith (Organizations inimical to Faith).

Errors of the times. Grace of guidance through the pastoral office of the Church. Observance of the Commandments of the Church. Dignity of and graces through the priestly office of the Church (Respect for the priesthood). Confidence.

The priest. The parish church. The sacrifice in the Old and New Testament. Sacrifice of the Mass and of the cross. Use of the missal. Confession. Monthly Communion. Liturgy of the Mass. Attendance at Mass.

### 3. *The member of the parish:*

The parish family. Unit of ecclesiastical community life (parish spirit). History of the parish. Acquaintance with

parish clergy, parish rules and time for services. Parish life and loyalty.

Support and cooperation. Collections. Charity. Service. Sacrifice.

Youth in the parish. Parish organizations. Lay apostolate. Catholic action. Altarboys, singers, ushers.

Parish, a part of the diocese. History of the diocese. Name of bishop and his see.

The diocese a part of the universal Church. The Pope and the Holy See. Conditions of the Church throughout the world. Foreign missions. Mission societies.

#### 4. *The consummation:*

The Catholic in sickness and death. Care of the sick. The last Sacraments. Christian burial. Funeral Mass. Cremation, etc.

The suffering Church. Prayer, alms and sacrifices for holy souls. Indulgences. All Souls' Day.

The Church triumphant. Veneration of the Saints. Mary, the Queen of Heaven—our mother. Intense devotion to Mary, sign of election.

### THIRD YEAR

NOTE: The third year should take into consideration the social duties of family and society. Of fundamental value is the teaching of God, the Father of all. The educational objective is to cultivate a feeling of responsibility to God and human society.

#### 1. *God the Father of mankind:*

Catholic and materialistic concept of creation. Evolution according to Bible and modern science.

Man, an image of God. Providence. Sanctification: duty and means. Redemption, the greatest act of God's love. Essence of love. The great commandment. Confidence in God.

#### 2. *The Community of the Children of God:*

Charity, the soul of real community life.

Protection of property, honor, justice, truth and life.

Community spirit in social and vocational life. Economy: communism, socialism, anarchism. Political parties.

Community spirit in State and Country. Spirit of charity among nations.

Fountains of love and charity. Community prayer: The Our Father. Community sacrifice: Holy Mass. Community banquet: Holy Communion. Example of the early Church.

### 3. *The Family as the smallest unit of society.*

Demoralization of modern married and family life.

Young men and young women.

Object of matrimony: Union in love and grace. Meaning, exercise and sublimation of sex life.

Preparation for matrimony as a Sacrament. Courtship. Impediments, especially mixed religion. Engagement. Marriage requirements. Liturgy of Sacrament and Bridal Mass. The marriage feast.

Parental obligations, joys and sorrows. Burden and strength. Religious family life. Conjugal restraint and faithfulness. Divorce. Virginity in the world and in the cloister.

\* \* \* \*

The above is the plan of the bishops of Germany. It is quite evident that the practical application of religious principles was foremost in the minds of its authors. In case of an extension of the course over four years, the family might form the topic of the last year. If so, the evils of divorce and birth prevention might be added and their true causes and true remedies presented. In a classical high school, religious vocations might find more consideration.

# College Religion

## COLLEGE RELIGION COURSES

EDITOR'S NOTE: The following content was assembled by a Committee for the Revision of the Religion Curriculum in one of the largest Catholic universities in the country.

In the interest and for the sake of more effective teaching of Religion in colleges the following outlines of courses are submitted as material upon which to work. They may be of assistance to deans and catalog makers as they afford a conspectus of what is offered today in Catholic colleges throughout the land. Though four in number, the various Syllabuses are not essentially different, as all of them represent pretty much the same ground. If the teaching of Religion is to be reorganized, we might as well begin at the beginning and work through the middle to the end.

### SYLLABUS I

These courses in Religion are designed to form a progressive study of doctrine and morals. Two hours a week are devoted to recitation and discussion.

*Courses 1 and 2 are basic courses for students who have not had adequate religious instruction in high school.*

#### 1. Essentials of Christian Doctrine.

The Apostles' Creed. Each article is studied in detail. This is a comprehensive course in the first principles of Christian belief and practice.

*One credit hour.*

#### 2. Essentials of Christian Doctrine.

The law of God. What is commanded or forbidden by the Decalogue. The precepts of the Church, grace, prayer, sacraments.

*One credit hour.*

## 23. Christianity and Revealed Religion.

Religion. Revelation. Kinds of revelation. Men's attitude towards revelation. Primitive, patriarchal. *Mosaic* revelation. The divine origin of Christianity. Evidences of the divinity of its origin.  
*One credit hour.*

## 24. The Church.

The institution of the Church. Purpose of the Church. Constitution of the Church. Marks of the Church. The teaching office of the Church. The rule of faith.  
*One credit hour.*

## 33. Christian Dogma.

God. The existence, nature and attributes of God. The Trinity. God the Creator. The spiritual and material world. Relation of the different orders of creation to one another. God the Redeemer. The decree and plan of Redemption.  
*One credit hour.*

## 34. Christian Dogma.

Grace, actual, habitual or sanctifying. Sacraments as a means of grace. Their efficacy. Dispositions requisite. The four last things.  
*One credit hour.*

## 105. Christian Morals. (General)

Law as the objective norm of human conduct. Conscience as the subjective norm. The conditions of morality. Moral good and moral evil.  
*One credit hour.*

## 106. Christian Morals (Particular).

The Christian's duties towards God. Faith, Hope, and Charity. Religion. Direct and indirect acts of worship. Duties towards ourselves and our neighbors. Works of supererogation. Christian perfection.  
*One credit hour.*

## 107. The New Testament.

The four gospels. The reading, interpretation and explanation of the text. Selections from the epistles.  
*One credit hour.*

## 108. Sacred Scripture. Biblical Canonics and Hermeneutics.

The fact, nature and extent of inspiration. The Bible and science. Explanation of difficulties from geology, astronomy, biology, paleontology and evolution.  
*One credit hour.*

## SYLLABUS II

As students register each year with but little adequate religious instruction and remain about two years, a comprehensive course is advisable. Cf. 1-2 or 3-4.

1. Man created to do God's will. Existence of God. End of Man. Revelation, Faith. What we must believe. The Apostles' Creed. Hope. Prayer.
2. Commandments of God; of the Church. The law of charity. Sacraments.
3. Introduction to Religion: Man, his nature. God, existence attributes. Responsibility of man to God: Conscience. Sin; the intrinsic distinction between right and wrong. Christ and revelation. The proper approach to God. The Church founded by Christ to perpetuate His revelation. The essential structure of the Church. The Roman pontiff and his prerogatives.
4. The teaching of Christ's Church. The Trinity. Man and the supernatural life. The fall and the incarnation: the Redemption. The Sacraments. Man's destiny. Behavior. The Church in history. The Church in the world.
5. Catholic Doctrine. The Act of Faith. The divine essence and attributes. The Trinity, Creation; origin of the universe, of man. The fall of man. The incarnation and redemption. Grace and the sacraments. Eschatology.
6. Apologetics. The existence of God. The human soul. Natural and revealed religion. The historicity of the gospels. Divinity of Christ. The Church, its institution, identification and government.
7. The great commandment; in daily conduct; in worship. Charity and the works of mercy in every day life, in modern society. Charity, intelligence, and teamwork. Justice and the commandments. Life and health. Modern American conditions.
8. Marriage. Home life and home making. Purity, honesty, social justice. Fairness in thought, judgment and word. Habit forming. Citizenship. Good will. God's will, the moral law. Liberty and the moral law.
9. Loyalty to God; the future life. Man's origin and the Bible. God, creator and lawgiver. The Trinity. Man's elevation and fall. The incarnation and redemption. Mary, virgin and mother. Dogmas and life motives.
10. Grace. Prayer, sacramentals and devotions. The sacraments. Marriage, religion and the choice of a mate. Revelation, faith, life.
11. General function of the Church. Church laws and precepts. The interpretation and spirit of Church laws. Church laws and Cath-

- olic conscience. The teaching function of the Church. Infallibility. The sanctifying function of the Church.
12. The credentials of the Church. The structure of the Church. The Catholic Church and the modern state. The life of Christ. The claims and credentials of Christ. Christ in the Church.
  13. Fostering faith. Broadmindedness. Life motives. Making head-way spiritually. Choosing life-work.
  14. Choosing life-mate. Entering and living in wedlock. Working with others. Care of health. Use of leisure. Mixed marriages.

### SYLLABUS III

#### LOWER DIVISION

1. *Essentials of Christian Doctrine*. Various creeds. The Apostle's Creed. Each Article of the Creed is studied in particular, attention being given to any subject bearing directly on these articles, as Sin, The Powers of the Church, Infallibility, etc. Two hours. First semester. *One unit.*
2. *Essentials of Christian Doctrine*. The Law of God. What is commanded or forbidden by the Decalogue is studied in detail. The Precepts of the Church, Grace, Prayer, and each of the Seven Sacraments together with collateral subjects. Two hours. Second semester. *One unit.*
3. *Christianity, A Revealed Religion*. What religion is. What revelation is. Kinds of revelations. What revelations necessary to know truths above human knowledge. Man's attitude toward revelation. Primitive, Patriarchal, Mosaic Revelation. The divine origin of Christianity, evidences of the divinity of its origin. Two hours. First semester. *One unit.*
4. *The Church; The Dispenser of the Christian Religion*. Institution of the Church. End of the Church. Constitution of the Church. Marks of the Church. The teaching office of the Church. Sources of the Church's teaching. The Rule of Faith. Two hours. Second Semester. *One unit.*

#### UPPER DIVISION

101. *Christian Dogma*. God, the Author and Restorer of our salvation. The existence, nature and attributes of God. The Divine Trinity. God, the Creator of the universe. Various grades of creation. The spiritual and material world. Man. Relation of different orders of creation to one another. God, the Redeemer



of fallen man. Decree and plan of redemption. The Redeemer—one person and two natures. The work of redemption. Two hours. First semester. *One unit.*

102. *The Plan of Redemption as Realized in Individuals.* Grace, actual, habitual or sanctifying. The sacraments as a means of grace. The sacraments are studied in general—their matter and form; their efficacy and the dispositions requisite to receive them validly and with fruit. Then each sacrament is studied in detail. The Church as a means of salvation. The four last things. Two hours. Second semester. *One unit.*
103. *Christian Morals in General.* Law as the objective norm of human actions. Conscience as the subjective norm of human actions. The conditions of morality. Moral good and moral evil. Two hours. First semester. *One unit.*
104. *Christian Morals in Particular.* The Christian's duties toward God—faith, hope, charity. Religion. Direct and indirect acts of worship. The Church as the controller of religious worship. Duties towards ourselves and our neighbor—general and particular. Works of supererogation or Christian perfection. Two hours. Second semester. *One unit.*
- 105-106. *The New Testament, especially the Four Gospels.* A word for word explanation of the text. Apparent discrepancies explained and harmonized. Two hours. Both semesters. *Two units.*

#### SYLLABUS IV

The courses in Religion are designed to form a progressive study of doctrine and morals. Two hours a week are devoted to recitation and discussion.

The instruction is given by various or special members of the faculty.

*Courses 1 and 2 are basic courses for students who have not had adequate religious instruction in high school.*

##### 1. Essentials of Christian Doctrine.

The Apostles' Creed. Each article is studied in detail. This is a comprehensive course in the first principles of Christian belief and practice. *One credit hour.*

##### 2. Essentials of Christian Doctrine.

The law of God. What is commanded or forbidden by the Decalogue. The precepts of the Church. Grace, prayer, sacraments. *One credit hour.*

## 23. The Great Commandment.

In daily conduct; in worship. Charity and the works of mercy in every day life, in modern society. Charity, intelligence, and team-work. Justice and the commandments. Life and health. Modern American conditions. *One credit hour.*

## 24. The Second Commandment.

Home life and home making. Purity, honesty, social justice, Fairness in thought, judgment and word. Habit forming. Citizenship. Good will. God's will, the moral law. Liberty and the moral law. *One credit hour.*

## 33. Loyalty to God.

The future life. Man's origin and the Bible. God, Creator and Lawgiver. The Trinity. Man's elevation and fall. The Incarnation and Redemption. Mary, virgin and mother. Dogmas and life motives. *One credit hour.*

## 34. Grace.

Prayer. Sacramentals and devotions. The Sacraments. Marriage, religion and the choice of a mate. Revelation, faith, life. *One credit hour.*

## 105. General Function of the Church.

Church laws and precepts. The interpretation and spirit of church laws. Church laws and Catholic conscience. The teaching function of the Church. Infallibility. The sanctifying function of the Church. *One credit hour.*

## 106. The Credentials of the Church.

The Structure of the Church. The Catholic Church and the modern state. The life of Christ. The claims and credentials of Christ. Christ in the Church. *One credit hour.*

## 107. Fostering Faith.

Broadmindedness. Life motives. Making headway spiritually. Choosing life-work. *One credit hour.*

## 108. Choosing Life-mate.

Entering and living in wedlock. Working with others. Care of health. Use of leisure. Mixed marriages. *One credit hour.*

## 109. Apologetics.

The existence of God. The human soul. Natural and revealed religion. The historicity of the gospels. Divinity of Christ. The Church, its institution, identification and government. *One credit hour.*

## 110. Catholic Doctrine.

The Act of Faith. The divine essence and attributes. The Trinity; creation; origin of the universe, of man. The fall of man. The Incarnation and Redemption. Grace and the sacraments. Eschatology. *One credit hour.*

## 111. The New Testament.

The four gospels. The reading, interpretation and explanation of the text. Selections from the epistles. *One credit hour*

## 112. Sacred Scripture. Biblical Canonics and Hermeneutics.

The fact, nature and extent of inspiration. The Bible and science. Explanation of difficulties from geology, astronomy, biology, paleontology and evolution. *One credit hour.*

### THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN FORUM FOR CATHOLIC EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

## Teaching the Public School Child

### THE FORGIVENESS OF SINS

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EDITOR'S NOTE: This content was prepared by Miss Byrne for use in her week day instruction class at Saint Mary of Carmel Church, Chicago.

When we receive Holy Communion, we receive Jesus Christ Who is God. God hates sin so much that not even the least sin is allowed in heaven, so of course God does not want to come into the heart of anyone who has sin on his soul. It would be a terrible insult to ask Jesus to come where sin is. Now, unfortunately, we sometimes commit sins and offend our Lord. We cannot receive Holy Communion nor go to heaven if we die while mortal sins—that is, big sins—are on our souls,—so what shall we do? Jesus, in His great kindness, gave us a sacrament to take away these sins,—the Sacrament of Penance.

“Penance is a Sacrament in which the sins committed after Baptism are forgiven.” We tell our sins to the priest and if we are truly sorry and have made up our mind not to do them again, he gives us absolution, which means forgiveness. The priest does not do this by himself, but in the name of Jesus Christ, Who gave the power of forgiving sins to the Apostles and all priests when He said: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.”

## FINISH THESE SENTENCES

*Choose the right word from the word list and fill in the blank lines.*

Jesus Christ  
priests  
sorry  
Baptism

heaven  
sins  
soul

1. The Sacrament of Penance takes away the sins committed after \_\_\_\_\_.
2. The priest forgives us our sins in the name of \_\_\_\_\_.
3. Our Lord gave the power to forgive sins to the Apostles and to all \_\_\_\_\_.
4. We cannot get into \_\_\_\_\_ with sin on our soul.
5. We cannot receive the Body and Blood of our Lord with sin on our \_\_\_\_\_.
6. The priest cannot forgive us our sins unless we are really \_\_\_\_\_ we did them.
7. The priest cannot forgive us our \_\_\_\_\_ unless we make up our minds not to do them again.

## THE SACRAMENT OF PENANCE

Sin is the greatest evil in the world. It is worse than sickness or poverty or any other trouble, because it offends God Who made us and Who does everything good for us. Also, sin is the greatest evil in the world, because it caused Jesus Christ's sufferings and death, and because mortal sin can keep us out of heaven and condemn us to hell forever. Those who die in mortal sin will not get out of hell in fifty or a hundred years, or even a thousand years, but will have to suffer there always, forever.

When we think of all these things, we feel sorry for our sins and want to get rid of them by receiving the Sacrament

of Penance. To receive this sacrament, we must do five things (*count them on your fingers*):

1. Think what sins we committed
2. Be sorry
3. Decide never to commit them again
4. Confess our sins to the priest
5. Say the penance, the prayers the priest tells us to say.

\* \* \* \*

*Here are the four principal reasons why we should hate sin. Underline the two which are better reasons than the others.*

1. Sin offends God Who is so good.
2. Mortal sin would send us to hell forever and ever.
3. Sin caused our Lord's cruel sufferings and death.
4. Mortal sin would make us lose heaven forever.

## BUILDING UP A YEAR ROUND PROGRAM OF RELIGIOUS INSTRUCTION \*

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### I

Without more introduction I intend to present to you a few fundamental principles as guides in the work of instructing the public school child. Let us forget for one moment our preconceived ideas about this question and consider what should be done.

These principles of work may be divided:

1. The child and his environment.
2. The pastor.
3. The lay worker.

Consider the child. Our first principle would be: the child must be considered as he is—not what we think he should be. The following conclusions can be drawn from this principle:

1. That the children of each district must be studied to learn the individual and collective needs. It is done by census and home visitation.
2. That these needs must be met in an adequate way. This means we must not try to force children to conform to a standardized method and classes, but rather method, classes, etc., that suit the children. For example, if the newsboys or bootblacks cannot attend the regular classes, special classes should be formed for them.

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\* This paper was read by Father Callahan at the October, 1932, meeting of the Catholic Rural Life Conference.

3. That the child should not suffer because of the ignorance and non-cooperation of his parents and guardians. Oftentimes the child is blamed for non-attendance at a parish school or missing Mass, when the fault lies with the parent.
4. That it never be forgotten that each and every child has a soul created by God and destined by Him to eternal glory in heaven—even as you and I.

Consider the pastor. The guiding principle is: that he has an equal responsibility to provide adequate religious instruction for each and every child in his parish. A few conclusions that might be drawn from this are:

1. That he should not hesitate to spend a few dollars to assist the teachers in this important work.
2. That all the children, whether rich or poor, light or dark, be made to feel that they are welcome.
3. That provision be made to attract all the children in the parish to classes and Sunday Mass—and to hold them.

Consider the lay worker. One guiding principle that deserves attention is the following: that every person, who, activated by the proper motives, desires to participate in the work of the lay apostolate, can help in some way under the proper direction.

This principle can be explained by the following corollaries:

1. That the lay worker must work, not for personal glory, but for the glory of God.
2. That proper training and direction is needed for all the workers.
3. That there are so many phases to this work that everyone's talents can be utilized. Home visitors, teachers, club directors, study clubs, sewing groups, auto transportation, preparing prizes and other materials, collecting religious magazines and articles—the occupations are numerous and various.



To many of you these principles may seem so fundamental as to be self-evident, but their application in fact have far-reaching consequences. This application in reality is too often obscured by prejudice, racial differences, ignorance of fact, and without doubt, a lack of Christian patience and charity. Otherwise it is difficult to explain how so many thousands of our children are not receiving regular and sufficient religious instruction.

## II

In the second part of this paper we will consider the details of a year-round program of religious instruction for public school children. It will be divided:

1. The program and its objectives.
2. The training of the lay teachers.

There is no reason to stress the necessity of a program. But the question arises—What is the program to include? To answer that question we should first consider the objectives. What do we wish to accomplish? Our objectives may be stated thus—"We wish to build Christian character." I favor this definition because too much stress has been placed on catechism as a feat in memorizing. Surely we do not want "catechism parrots"; we want "Catholic citizens for our country now and the Kingdom of God to come."

- I. In order to reach that objective our program must include both knowledge of doctrine and training in Christian habits. We have our Sunday School and week day classes. The week day classes should be held twice a week, and the Sunday School given over to review and instructions in liturgy.

To supplement this instruction, in which the emphasis is on memory work or catechism, the vacation period gives us an opportunity to emphasize character building or formation of Christian habits through the daily Vacation School.

Correspondence courses, evening classes and clubs for the older boys and girls, retreats for children, triduum

before the reception of Sacraments for the first time are additional means to accomplish our objective.

- II. The second important help towards our objective is the selection of the proper text books and materials for the classes.

Everyone recognizes the need of a better catechism text as a guide for our teaching. The new Catholic Catechism does not seem to solve the difficulty. In the meanwhile some graded series of catechisms should be used. The catechism text should not be a burden on the memory of the child.

We have reason to be thankful for the many splendid books which have recently been published to help us in explaining the sacred truths. Among these, I would like to give special mention to Mother Bolton's "Spiritual Way Series"—presenting the lessons in such a natural, psychological way that they are eagerly assimilated by the child; to Father Kelly's books on *First Communion*, *Sacraments* and *Mass*; to the Blessed Julie series.

Father Nell has some wonderful charts, films and other materials. The Confraternity of Christian Doctrine of Los Angeles has opened a brighter vista with its project booklets and pictures. For summer vacation schools, the manual published by this Conference deserves special commendation.

We now have no reason to complain when we view the wealth of material at our disposal.

- III. We must not overlook any opportunity to train the children in Catholic Action.

#### TRAINING OF TEACHERS

The final point to be treated is one of great importance—the training of our laity, who are assisting in this education of children.

This question is raised by all who are connected with the Confraternity of Christian Doctrine, the Catholic Instruc-

tion League and similar organizations. However, let me state that I am opposed to any "education test" as a requisite to the teaching of catechism. As I stated before, we wish to make "Christian citizens," not "catechism parrots." Oftentimes a God-given insight into the hearts of children will work miracles of spiritual transformation while the doctor of theology spreads fear and confusion by his theological abstractions.

Amongst the many rules given as guides for the training of catechists, I would choose the following as very important:

1. The lay teacher should not be told how to teach; she should be shown how to teach. We call our sessions demonstration lessons, not lectures. The lesson is presented to the teacher in the same way as it is presented to the child.
2. A text or outline of the lesson should be given to the teacher before the demonstration. We cannot expect the teacher to memorize the outline and subject matter presented.
3. A definite time, a definite subject, and a definite method must be chosen for the series of talks.
4. It has been found that a certificate of attendance given to those who attend a certain number of lessons is helpful. In our last course attendance at twelve out of fourteen demonstration lessons was required for the certificate.
5. It is recommended that the grading of classes follow the grading in the public schools.
6. When practical, the lessons for teachers may be published in the diocesan paper.

To understand the Confraternity of Christian Doctrine and its success, one must understand the fundamental sources of Catholic action. These may be summed up in three words—Piety - Study - Action.

Piety—indicates the spiritual foundation necessary;

Study—the systematic preparation;

And Action—the carrying out of the plans towards the realization of Christ's Kingship in the hearts of men.

It is on such a basis and such a basis only that a lasting lay apostolate can be built. If it is built on the shifting sands of "personality" or "personal appeal" it will not withstand the first storm of adversity. The Confraternity of Christian Doctrine adds one distinct note to this picture of Catholic Action. It is "missionary." It is not missionary in the sense of a call to foreign fields. There are no departure ceremonies. But it is missionary in the spirit of Christ, who said, "Suffer the little children to come unto me," and "Why stand you here all the day idle," "The harvest is great, but the laborers few."

The pioneer work has been done. You have the experience of others to guide you. Only one thing is needed—the "Confraternity spirit." It is the spirit of self-sacrifice, the will to accomplish. It will lead out into dirty streets, into the homes of the poor, into the hearts of children eager to hear of God's Kingdom. You will be discouraged. Many difficulties will arise. The parents and children will fail you. The results will seem inadequate. Those you turn to for bread, may give you a stone. You will find humiliation even—but without fear. Christ has shown us the way through His humiliation on the cross.

## **The Home and Religious Training**

### **UNDESIRABLE HABITS IN CHILDREN OF ELEMENTARY SCHOOL AGE \***

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#### **PART II**

In attacking the important problem of the character development of the school child and the prevention of undesirable behavior, particular attention should be given to the effect of suggestion and imitation. Children learn more during the formative period of life through imitation than in any other way. With few exceptions the faults of character mentioned earlier in this paper are acquired more through imitation than most parents realize. The child is so constituted that he is susceptible to any strong stimulus in his environment. He reacts to the bad with the same facility that he does to the good. His environment, a controlling factor in his character development, is the sum total of the habits and opinions of his parents, the members of the household, his teachers, companions in school and other persons with whom the home permits him to associate. Approximately eighty percent of the child's life during the elementary school age is directly under the influence of the home. Only

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\* Part I of this paper was published in the January, 1933 number of this journal.

about eighteen percent of his waking hours are spent in the school, all of which goes to emphasize the responsibility and opportunity of the home in evaluating the effect of the every day environment on the child's development.

In dealing with behavior problems the parent must understand the natural need of the child for activity and his instinctive tendencies to explore, to boss, to collect, to construct and to be with others. If he is not permitted to have an outlet for these tendencies he will become irritable, disobedient and what is commonly termed mischievous. The last term, however, is a misnomer, for the child is merely seeking an outlet. The work of the parent is to provide outlets that are satisfactory both to the adult and to the child; otherwise, undesirable behavior will develop. Furthermore, children are vibrant with energy and susceptible to any stimulus that will afford them an opportunity to release their powers for expression. Many of the faults that are listed in this text had their origin in the child's denial of outlets to various impulses or tendencies that are natural to all healthy children.

Mention has already been made of the priority of attention that the question of fear should receive from parents. Many so-called inferiorities that children manifest have been caused or increased through frequent failures in early childhood. Parents could do much to protect their children from the habit or fear of failing by providing an environment in which the child has opportunities to succeed. If provision is not made for such, undesirable traits may develop that can be eliminated only with great difficulty later in life.

It is not the intention of the present paper to show the effect of certain diseases and the question of health in general in the prevention of certain undesirable character traits. This problem is one that will be studied under another heading, but their effects, at least, should be indicated in the present consideration.

All literature on the subject of child guidance emphasizes the need of sympathy and understanding on the part of the adults concerned. Furthermore, the knowledge that parents

must have is not natural with them; it must be acquired. In meeting disciplinary problems in the home, the results of undesirable habits, the case study method is recommended. In applying this simple procedure the parent's most important duty is to find out the several causes of the child's misconduct. It is not sufficient to stop with an immediate cause if one is desirous of bringing about a wholesome adjustment. Frequently it is necessary to go back and find other causes, earlier reasons for the child's misbehavior. In guiding a child away from traits that are undesirable the parent should be aware of the harm that accompanies excessive severity, the place of punishment in the character development program, and those laws of learning that should be respected as the home plans its positive attack on the acquisition of virtuous habits.

Severity, on the part of adults, has been known to destroy many an individual's ability to fight his battles in life. Excessive severity has little effect for good on later life, and the immediate conduct it produces is often a mere pretense adopted for convenience. The parent who is actuated by severity frequently does not understand the individual nature of the child nor does he understand the nature and meaning of authority which should be constructively builded up in the child. In fact, severity is rightly described as pedagogical incompetence. Corrections should be made with love and kindness. Moreover, praise should be bestowed on children whenever it is justified.

It is, of course, agreed that punishment of some sort cannot be dispensed with in child up-bringing. Even the small child is able to see a relationship between wrong-doing and punishment. As a result of punishment correctly administered, the child should recognize the wrong done, be sorry for it and resolve to avoid it in the future. Only when the child shows evidence of being truly sorry after punishment may the parent feel that the punishment has really helped. Undesirable results are likely to follow punishment if the child feels he is treated unjustly or if he fears the one who is punishing him because of his superior strength. Many

parents are opposed to this point of view. They desire an unquestioned obedience, even the feeling that their children are afraid to disobey. They are actuated by the fact that it is easier to administer a spanking than to take time to talk over the matter with the child. Moreover, parents should beware of using punishment as an outlet for their own overwrought nerves.

Punishment must be just and proportionate; and this must be understood from the standpoint of the child and not only from that of the adult. In other words, the child must realize his personal guilt. Parents cannot close their minds to that of the child; if they do, they shall have to pay a penalty for their mistakes. The parent must first make sure of the realization that the child was conscious of wrongdoing. If such was not the case, instruction should take the place of punishment. Above all, punishment should be made intelligible to the child; he must be made to understand that the punishment itself is a demonstration of his parent's confidence in him, of the fact that his real nature is better than it appeared in the undesirable conduct manifested. Furthermore, all humiliating punishments are to be deplored because of their tendency to destroy self respect. Lastly, the transforming power of grace should receive more attention from parents in the consideration of behavior problems in their children.

As a result of his pre-school life and the years immediately following, the child of elementary school age has had opportunity to develop many undesirable habits. It is the responsibility of parents to identify these traits and to determine their causes both immediate and remote. Faults are corrected by replacing bad habits with good habits. In the inculcation of desirable virtues the three principal laws of learning must be understood and provided for: (1) the law of readiness or interest; (2) the law of exercise or practice; (3) the law of effect or satisfaction and annoyance.

First of all, the child must desire to do what is right. He must have a feeling or urge toward what is good if he would acquire the good habit economically and permanently. This



urge is best felt when the child really understands the effects of the bad habits on his immediate life. Just as the child learns to swim by swimming and to write by writing, so, too, he needs practice for growth in character. This practice is best obtained in the ordinary situations of his daily life. Moreover, this practice must be accompanied with genuine satisfaction to the child. If such a feeling is present it will give him considerable assistance and advantage in making right choices. Just as children fall into undesirable habits because they found satisfaction in practicing them, in the same measure will they change their behavior when the undesirable conduct no longer produces satisfaction. These are laws that parents must respect if they would further the formation of desirable habits.

Parents cannot understand too well the psychology of habit formation. Helping children to formulate moral ideas and even furnishing them with experiences that will make them desire worthy and necessary ideals is not sufficient to carry over that which is desired into the daily conduct of the child. Character growth takes place only with practice in actual doing. Authorities in character development tell us that knowledge of an ideal and the desire for it, without striving systematically to attain it, may result in moral weakening, with the individually finally becoming calloused to things that once moved him. Too much emphasis cannot be placed on the importance of planning systematically for a series of activities which will produce the desired habit. We are not minimizing the value of explaining the desired habit to the child and of creating a desire for it in him. However, neither of these will produce the desired end if the child is not given continued and correct guidance in the actual acquisition of the ideal.

This latter should be done through concentrated attention on those conditions and situations that will produce desired habits of conduct. The life of the child, when it is directly responsible to the home, is made up of raw material that furnishes unusual situations for character development. In living with the members of his own household, in assuming delegated responsibility, in playing fair with brothers and

sisters and neighbors, the child has stimulating opportunities to grow in a worthy character. If parents will only endeavor to expose their children to conditions in life wherein they may learn to think, to evaluate for themselves, and to choose, they will contribute to a mighty fine environment for them. In their daily lives children are surrounded, both in the home and in play, with an extraordinarily practical environment for character development. While almost all the faults mentioned in Part I are the result of bad environment, the most desirable virtues may be developed in an atmosphere that is stimulating to the formation of worthy habits. Parents cannot hope for the uprooting of undesirable behavior unless they consistently put their children in contact with a wholesome environment.

In applying this study of undesirable behavior in children to their particular homes, the following suggestions will be helpful to parents and, without doubt, will be included in the study outline that will accompany this text in the *Parent-Educator*:

1. What are those undesirable traits in your children that manifest themselves most frequently? Be sure to include those pertaining to the child's religious life.
2. What are the most common immediate causes of each one of these faults? Take each trait separately.
3. From the content presented in this paper on natural impulses and tendencies, fear, family placement, punishment, prohibitions, severity, and the environment in which the child moves, try to discover other possible causes for each type of behavior you listed above.
4. In the light of this text, make a critical study in writing of your attitude toward each of your children. Is it conducive to the development of desirable conduct?
5. In what ways should you modify your conduct toward your child that the possible development of undesirable habits may be prevented?
6. To what extent are the habits and attitudes of other

members of the family contributing to the development of undesirable behavior in your children of elementary school years?

7. Working with one undesirable trait at a time, plan for each child a positive program. Discover causes in the child's natural tendencies, in your attitude toward him, in the behavior of those with whom he lives and plays, and in the situations he must encounter every day. Then plan a systematic guild, utilizing not only natural means but the various channels of supernatural grace.

\* \* \* \* \*

The child's outward conduct is the only evidence parents have of his inward dispositions toward God and his neighbor. It is only from his actions that parents can determine the real motives that actuate their children. However, isolated examples of conduct should not be taken as a basis for evaluating character. It has not been our purpose to present in this short paper a description of all those faults that are common to children of elementary years. Mention has been made of only a few. It has not been our intention to present a complete analysis of either immediate or remote causes of undesirable behavior. Some underlying causes of behavior have been pointed out as well as factors that the home may modify to prevent the development of undesirable behavior. Some of those motives that actuate children have been given. Mention has been made of the importance of the supernatural element in character guidance. To each of these ideas it was only possible to give fragmentary attention. However, the parent who applies the principles presented to his or her home situation will have working ideas that may be useful in preventing the development of undesirable habits in children, as well as in planning necessary remedial programs.

One can hardly conceive of the benefits that will accrue to society in general and to the family and individual particularly when parents and teachers take advantage of their mutual opportunities for helping the child in the eradication

of undesirable habits. The present age is one that is endeavoring to bring about a closer understanding between the home and the school in their common task of child development. It is well for parents to realize that the school, at its best, can only do a minor piece of work but, at the same time, they must understand that the development planned by the school can only become efficacious in the child's life, provided the home cooperates. We look forward to the day when the home and school, acknowledging their common problems, will work together at the same systematic program of character study. The writer knows of no locality where, at present, both parents and teachers are attacking the same problems as a result of a planned program of character study. However, we believe the day is not far distant when such combined efforts will make a very worthwhile contribution to the child's development. Parents should be urged to work at all times with the school in studying the character problems of their children and in carrying out their particular side of the obligation of character education. Parents and teachers must appreciate the need of establishing both at home and in school an environment and guidance that will contribute to desirable character development, —this is a problem that parent-teacher groups may well investigate, how to formulate their problems for character education together, through an understanding and appreciation of their mutual problems.

## Research Investigations

### AN INVESTIGATION IN MOTIVES OF CONDUCT

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#### Part IV

In the December, 1931 JOURNAL <sup>1</sup> the writer outlined an investigation through which teachers, by means of a simple technique, might determine the relative effect of the school's instructional program on motives actuating pupil behavior. Through the courtesy of three Catholic schools in Chicago the Editorial Office of this magazine was permitted to administer tests to five hundred and sixty-seven boys and girls in grades five to eight inclusive. Spontaneous results were obtained. Pupils were given no assistance in discovering a relationship between the religious instruction content of the school and the material submitted to them for analysis. In other words, a typical unsupervised situation was established. In the last three issues of this magazine <sup>2</sup> data have been presented on the first three situations submitted to the children for analysis.

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<sup>1</sup> Ellamay Horan, "Motives of Conduct," *Journal of Religious Instruction*, II (December, 1931) 391-397.

<sup>2</sup> Ellamay Horan, "Motives of Conduct," *Journal of Religious Instruction*, III (November, 1932) 257-269; III (December, 1932) 350-365; III (January, 1933) 442-447.

While it was the intention of the JOURNAL to present in its current issues data on each of the ten situations used in the test, the clerical work involved is so great that the original plan can not be carried out. The Editorial Office of the JOURNAL will be pleased, however, to turn over the rough data obtained for the other six situations to any research student who would be interested in their classification.

Five hundred and sixty-seven boys and girls in grades five to eight inclusive assigned reasons for Mary's behavior as described in Situation IV.

#### SITUATION IV

Mary's teacher corrected her for the disorder on the floor near her desk. The papers were not Mary's but those of another girl. Mary felt like making a sharp reply to the teacher, but instead, she smiled, picked up the papers, and did not let herself think about the fact that the other girl was to blame for the disorder.

*What are three reasons, one or all of which might have caused Mary not to show displeasure when the teacher corrected her for the disorder near her desk?*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

TABLE XXVII  
NUMBER OF REASONS GIVEN BY THE BOYS AND  
GIRLS OF EACH GRADE FOR THE FOURTH EX-  
AMPLE

REASONS GIVEN	Grade V		Grade VI		Grade VII		Grade VIII	
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)
Three	43	64	39	68	45	60	56	69
Two	11	12	18	12	6	7	2	6
One	1	4	9	1	8	4	5	3
None	....	2	2	3	7	....	....	....

Table XXVII shows the number of reasons given by the pupils of each grade. Each child was asked to give three

possible reasons for the behavior described. In examining the motives assigned the writer found it necessary to discard the following number of reasons because they were wanting in sense. This analysis is necessary for the reader who is interested in making a statistical check of the data presented in this report.

<i>Number of Reasons</i>	<i>Grade</i>	<i>Girl or Boy</i>
3	Grade V	boy
2	" VI	boy
8	" VII	boy
5	" VIII	boy
4	" V	girl
4	" VI	girl
2	" VII	girl

#### CLASSIFICATION OF THE REASONS GIVEN BY THE PUPILS

In working with the possible motives assigned by the pupils for Mary's behavior, the reasons given did not have the same natural facility for classification as did those for Situations I, II, and III. As the reader inspects Tables XXVIII-XXXVII inclusive he will not only appreciate this difficulty, but he will discover considerable over-lapping in the headings finally selected. As in earlier reports of this investigation every possible effort has been made to preserve the idea expressed by the individual pupil.

In planning the study of which Situation IV is a part the writer was interested in discovering the effect of religious instruction on the motives actuating pupil-behavior, particularly when it involved a religious or moral act. It is for this reason that those motives that either directly or indirectly group themselves as religious are listed in Tables XXVIII and XXIX. Table XXIX presents those reasons that were mentioned but once. The form of this table and of similar

TABLE XXVIII  
MOTIVES WITH RELIGIOUS IMPLICATIONS ASSIGNED BY 567 BOYS AND GIRLS AS POSSIBLE REASONS FOR MARY'S ACT OF SELF CONTROL AND CHARITY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (86)	Girls (71)	Boys (63)	Girls (78)	
She wanted to do an act of charity.....	1	6	3	4	4	7	5	5	35
God would not like it.....	1	1	2	3	2	2	1	4	12
She would gain grace by doing so.....					1	2	2	4	9
She would offer it to God as an act of love.....				1	3	1	1	1	7
She wanted to help the souls in purgatory.....		1	1	2	2	1	1	1	6
She wanted to make a little act of self denial or sacrifice.....				1	1	1	2	3	6
She thought of God.....	1			1	2	1			5
Something told her to pick them up.....				3			1		4
She knew God would reward her.....						1	1	1	3
It is a sin to get angry.....					2		1		3
She thought of the scourging of Our Lord.....		1				1		2	3
By answering back she would commit a sin.....				1				1	3
She knew if she talked back it would be a sin.....			1	1				2	3
It might have been an inspiration from the Holy Ghost.....		1						1	2
She knew she had to control her temper.....	1		1				1		2
She did it as a penance.....							2		2
To return good for evil.....						1	1		2
She knew it might lead her into sin.....					1	1			2
Her Guardian angel told her not to talk back.....				1	1				2
She made the act for an intention she wanted.....								2	2
She knew that God knew the papers were not hers.....				1		1			2
God might have made her do it.....				2					2
She would offer it up as a sacrifice to Jesus.....								1	3
She felt her conscience telling her to do it.....		1				1			2
Her conscience told her not to get angry, or to pick them up.....					1	1		1	2



TABLE XXIX  
MOTIVES WITH RELIGIOUS IMPLICATIONS THAT WERE  
MENTIONED JUST ONCE

Reasons	Grade of Pupil or Girl	
	Boy	Girl
She knew that God might punish the other girl for not telling the truth		
She did not want to sin	Grade VIII	boy
She was doing an act of faith	" V	girl
The angels told her to smile	" V	girl
She knew Our Lord would love her more	" VI	girl
To be humble	" VI	girl
She was going to Mass and Communion the next day	" VI	girl
She might have said a little aspiration	" VI	girl
It would be against the third commandment	" VI	girl
She was not going to give way to anger	" VII	girl
She had true faith	" VII	girl
She wanted to copy a saint	" VII	girl
Our Blessed Mother helped her to overcome the temptation	" VII	girl
She thought it would be good to offer it to God	" VII	girl
She knew that God might punish the other girl for not telling the truth	" VII	girl
She had prayed in the morning that she would not give way to temptation	" VII	girl
In Catechism class, <i>Patience</i> may have been stressed	" VIII	girl
She was making an act	" VIII	girl

tables following was adopted as a more economical data of presenting data for analysis. With the exception of Table XXXVI that lists reasons of a miscellaneous character, fewer motives are given under the heading *with religious implications* than under the other three headings. Furthermore, there are reasons included in this list that some would not classify as religious.

More reasons are listed in Table XXX than under any other heading used in studying the possible motives assigned for Mary's conduct.

Table XXXI is a continuation of Table XXX, presenting the analysis of reasons that were mentioned but once and which refer to Mary's character in general.

It is not necessary to say that all the motives assigned by the children are directly or indirectly related to Mary's character. This must be understood by the reader, not only in inspecting Tables XXX and XXXI but in examining all the tables included in the entire report of the investigation.

Table XXXII and XXXIII give in summary form vari-

TABLE XXX  
OTHER REASONS PERTAINING TO MARY'S CHARACTER AND ASSIGNED AS POSSIBLE MOTIVES  
FOR HER PRACTICE OF SELF CONTROL AND CHARITY DESCRIBED

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
She was kind or she wanted to be kind.....	12	20	13	18	2	19	11	15	110
She did not want to be a tattle-tale.....	13	5	12	7	13	8	11	12	81
She knew it was the right thing to do.....	3	8	2	4	2	2	1	1	23
She did not like to start an argument.....	5	3	...	1	3	1	2	2	16
She had good manners.....	2	4	...	1	1	2	3	2	15
She showed her home training.....	...	3	5	2	2	...	2	1	15
She was tidy.....	4	...	1	2	1	4	...	3	15
She practiced self-control.....	1	...	1	2	1	2	3	4	14
Her strong will power held her back.....	...	...	1	1	6	...	3	1	12
She always controlled her temper.....	...	...	1	1	5	2	2	...	11
She was not rude.....	1	3	2	2	1	...	...	2	11
She wanted to give a good example to others.....	...	1	2	...	1	...	2	4	10
She was taking the blame for somebody else.....	2	1	1	2	1	2	4	2	10
She was a good sport.....	...	1	1	...	1	...	1	1	9
She was good natured.....	1	...	4	1	1	...	...	1	8
She knew it would not hurt her to pick them up.....	1	3	1	1	...	1	...	1	8
She had a strong character.....	...	1	2	...	...	...	2	2	7
She had been told or taught to obey her elders.....	...	...	...	...	1	1	3	1	5
She did not mind picking up the papers.....	...	3	1	...	...	...	...	...	5
She thought that it would do her no good to get mad, to argue or to tell.....	...	...	...	...	3	1	2	...	5
She did not want to be nasty or mean.....	...	2	...	2	1	...	...	...	5
She wanted to show her character.....	4	...	...	1	...	...	...	...	5
She knew she did not do it so the correction was not meant for her.....	...	...	...	...	2	...	1	...	3
She did not like to show displeasure.....	2	...	...	...	...	...	...	...	2
She was not a coward.....	...	1	1	...	...	...	...	...	2
She did not wish to be in trouble.....	...	...	...	1	1	...	...	...	2
She would not like to appear stubborn.....	...	...	...	...	1	1	...	...	2
She was helpful and patient.....	...	...	...	...	...	...	1	1	2
She was taught to take corrections.....	...	...	...	...	...	...	1	1	2
Something like that might have happened to Mary.....	...	1	...	2	...	1	...	...	2
She thought it better to take the blame.....	...	...	...	1	...	...	...	...	2
It strengthened her character.....	...	...	...	...	...	...	...	1	2
She might say something she would regret.....	...	...	2	...	...	...	...	...	2

TABLE XXXI

OTHER REASONS PERTAINING TO MARY'S CHARACTER AND  
ASSIGNED AS POSSIBLE MOTIVES FOR HER PRACTICE  
OF SELF CONTROL AND CHARITY DESCRIBED  
THAT WERE MENTIONED JUST ONCE

<i>Reasons</i>	<i>Boy</i>	
	<i>Grade</i>	<i>Pupil or Girl</i>
She wanted to do a good turn for her	V	boy
To show she did not care	" VI	boy
To show that she would pick it up	" VI	boy
To make the room think she was kind	" VI	boy
She didn't want to be babyish	" VI	boy
She was in a good humor	" VII	boy
She wanted the others to think well of her	" VII	boy
She was an honest girl	" VII	boy
She would not like to be ashamed	" VII	boy
She herself would get into trouble	" VII	boy
She knew this test would help her	" VII	boy
She wanted to correct herself	" VII	boy
She did not wish to show that she could be mean	" VII	boy
She did not want to get a whipping	" VII	boy
She remembered that she would meet many circumstances such as this in life	" VIII	boy
She had no respect for anyone who blamed another	" VIII	boy
She had self-respect	" VIII	boy
She thought it was better to pick them up than fight	" VIII	boy
Mary might not have been feeling so good	" VIII	boy
She was probably a girl that was bashful	" VIII	boy
She didn't want to be selfish	" V	girl
She would not be mean	" V	girl
She knew it would hurt her	" V	girl
She was not selfish	" V	girl
Never be greedy	" V	girl
She remembered her politeness	" V	girl
Mary had been taught never to blame others	" VI	girl
She did not let herself think that the papers were not hers	" VI	girl
She felt she could pick up a few scraps of paper without telling	" VI	girl
She didn't want them to think she had a bad temper	" VI	girl
She was not a bold girl	" VI	girl
She did not want to be ignorant	" VI	girl
She took it like she was supposed to	" VI	girl
She knew it would be much easier	" VI	girl
She didn't like to be called a <i>sassy</i> girl	" VI	girl
She would rather be a kind girl	" VI	girl
She did not want to go against herself	" VI	girl
It would have been going against herself to pick up the papers	" VI	girl
Her mother had taught her never to talk back to elders	" VI	girl
Mary did not want to be smart	" VI	girl
She knew it was not right	" VI	girl
She knew that arguing would do no good	" VI	girl
She had a good personality	" VI	girl
She did not want to get in trouble	" VI	girl
She had good control of her temper	" VI	girl
She did not want anyone to think her a bold girl	" VI	girl
She wanted them to think she was a lady	" VI	girl
It would be better to be nice about it then cross	" VI	girl

Not to let her temper get the best of her	" VI girl
She wanted to be obliging	" VII girl
She would want someone to do that for her	" VII girl
She never was disorderly	" VII girl
She thought it would be of no use	" VII girl
She thought it better to smile	" VII girl
She was a patient girl	" VII girl
She did not like to be corrected for something she had not done	" VII girl
She would have to pick up the papers anyway	" VII girl
It would show that she was not a sport	" VII girl
She would be bold if she answered back boldly	" VII girl
Mary was probably taught to be generous	" VII girl
She had learned to bear wrongs patiently	" VII girl
She did not see any use in losing her temper	" VII girl
Mary knew she would be disliked	" VII girl
She took the blame for it and said nothing	" VII girl
She did what she thought she would have liked done to her	" VII girl
She wanted to be liked by other girls	" VII girl
The satisfaction of not being a tattler	" VIII girl
To be a lady you must never lose your temper	" VIII girl
She was a lady, therefore she picked it up	" VIII girl
If she did lose her temper it would not have helped because she had to pick it up anyway	" VIII girl
She was probably trying to make her character strong	" VIII girl
To help her be able to control herself when she is older	" VIII girl
She knew she was doing something to develop her character	" VIII girl
In the end she would be liked better by girl and teacher	" VIII girl
She could take a correction with a smile	" VIII girl
To take a kind attitude toward the correction	" VIII girl
She was charitable	" VIII girl
Mary did not want to be sassy	" VIII girl
She always did what she was told	" VIII girl
She had principle in her	" VIII girl
She was a perfect little lady	" VIII girl
It would give bad example	" VIII girl
It would be bad manners	" VIII girl
She could make an example of herself	" VIII girl
She thought she would do as she was told	" VIII girl
Sense of honor which told her not to "tattle"	" VIII girl
She knew the "Golden Rule"	" VIII girl
She made a resolution never to talk back	" VIII girl
She may have remembered, "Do to others as you would have them do to you"	" VIII girl

ous reasons related "to the other girl" as possible motives for Mary's self-control or kindness in picking up the papers from the floor.

In Table XXXIV the reader will find reasons specifying the teacher, either directly or indirectly, as an influence on Mary's conduct. Table XXXV lists the reasons that were mentioned once and classified under the same heading. Tables XXXVI and XXXVII list reasons that do not fall easily in the other tables.

TABLE XXXII  
REASONS PERTAINING TO THE OTHER GIRL ASSIGNED BY THE 567 BOYS AND GIRLS AS POSSIBLE  
REASONS FOR MARY'S ACT OF SELF CONTROL AND CHARITY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total (567)
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
She did not want the other girl to get in trouble.....	8	9	7	17	11	9	6	10	77
She liked the other girl.....	9	7	8	7	5	5	4	3	48
She did not want to tell on the other girl.....	...	8	5	4	5	8	1	7	38
She thought the other girl might not like it.....	6	2	6	4	...	1	1	2	22
The girl was a good friend.....	2	3	1	1	3	2	3	5	20
She would not have any friends if she told.....	4	3	3	2	...	...	3	1	16
The other girl had done her a favor so she wanted to do one in return.....	...	2	...	...	...	1	5	...	8
She loved her neighbor as herself.....	...	1	1	...	...	...	1	4	7
She thought the girl would do the same for her.....	...	...	...	1	1	2	1	1	6
She was doing a favor for the other girl.....	...	1	1	...	1	...	1	...	4
She wanted to help the other girl.....	...	1	...	1	1	1	...	...	4
She would wait and see if the girl would own up.....	...	...	...	1	...	1	1	1	4
They might quarrel.....	1	1	...	...	...	...	...	...	3
Maybe the other girl did not mean it.....	1	1	...	...	...	1	...	...	3
She could have picked them up for the other girl.....	1	...	1	...	...	...	...	...	2
She might have said it was the other girl's.....	...	...	1	...	...	1	...	...	2
The girl would feel bad.....	...	1	...	...	...	...	1	...	2
The girl might not tell the truth.....	...	2	...	...	...	...	...	...	2
She felt sorry for the other girl.....	...	...	...	2	...	...	...	...	2
They were the papers of another girl.....	...	...	...	1	...	...	...	...	2
The other girl had not or might have put the paper there on purpose.....	...	2	...	1	...	...	...	...	2
She might have done it and the other girl would be blamed.....	...	1	...	1	...	...	...	...	2

TABLE XXXIII

REASONS PERTAINING TO THE OTHER GIRL THAT WERE  
MENTIONED JUST ONCE

<i>Reasons</i>	<i>Grade of Pupil or Girl</i>	<i>Boy or Girl</i>
To remind her not to throw them near her desk	Grade V	boy
If she had dropped them, she would not want some one else to tell	" V	boy
The other girl might have been smaller, and the big one should take the blame	" V	boy
Maybe the other girl told lies	" V	boy
It would have made the other girl mad	" V	boy
She could not have placed the blame on the other girl	" V	boy
It might have been her sister	" V	boy
The other girl would own up to anything she did	" V	boy
The other girl was sad	" V	boy
The other girl could fight her	" V	boy
The other girl wanted to be mean; she wasn't going to be	" VI	boy
She knew if the other girl wanted to admit that they were her papers, she would	" VII	boy
She did not want to get mad at the other girl	" VII	boy
She was sore at the other girl	" VIII	boy
She might not have been sure it was the other girl's	" VIII	boy
She did not want to hurt the other girl's feelings	" VIII	boy
If the girl was not going to say that she did it, why should she tell the teacher?	" VIII	boy
It would teach the other girl good manners	" VIII	boy
It would not be right to tell if the girl was dishonest	" V	girl
The other girl did not have good manners	" V	girl
The girl might have been busy	" V	girl
She knew some blame would fall on the other girl	" V	girl
She wanted to get blamed instead of the other girl	" V	girl
She might put disorder near the other girl's desk some day	" V	girl
She wanted to show the girl that she did not care	" V	girl
It made the other girl ashamed	" V	girl
The girl would not tell on anybody	" VI	girl
Mary would have to put the blame on another girl	" VI	girl
She could give them to the other girl	" VI	girl
She may have been sorry for the girl who was to blame	" VI	girl
The reputation of the girl	" VI	girl
The girl would like her much more	" VI	girl
She was going to tell the other girl later	" VI	girl
She could have said to the girl that did it, "Pick them up; they are yours, not mine"	" VI	girl
She was sore at the girl for letting her get the blame	" VI	girl
Maybe the girl did not mean to do any harm	" VI	girl
Mary did not let the girl think she would pick them up	" VII	girl
The girl may have dropped those papers by accident	" VII	girl
She knew the teacher would give the other girl a scolding	" VII	girl
She realized that if she were that girl, she would be grateful	" VII	girl
The girl would have to suffer for not having owned up to it	" VII	girl
The other girl was blamed for it, too	" VIII	girl
She felt sorry for the girl	" VIII	girl

TABLE XXXIV  
MOTIVES DIRECTLY OR INDIRECTLY RELATED TO THE TEACHER AND ASSIGNED BY THE 567 BOYS  
AND GIRLS AS POSSIBLE REASONS FOR MARY'S ACT OF SELF CONTROL AND CHARITY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
She wanted to be obedient.....	13	10	12	14	4	13	10	15	91
She did not want to get in bad with the teacher.....	12	15	12	7	10	6	5	10	77
It was wrong or not nice to talk back.....	7	19	11	11	10	10	11	9	88
Mary liked the teacher.....	3	12	5	6	2	11	4	3	46
She was respectful to her teacher.....	1	1	4	1	1	3	7	7	25
She did not want to make or cause any trouble.....	2	5	1	1	3	.....	2	4	18
She did not want the teacher to think she was disagreeable.....	.....	1	.....	2	.....	4	.....	1	8
The teacher did not know they were not hers.....	1	.....	.....	3	.....	1	.....	3	8
It would do no good "to act up".....	.....	.....	.....	1	1	.....	.....	3	5
The teacher would think her untidy.....	.....	.....	.....	4	.....	.....	.....	1	5
She saw Sister's side of the question.....	.....	.....	.....	2	.....	.....	1	.....	5
She smiled at the teacher.....	2	.....	2	.....	.....	.....	1	.....	5
She knew she could have told the teacher they weren't hers.....	.....	.....	2	.....	.....	.....	1	.....	5
It was too little a thing to get mad over or quarrel about.....	.....	.....	.....	1	.....	1	.....	.....	2
She did not want the teacher to think she was too lazy to pick them up.....	.....	1	.....	.....	.....	1	.....	.....	2

TABLE XXXVI  
MISCELLANEOUS MOTIVES ASSIGNED BY THE 567 BOYS AND GIRLS AS POSSIBLE REASONS FOR  
MARY'S ACT OF SELF CONTROL AND CHARITY

REASONS	Grade V		Grade VI		Grade VII		Grade VIII		Total
	Boys (55)	Girls (82)	Boys (68)	Girls (84)	Boys (66)	Girls (71)	Boys (63)	Girls (78)	
It would be better not to make a commotion.....	.....	1	1	3	1	4	1	11	22
It was the right thing to do.....	2	2	1	3	1	3	.....	4	16
She knew that the papers were not hers.....	.....	1	.....	2	2	5	3	1	14
The papers were under or near her desk.....	2	2	2	2	1	1	2	1	11
It did not make any difference to whom the papers belonged.....	2	.....	4	2	.....	.....	3	.....	11
Some one may have picked up her papers.....	1	6	1	1	.....	.....	1	.....	9
It would be displeasing to her mother.....	.....	1	.....	.....	.....	.....	1	1	3
It was too little a thing to get mad over or quarrel about.....	.....	.....	.....	.....	1	.....	.....	.....	3
Some of the papers might have been hers.....	.....	.....	.....	.....	1	.....	1	.....	2

TABLE XXXV

MOTIVES DIRECTLY OR INDIRECTLY RELATED TO THE  
TEACHER THAT WERE MENTIONED JUST ONCE

<i>Reasons</i>	<i>Grade of Pupil or Girl</i>		<i>Boy</i>
	<i>Grade</i>	<i>V</i>	<i>Girl</i>
She did not feel like talking back	"	V	boy
Her mother would not talk back to a teacher	"	V	boy
She knew that the teacher was wrong	"	VI	boy
She realized her teacher was her superior	"	VII	boy
She didn't think the teacher should not have blamed her	"	VIII	boy
It would be better to do what she was told	"	VIII	boy
Anyone may make a mistake	"	VIII	boy
Tried not let the teacher know she didn't want to pick them up	"	V	girl
She thought the teacher would like her if she did not tell	"	V	girl
She thought it best not to reply	"	V	girl
She might have wanted to make her teacher know	"	V	girl
She might have wanted to get a good mark in conduct	"	V	girl
She had been taught differently	"	V	girl
The teacher would blame it on the other girl anyway	"	VI	girl
The teacher might not believe her	"	VI	girl
She may have been told to do as the teacher said	"	VI	girl
She did not like the teacher scolding her for what she did not do	"	VI	girl
The teacher was not mad	"	VI	girl
It would be appreciated by the teacher	"	VII	girl
She was being a good sport and the teacher knew it	"	VII	girl
The teacher would not think much of her if she told	"	VII	girl
She was trying to satisfy her teacher	"	VII	girl
The teacher was scolding her for her own good	"	VIII	girl
The teacher would think she was wasteful	"	VIII	girl
The truth would hurt the teacher	"	VIII	girl
The teacher corrected her quietly but firmly	"	VIII	girl
Sister didn't like it	"	VIII	girl
She thought the teacher was unfair	"	VIII	girl

TABLE XXXVII

MISCELLANEOUS MOTIVES THAT WERE MENTIONED  
JUST ONCE

<i>Reasons</i>	<i>Grade of Pupil or Girl</i>		<i>Boy</i>
	<i>Grade</i>	<i>V</i>	<i>Girl</i>
She had no reason	"	VI	boy
She loved the school	"	VI	boy
They were her sister's papers	"	VI	boy
She knew it was easy to tell and hard not to tell	"	VI	boy
She wanted to copy from the papers	"	VII	boy
She did not feel like picking them up	"	VIII	boy
She had done it before	"	V	girl
It was not hard work	"	V	girl
Maybe her mother said that they would blame her for it	"	V	girl
Maybe there was something on the paper	"	VI	girl
Someone would have to pick the papers up	"	VI	girl
Mary's mother had promised her money if she were nice in school	"	VI	girl
She had nothing else to do	"	VII	girl



The reader who has time to study the rough data presented in this report will discover a variety of influences, suggested by the 567 boys and girls who participated in the investigation, as possible reasons for the conduct of the girl described. The reader who is interested in giving the report further inspection will find similarities and differences in the reasons assigned by the boys compared with those suggested by the girls. The religious educator will not only be interested in determining the contributions of a Catholic education program to the possible motives actuating pupil-behavior, but she will wish to determine to what extent the religious education program of her particular school is transferring over into the unsupervised conduct of pupils. Lastly, but of importance in the general character education program, is the study the teacher might make of the place and character of those natural motives that influence the conduct of children. These motives are important. Teachers should appreciate them and make use of them. However, in addition, it is the privilege and the opportunity of the religious educator to help pupils utilize and appreciate supernatural means and motives. This objective ranks first in the Catholic education ideal. It is the function of our schools to bring about its realization in the lives of children. The crude data presented in this series of reports have been printed with the hope that teachers will find in them orientation in studying the important question of *motives* in the religious and moral development of children.

## Theology for the Teacher

### REVELATION

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#### SACERDOS

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Christianity is called a revealed or positive religion to distinguish it from religion that is merely natural, the moral bond that is established by man's own recognition in theory and practice of his dependence on God. The Christian religion comes not from man's own inner consciousness, but from God himself speaking to man through His chosen agents and primarily through His own Son made man. In a divine revelation God speaks, man hears the truth uttered, and this truth itself is styled revelation in an objective sense. When we apply the term "revealed" to our religion, we mean a revelation that is supernatural, that is, one to which man has no right, one that is given to him in a way different from his ordinary discovery of truth. In a restricted sense it makes known truths that are beyond his natural range of knowledge, truths that pertain to the inner life of God, to the decrees of His free will, to our relation to Him in the order of grace and glory.

The study of man's redemption by Jesus Christ is the theological basis for our contention that man was freely raised by God to an estate beyond his natural powers, was destined for God not merely as the proportionate object of his intellect and will, but as the reward exceedingly great whereby he should be admitted to the immediate and beatific vision of the Divine Being. To know that we have such a

destiny is not discoverable by reason alone, it must be made known to us by Him who alone could elevate us beyond the level of our natural attainment, it must be revealed to us supernaturally. The content of supernatural revelation, therefore, is not a useless theory, but a practical philosophy of life, a doctrine on the purpose and goal of man's existence and the means of realizing or reaching it. In so far as it brings to us a deeper acquaintance with God, it also contains truths that are technically called mysteries, and it is in this ground that serious objection is sometimes directed against the doctrine of supernatural revelation. It is alleged that it is impossible or at least useless to communicate such truths on the ground that they would remain unintelligible and unrelated to the truth which man himself discovers. However, these exalted truths are couched in human terms; and while we do not come to a thorough understanding of them here below, we still can have a partial knowledge of their meaning through analogy and can assent to them on faith whose motive is the divine veracity, a motive as legitimate as any that justifies reasonable acceptance.

The theological treatment of revelation includes the proof of its possibility, of its hypothetic necessity, and of the obligation on our part to accept it once we know that God has spoken. Abundant tests are likewise provided to enable the earnest seeker to distinguish between an authentic revelation from God and the counterfeit message of a false prophet.

## Communications

**EDITOR'S NOTE:** The following letter from His Excellency, Most Reverend Edwin V. O'Hara, D.D., is greatly appreciated by De Paul University. Bishop O'Hara is an outstanding figure in the field of religious instruction in the United States. As a former superintendent of Catholic Schools in Portland, Oregon, as founder of the Catholic religious vacation school movement, as the investigator who made the study, "Catholic Evidence Work in the United States," and as chairman and founder of the National Catholic Parent-Educator Committee he has had extraordinary opportunity to study and understand the needs of religious instruction in this country.

Bishop's House,  
Great Falls, Montana.  
January 12, 1933.

To the Editor:

I am sending herewith my check for two dollars to cover my subscription to the JOURNAL OF RELIGIOUS INSTRUCTION for the year 1933. May I express my appreciation of the excellent standard maintained by the JOURNAL?

The teaching of religion involves at least the following four groups: (1) Children attending Catholic schools. (2) Children attending public schools. (3) Pre-school children who must be taught religion by their parents, and (4) adults of all ages. The Catholic church has a divine commission to provide religious instruction for all of these groups. The obligation is imperative. It behooves us to find the most practical and effective methods of imparting instruction in the case of each group.

The JOURNAL is of value to us in the Diocese of Great Falls because it pools the experience of capable religious educators dealing with all of these fields. Our teaching religious, our Confraternities of Christian Doctrine, our Parent-Educator groups and our adult religious study clubs (now numbering several hundred groups) all of these are placed under obligation to the JOURNAL OF RELIGIOUS INSTRUCTION.

Sincerely yours,  
+EDWIN V. O'HARA  
Bishop of Great Falls

## New Books in Review

*Leading the Little Ones to Christ.* An Aid to Catechists of the First-Communion Class. Adapted from Gruber-Gatterer *Elementarkatechesen* by Reverend George M. Dennerl. Introduction by Reverend Joseph J. Baierl, S.T.D. Milwaukee: The Bruce Publishing Company, 1932. Price \$1.75.

In this manual for teachers those who are preparing small children for First Holy Communion will find a wealth of suggestions. The general plan at the opening of the text presents, in outline form, interesting and helpful relationships for the teacher to establish between doctrine, its application to the child's daily life, prayer, religious practice, and learning activities such as construction work, projects and dramatizations. Father Baierl's introduction is a splendid commentary of the Gruber-Gatterer *Elementarkatechesen*. In it he points out the distinguishing qualities of the original text and the valuable additions that were made to it by Father Gatterer, the translator, and his co-workers.

*The Missal and Holy Mass.* A Textbook Explaining the Prayers and Requisites for the Celebration of Holy Mass, the Liturgical Year and the Manner of Using the Missal, with Illustrations Accompanying the Text. By Reverend William J. Lallou, D.D. and Sister Josefita Maria, S.S.J. New York: Benziger Bros., 1932. Pp. xv+221. Price 72c.

This text is presented according to the unit organization. Pupils are prepared for each unit with material on the central idea or understanding to be derived from the study about to be made. The authors' preface suggests a teaching technique to be followed, while the appendix outlines the usage of the text in the form of two courses of study, a one

year and a two years' time schedule. The authors, however, recommend the distribution of the study over a two year period. The following are the unit titles: Unit I: What Preparations are Required for the Celebration of Holy Mass; Unit II: How Holy Mass Is Divided and of What It Is Composed; Unit III; What the Liturgical Year Consists of and How the Missal is Related to It; Unit IV: How the Proper Parts of the Mass Vary and What Is Their Meaning.

The book is rich in content and suggestions for word study, pupil activity, testing, suggested readings and stories. Throughout the text suggestions are made for the pupil to carry out in a note book called *The Religion Book*.

*Thoughts on God's Mother and Ours.* By Reverend J. E. Moffatt, S.J. Milwaukee: The Bruce Publishing Company, 1932. Pp. 80. Price 50c.

This small book, the first in a new series of meditations on our Blessed Mother, should be pleasing to all endeavoring to incorporate the efficacious practice of meditation into a busy everyday life. While the book is particularly timely for the month of May the thirty-one meditations in it may be used at any time in the year. Of particular value to the Religion teacher should be the first fourteen pages of introductory content. Not only does the author explain therein just what meditation is and the advantages to be derived from the practice, but teachers will be interested in the simple and easy manner that Father Moffatt tells the reader "How to Proceed" in the practice of meditation.

*Fabiola or The Church of the Catacombs.* By Nicholas Patrick Cardinal Wiseman. Edited by Reverend John R. Hagan and Alice C. Hagan. Chicago: Longmans, Green and Company, 1932. Pp. ix+310. Price 75c.

This edition of *Fabiola* is the first issue of the famous Catholic romance to be prepared for school use. The editors have adapted it to the junior high school level. Chapters and sections which were found, after experimental tryout, to be beyond the comprehension of the upper grades have

been eliminated. Teachers should be grateful to Father Hagan, superintendent of Catholic schools in Cleveland and to his sister, Miss Alice C. Hagan, for this edition of *Fabiola*, Cardinal Wiseman's great romance of the life of the early Christians.

*Ways of Christian Life.* Old Spirituality for Modern Men. By Dom Cuthbert Butler. New York: Longmans, Green & Company, 1932. Pp. xii+256. Price \$2.50.

In this text Dom Cuthbert Butler relates two seemingly divergent forces, the spirit of the old religious orders and the modern world of today. The following chapter headings illustrate the sources from which the author drew his content: I. Benedictines; II. Franciscans; III. Dominicans; IV. Carmelites; V. St. Francis of Sales; VI. The Liturgical Revival; VII. Contemplation; VIII. Gathering the Fragments. *Ways of Christian Life* shows how the kind of guidance the orders offered, not so much to their own members but to the large numbers who were striving to love and serve God while living busy lives in the world, is equally applicable to the general run of busy laymen of today.

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### BOOKS RECEIVED

Eder, S.T.D., The Rev. Karl and Gerein, S.T.D., The Rev. Frank. *On Paths of Holiness.* Essays Portraying the Spirit and Activity of the Secular Priesthood. St. Louis, Mo.: B. Herder Book Co., 1932. Pp. iv+343. Price \$2.25.

Galvin, Rt. Rev. Msgr. John F. *Outline Lessons on the Missal and the Mass.* New York: Wm. H. Sadlier, Inc., 1932. Pp. 44+ blank pages. Net price 24c. List price 30c.

Gonner, S.M., Lawrence J. *Outline for the Study of the Missal.* Kirkwood, Mo.: Maryhurst Normal Press, 1932. Pp. 32. Price 10c.

Ross, E. J. *A Survey of Sociology.* Milwaukee: The Bruce Publishing Company, 1932. Pp. 570. Price \$3.50.

### PAMPHLETS

*Catholic Central-Verein of America.* Official Report of the 77th General Convention held at St. Louis, Missouri, August 21st to 24th, 1932. St. Paul, Minnesota: Wanderer Printing Company, 1932. Pp. 152. (No price given.)

## **Editorial Notes and Comments**

### **THE SEASON OF LENT AND CHARACTER DEVELOPMENT PROGRAMS**

Our pupils and students need the spirit of Lent. Self denial, which should characterize the Catholic's observance of this season, is an important factor in the religious life of every man, woman and child. Through an understanding of Christ suffering and crucified the individual acquires an appreciation of self sacrifice, an essential element in Catholic living. Religious education should help the child and older student to understand the value of self conquest, not as an end in itself, for this would be contrary to Catholic teaching, but as a means to an end. Without self denial, self mastery cannot be attained. It would seem appropriate, therefore, that this important factor in character study should receive particular educational attention during the present six weeks. It is recommended that children be taught the voluntary practice of self conquest in the elementary school as a preparation for adolescence and adult life. Furthermore, teachers need not be afraid to bring students in close touch with the Divine Tragedy. Christ who suffered is the Christ who conquered, and youth loves the heroic.



## ANOTHER OPPORTUNITY FOR THE TEACHER OF RELIGION

It is not uncommon for large numbers of our boys and girls to assist at daily Mass during Lent. As their instructors we rejoice in the fervor with which they rise early and suffer various inconveniences to be faithful to this self-appointed devotion. It would seem that here again the teacher of Religion has an opportunity that should not be neglected. We are eager to spread the apostolate of the liturgy. We want pupils and students of all ages to pray the Mass. Splendid instructions and well selected learning activities in the classroom and in home assignments are of little value if they do not carry over into the Mass habits of our students. We are inclined to think that one of the reasons why transfer does not take place is because learning and practice are completely severed. Students learn lessons about the Mass; examination papers testify to this. But do they learn the Mass? Do they love it? How do they assist at it? Is the liturgy full of significance for them? Or is their attendance at daily Mass during Lent solely a practice of self denial? These are questions for the teacher of Religion to answer. We would recommend special study of the liturgy during Lent with assistance at Mass itself as part of the individual's directed learning experience. We are not in favor of commanding students to attend Mass daily; in fact, we are opposed to it. We would suggest, however, that when so many select the practice voluntarily that we plan our teaching programs in such a way that pupil and student attendance may be conducive to their growth in love and understanding of the Mass, with emphasis on their personal part in the sacerdotal act.

## THE TITLES OF OUR COLLEGE RELIGION COURSES

Instructors and those in administrative positions frequently have difficulty in explaining to students that the Religion courses offered by the college are not the same as those the student pursued in the Catholic secondary school. It is possible that this confusion is due to the titles assigned to college courses. Not only are they frequently a repetition of those given to Religion courses by the high school, but the fact that the student may have had rather unhappy experiences with question and answer, abstract, and therefore uninteresting Religion classes has developed in him an inhibition toward Religion courses in general and particularly toward those with such titles as Dogma, Morals, Worship, etc. Without doubt the college could contribute to the removal of this barrier by using a more challenging phraseology in designating specific courses. It is interesting to observe that some few colleges have done this, and they have detracted in no way from the dignity of their curriculum in Religion.

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## PREVENTING INFANTILISM IN THE CONFESSIONAL

A writer in the January twenty-first issue of the *Acolyte* raises several questions pertaining to the individual's use of Confession, each of which should provoke thought from the teacher of Religion. Two questions, in particular, we believe should be of immediate interest to our readers: first, the fact that our boys and girls go on making children's confes-

sions the rest of their lives and, secondly, a factor that may be responsible for the more or less childish character of adult confessions, the examination of conscience in Catholic prayerbooks. It would be advisable, therefore, for the religious educator to make a careful study of the Sacrament of Penance for the pupil and student of various age levels. Furthermore, a theologian who is also familiar with the mental development, personality needs, and general psychology of youth should investigate existing examinations of conscience, and then turn over to the instructor in the classroom exams that are appropriate, accurate, and conducive to the development of a laity that will not be childish but truly adult in the use of the Sacrament of Penance.

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### THE CHILD OF THE PRIMARY GRADES AND THE APOSTLES' CREED

Children of preschool age should be taught to pray. Indeed, there are comparatively few Catholic homes in which the two-year-old is not learning to say, "God bless mommy, God bless daddy, make me a good boy, etc." It is to be regretted that the child of school years soon confuses *praying* with *learning prayers*. Frequently the school is to blame for this attitude on the part of little ones. Prayer time becomes recitation time. Prayers that the child does not understand and will not comprehend for several years are required of him. In fact teachers are considered remiss when their primary pupils are unable to recite prayers that children under ten years of age seldom understand. The Apostles' Creed is a profession of faith. Is the child in second grade capable of understanding it? Should it be required of him or

even suggested to him as part of his daily prayer life? Research workers should find in this problem one capable of exact investigation and of immediate value to elementary school procedure. At what age should the child be taught the Apostles' Creed? When is he capable of understanding it or even a small part of it? Indeed, the classroom teacher of the intermediate grades might carry on an enlightening piece of minor research if she would require her pupils merely to write the Creed without immediate preparation for the exercise. High school and college instructors might also require this exercise. It is possible that surprising data will be obtained in results that teachers did not expect. The investigator who would give us data on just when the child of school years is ready to learn the Creed will make a contribution to our pedagogical knowledge. We are inclined to think that second grade is too soon for the boy or girl to be expected to learn the Apostles' Creed. However, we need objective data to justify this statement.

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## UNIT ORGANIZATION OF CONTENT

Since its inception THE JOURNAL OF RELIGIOUS INSTRUCTION has published outlines to assist high school and elementary teachers in planning various teaching units. The unit organization of content has very specific values that should be familiar to teachers of all grades. It is in recognition of the contribution that such an organization will make that the JOURNAL continues to present teaching material in this form. Until recently it was the common practice of teachers to administer lessons, problems, readings, and other good material without any particular coherence. During a specific year the pupil might have been exposed to

anywhere from forty to one hundred or more topics each treated in such a way that the child discovered relationships merely by accident. Such information results in chaotic thinking on the part of the learner. Unit organization of content, on the other hand, is the result of determining in advance the results to be obtained and of drawing upon text book, supplementary readings, and various exercises learning experiences through which the objective desired may be obtained. A unit is quite generally defined as a "significant and comprehensive aspect of the subject." In making our boys and girls intelligent about the teachings of Religion, the organization of the course, both in the elementary school or high school, may best be made in units. As a result of the experiences the pupil has in study that is focused directly on the learning product desired he is better prepared to come forth with the desired understanding. While all phases of religious education may be adapted to unit organization our present purpose is to ask the teacher to consider the advantages that accrue to the learner when the teachings of the Church, Christian Doctrine, are presented to him in a coherent manner, organized in such a way that he will see relationships and learn more than mere isolated lessons.

If this magazine is of assistance to you, tell your friends about it. *Your cooperation will contribute to the improvement of religious instruction in the United States.*

## A SUGGESTION FOR DIRECTING THE RELIGION STUDY OF RELIGION TEACHERS

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The following is a plan according to which a certain teaching order prescribes yearly a definite course of personal study of Religion for all its young professed, during the period of ten years from their first profession.

While all the teaching religious of the congregation are bound by rule to regular Religion study hours, the junior members are subject to annual examinations in the prescribed course of Religion, no matter what other academic branches of study engage their attention at the same time. No dispensation is granted from these annual tests in Religion.

In order to encourage the religious themselves in the pursuit of the study of Religion, and, on the other hand, to give to the clergy and to the patrons of its schools a guarantee of the solid religious instruction that is imparted to its pupils, the society grants to the religious a diploma of proficiency in teaching Religion, in two degrees, after prescribed tests by a board of examiners. The first degree is awarded after the candidate has successfully completed the Religion studies of the normal school; the second, after he has passed the series of annual examinations referred to above. These examinations are based on various phases of Christian doctrine, apologetics, sacred and ecclesiastical history, Mariology, Religion methodology, asceticism, history of the religious state in general, and in particular that of the order. The direction

of these studies belongs to the Provincial Inspector of Schools or to some other religious designated by him to supervise the program of Religion studies.

As would be expected these general guiding principles are applied in various ways according to particular circumstances, in the different provinces of the society. As the supervisor of these studies is not subject to the tyranny of standardizing educational agencies, he can freely fit the content and form of the program to the practical needs which his fellow-religious experience in their actual conditions of scholastic life.

A fairly adequate idea of the practical procedure in this plan may be gained, it is hoped, by a simple review of the written assignments given during the last school term to a group of some one hundred religious teachers employed in schools scattered in the northern, southern and middle-western parts of the continent.

During a central summer school conducted for the religious of the province, there was given, besides the usual academical subjects of instruction, a course of Religion lectures designed to introduce the particular subject selected for the following year's work and to lay the guiding lines of the teachers' personal Religion studies, which were to be continued privately and individually while teaching in the communities during the course of the next school year.

The basic text of last year's course was *The Four Great Encyclicals* (Paulist Press), of which each religious received a copy.

Collateral reading was prescribed, as usual, from works proper to the society and its spirit, as well as from the several Catholic educational reviews, *Journal of Religious Instruction*, *Catholic School Journal*, *Catholic Educational Review*, *Catholic School Interests*, etc.

Early in September the scope and requirements of the year's work were clearly recalled and precisely outlined in a mimeographed circular letter mailed to all the religious

pursuing the course of study. The following is a copy of one side of the mimeographed assignment sheet. The reverse side carried a brief of the *Encyclical on Education* divided, with dates, according to the weeks of September, October, and November, so as to apportion the study material methodically for the first trimester.

The skeleton outline of the *Encyclical on Education* on the opposite side should serve:

- a) As an aid to work out the first assignments of the year;
- b) As a systematic schedule of regular Sunday Religion study periods during September, October, and November.

DURING THE SUNDAY MORNING RELIGION HOUR:

- a) Read and summarize the pages marked for the day.
- b) Read from one of the Catholic educational reviews.
- c) Determined definitely how to apply the matter read to the classroom problems of the week.
- d) Write and file some data for your two Religion papers

FIRST ASSIGNMENT—

By the beginning of December prepare a complete summary of the Holy Father's *Encyclical on Education*.

At the beginning of December, send your work (or a duplicate copy of it—you may wish to use it for the subsequent assignments) to N. N.

*Reading Matter* (For the other weekly Religion study-periods of the year)

a) The other three Encyclicals. Study these during December, January, and February. (Suggestion: to insure systematic progress, draw up a program of regular study hours, similar to the one given opposite.)

- b) Volume III of the *Spirit of Our Foundation*: Chapter of the year.



III, "The Work of Education," pp. 298-427. Read this during March, April, May, and June.

c) The monthly issues of the several Catholic educational reviews received in your community: *Journal of Religious Instruction*, *Catholic School Journal*, *Catholic Educational Review*, *Catholic School Interests*, etc.

#### ANNOUNCEMENT OF THE SECOND ASSIGNMENT

The Second Assignment will be made definitely in December. It will consist of a list of vital, original thought problems concerning Catholic Education, like those treated last year. They will be based upon the principles enunciated in the *Encyclical*, and upon the *reading matter* assigned above. Specimens of these thought problems follow:

a) How can literature, Latin, or science be correlated with Religion in our high schools? (*Encyclical*, pp. 63, 65-66).

b) Develop the portrait of a good teacher outlined in the *Encyclical on Education* (pp. 66-67).

c) Compare the principles of the *Encyclical* with those in the Spirit of Our Foundation, or in the Constitutions of our Society (Chapters 26 and 27).

d) Have your pupils write a paper on "What is Devotion to Mary" or "Opportunities that I Have to Practice Devotion to Mary." Then write a paper yourself on just what the attitude of your pupils is with regard to devotion to our Blessed Mother. (*Journal of Religious Instruction*, May 1931, p. 311.)

The second assignment announced in the above circular letter followed in due time, after the required summaries had been received and evaluated by the supervisor.

#### SECOND ASSIGNMENT—

(For the Study of Religion during December, January, and February)

A. Study the Encyclicals on the *Condition of Labor*, on *Christian Marriage*, and on *Reconstructing the Social Order*.

B. Write and send (before March 1) to N. N., according to the same requirements as last year, your treatment of one or several of the assigned topics. Besides the four already indicated (at the end of the "First Assignment Circular") others are suggested below. They arise, for the most part, out of the Encyclicals or out of articles in current Catholic educational literature on our reading list for this year.

1. Methods that I have used to bring home to the minds and hearts of my students the teachings and the spirit of the Encyclicals.

"The minimum that must be done by our institutions, if they are to escape severe censure, is to acquaint their students with the doctrines contained in the Encyclicals . . . *Rerum Novarum* and *Quadragesimo Anno* themselves should become supplementary texts (Catholic Mind, 5c) and the usual technics of discussion, projects, readings, reports, analyses, quizzes, examinations, prizes for superior essays or orations, will, of course, be applied to them as they are applied to all study or any other literary or scientific document." (*America*, June 27, 1931)

2. Develop the Pontiff's statement: "There can be no ideally perfect education which is not Christian education." (p. 38)

3. Describe the true Catholic school and its activities according to the principles of the Encyclical.

4. Unusual opportunities to introduce the Encyclicals are offered to instructors in history and literature. Show how this correlation can be made (or has been made) in these high school subjects.

5. How can our students be made to participate, according to their ability, in "Catholic Action" in social movements? By Sodality work? How can a teacher make best use, in this line, of Catholic broadcasts? How follow them up? (Cf., in this matter, a world of sugges-

tions in the *Journal of Religious Instruction*, November 1931, pp. 254-257.)

6. Show how many of the principles enunciated throughout the *Encyclical on Education* are contained, almost to the letter, in the articles of our Rule.

7. Our pupils' disorderly inclinations and faults of character must be corrected (Cf. *Encyclical*, p. 56). "It is in combating these faults," says a noted Catholic educator, "that the teacher's merit and glory consist; if he cannot do this, he is not in his right place." Examine the most outstanding character defects of your class. Analyze their causes, circumstances, etc. Draw up a plan of campaign for combating them. Carry it out. Write an account of the success attained after one or two or three months. You will have an excellent paper to submit.

8. If you are a teacher of science, how do you bring home to your students the great part played by Catholics in the development of science? (Cf. *Encyclical*, pp. 44-45) How do you strive to correct the prevalent idea that science and faith are opposed? (*id.*, pp. 54-55) How do you deal, in your class, with the frank materialism of "newspaper science?"

9. What better opportunities have you given your class to read the biographies of the Saints and of Catholic leaders? (Cf. *Journal of Religious Instruction*, October 1931, p. 116; also November 1931, pp. 221, 292.)

10. Write, for boys' spiritual reading, the life of a saint (a great servant of Mary), according to the suggestions of the November *Mariana*, p. 41.

11. What experiments have you made on the use of prayer books in your Religion class? (Cf. article of Rev. S. Juegens, *Journal of Religious Instruction*, October 1931, p. 157.)

12. Explain the practice of meditation to your class. (Cf. *Journal of Religious Instruction*, May 1931, p. 312.) Then after some weeks get your students to write their

reactions. Finally write your paper on this topic. (Cf. *Journal of Religious Instruction*, November 1931, pp. 246-253.)

13. If the above mentioned problems do not appeal to you, you may find one among the 20 listed on p. 201 of the October number of the 1931 *Journal of Religious Instruction*.

A third assignment, of somewhat similar import, was sent out at the beginning of the final trimester, in April, calling for the composition of other themes, like the above, on vital problems of Religion methodology.

At the succeeding summer school, many of the papers served as bases of topics for discussion, in connection with the Religion Course, which became, in a very real manner a convention of religious teachers sharing practical experiences and solving common Religion teaching problems.

\* \* \*

The work of the preceding year (1930-1931) had for basic text, Rev. John K. Sharp's *Aims and Methods in Teaching Religion* which had previously been explained in a summer school introductory course. *Aims and Methods* furnished topics, during the scholastic year, for four distinct written assignments, corresponding to the four parts of the text, to be submitted at scheduled intervals. One of the assignments will serve to illustrate:

*Third Part of the Examination in Religion and Pedagogy, 1931.*

Part Three should be, thus far, the most interesting phase of our course, for in it we are led to the all-important study of the *boy* himself, not so much the psychological abstraction described, under the name *child* in the pages of our textbook, but as the living red-blooded reality of mind and heart in *your* laboratory, that is, in your Religion class first of all, then in all your classes, in school and out.

The following thirteen topics have been suggested by the

chapters in Part Three of Sharp's *Aims and Methods in Teaching Religion*. Select one (or several) that may appeal to you specially, and while, in pursuance of our program you study the chapters of Part Three during February and March, treat that topic as required in the previous assignments.

Send your paper, before the end of the Easter Recess to N. N.

(The Roman numerals below indicate the chapters of Part III from which the questions have been selected. References are mostly to Sharp's text.)

### I

1. Discuss the influence of *environment* (home, street, neighborhood, companions . . .) as observed in the pupils of your class. (Cf. pp. 178-180)

2. Refute the accusation: We are handicapped by the defective religious instruction and character formation of the boys who come to our classes from the lower grades and other schools.

### II

3. Which of the *instincts* and *emotions* (listed on pp. 184-190) do you find most prominent in the pupils of your class? How do you control, check, transform . . . these emotions and instincts?

### III

4. What *memory* work (entire lessons, definitions, classical English religious poetry, passages from the New Testament, e.g., the Magnificat . . .) do you require of your Religion class? Test it by the principles exposed in this chapter. (196-197)

5. What practical means may a religious teacher employ to train the *conscience* of his charges?

6. Show how, in Religion, the appeal to the boy's *intellect* may be inspired by article 274 of our Holy Rule "inducing

the teacher to apply himself to create love for this study, to render it interesting, and to give an elevated, that is, a correct idea of it."

7. What common *will* faults (p. 203) do you observe in your class? How may they be combated?

#### IV

8. What methods do you employ for training your students in the *natural habits* discussed on pp. 208-210?

9. Have you made any experiments in this field with the help of the two books exhibited at the Summer School, viz., *My Character Book* (A Laboratory Manual for the Student of Religion, by R. J. Campion and Ellamay Horan—Sadlier, Chicago) and *Practices of Charity for Boys and Girls* (by Ellamay Horan, Loyola University Press, Chicago)?

#### V

10. Does the following criticism of Catholic education apply to our institutions: "There seems to be a tendency in our schools to emphasize the *supernatural virtues* at the expense of the natural." (pp. 217, 218, 221)

11. In regard to conduct, how do the products of our own classes rate when compared with those of other schools?

12. Show how the principles of motive training (pp. 220-221) open up for the Religious of Mary a field of practical ideas for inculcating the *spirit of faith* in his pupils.

#### VI

13. Make a study of the *temperaments* and *characters* evident in your class.

\* \* \*

The work of the present year (1932-1933) is based upon the study of the New Testament. There is a definite program for the respective months of the year, and appropriate commentary and reading matter assigned. One of the objectives is, naturally, to teach the New Testament in the

schools. The first written assignment has been sent out as follows:

#### FIRST ASSIGNMENT OF 1932-1933

Along with the *study* of the Three Synoptic Gospels, during September, October, and November, write on one of the following topics, and *send* your paper, by the first of December, to N. N.

1. Read THE MEMOIRS OF ST. PETER, a recent Bruce publication by James A. Kleist, S.J., and write your impressions of this novel and interesting presentation of the Gospel of St. Mark.
2. Describe your manner of introducing the New Testament, and of instilling esteem for it into your class this year.
3. Write three or four one-page, practical, character-forming, vital, virile . . . meditations, or lessons, or instructions, on some passage of the Gospel (incident, scene, or parable), for your class-room bulletin-board, and after they have been exhibited and digested, send them in as your assignment work for this trimester.
4. Read carefully and submit the summary of one of the following articles from the Catholic Encyclopedia: Gospel of St. Matthew (X-57), Gospel of St. Mark (IX-674), Gospel of St. Luke (IX-420), the Synoptics (XIV-389).
5. Describe your experience in giving assignments on the New Testament to your classes. A book full of very helpful suggestions on this topic is THE MAN-GOD, a text-book on the life of Christ for high school classes, by P. J. Carroll (Scott, Foresman & Co., \$1.60).
6. What is your method of giving proper emphasis in class, to the Sunday liturgical readings (especially Gospel and Epistle)?
7. Have you ever used the Gospel parables in English composition work? Perhaps you may have some interesting suggestions to write on this question.

8. Draw from the Gospels a list of "examples," that can be used to illustrate the rules of Latin syntax, Latin idioms, etc.

9. Work out a practical test on Gospel texts for your class, and write up the results with comments. (Cf., April 1932 of the *Journal of Religious Instruction*, p. 784: "Are Your Children Familiar with These Sentences from the Gospel?").

10. If these topics do not appeal to you, write on any other, related in some way to the reading matter of this trimester.

\* \* \*

If these rather disconnected pages of assignments will suggest any positive ideas for the furtherance of general religious instruction, then this valuable space in our excellent *JOURNAL OF RELIGIOUS INSTRUCTION* will not have been utilized in vain.

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... it is of little use for the faithful to commit to memory the formulas given in the *Catechism*, unless they are taught by word of mouth to understand what these formulas mean, a fact which makes it all the more important to have one uniform method in setting before the people the doctrines of their faith, and the ordinary practices of piety. For this purpose we were warmly recommended—as Our Predecessors have so often done—the use of the *Catechism for Parish Priests* or *Catechism of the Council of Trent*.

From the *Acts of the Vatican Council*.



# Religion In the Elementary School

## HOW DO THE BEATITUDES AND VIRTUES APPLY TO MY LIFE?

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### PART ONE

#### THE BEATITUDES

*Presenting the material to the boys and girls:*

During the life of Jesus upon earth He taught the people to think in a Christian manner. The Christian manner of living is opposed to a worldly way. The virtuous person is one who lives in union with God. He keeps the moral virtues of justice, temperance, fortitude and prudence in his mind. First and always he thinks of the good that may be accomplished through a virtuous life and this good we call a moral good. Jesus praised the virtuous and in His Sermon on the Mount He gave us the moral virtues as follows:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peace makers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

*Blessed are the poor in spirit.* Pagans considered poverty a great misfortune. They thought it a shame to be poor. They were very impatient. Jesus, however, calls those "blessed" who bear poverty with patience. He, Himself, gave us an example of poverty. He was born in poverty, He lived in poverty, and He died in poverty. Pagans loved wealth more than everything else. Many a Christian possesses wealth, but if he is poor in spirit, he does not set his heart on his wealth but he uses it as God wishes him to do. This first beatitude, like all the others, begins with the word "blessed," and ends with the mention of the reward promised by our Lord to those who observe Christian morals. The Beatitudes form a summary of Christian morality. In Saint Matthew<sup>1</sup> Christ points out the value of the observance of the moral law in detail:

Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you, untruly for my sake. Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hidden. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.

The moral law as set down by Christ Himself on the

<sup>1</sup> St. Matthew, V:11-16.

mountain, if observed by the Christian, will be his assurance of happiness in this life and happiness in the world to come. Those who live in the midst of wealth but who remain humble, without pride or greed, are counted as "blessed;" they who are satisfied with their lot when poor and accept it without murmur and impatience as coming from God are also "blessed." The kingdom of heaven promised to the poor in spirit is a state of grace by which God lives within us, and it is eternal glory in the life to come.

*Blessed are the meek, for they shall possess the land.* The meek and gentle are they who are always gracious in their dealings with their neighbor. The virtue of meekness consists in always acting towards our neighbor with charity, without sharpness or disdain. A person who is meek will never become angry with the short comings of his neighbor. Those who are meek will possess the land of their own heart over which they are masters, and the land of the heart of others which they will conquer through love.

*Blessed are they that mourn, for they shall be comforted.* Many people seek only pleasure and amusement. They do not grieve when they have lost their greatest treasure, the grace of God. A good Christian does not seek madly the enjoyments of the world. He enjoys all things that do not take him away from God. Saint Peter and Saint Mary Magdalen wept over their sins. The tears which are spoken of by Christ are tears of zeal, tears of repentance, tears of fear, tears of sadness, tears of compassion, and tears of hope. Those who mourn shall be comforted by an inward joy in this life and a place of happiness with Christ in heaven.

*Blessed are they that hunger and thirst after justice, for they shall be filled.* Many people long for glory, for high positions, and they want to set themselves apart from all others in the world. The true Christian thinks only of how he stands in the eyes of God. The Christian will perform his ordinary duties with the same zeal and fervor that characterize one who seeks food when he is hungry or runs for a drink when very thirsty. For such a one there is the

satisfaction of good conscience in this life and the enjoyment of divine love in the world to come.

*Blessed are the merciful, for they shall obtain mercy.* The pagans taught that mercy was a weakness and those who were merciful were foolish. They never cared for the sick. They killed the weak and feeble. They treated with great cruelty those who were lame or unable to be of service. The Christian does not follow their example. A Christian is merciful. A Christian finds joy in following the example of St. Nicholas, St. Vincent de Paul and St. Charles Borromeo. The Christian who practices this beatitude will always find mercy at the hands of others but especially from God Who is all-merciful.

*Blessed are the clean of heart, for they shall see God.* Some worldlings love impurity and live in moral filth. The Christian keeps his heart clean from all impurity. The "pure of heart" enjoy an abundance of graces from God and in heaven enjoy a nearness to Him. Jesus showed us during His life how much He valued a pure life. He loved St. John. He allowed him to lean on His breast. John was the nearest to His Sacred Heart at the Last Supper. In heaven the "clean of heart" shall see God face to face and shall stand near Him.

*Blessed are the peace makers.* Peace makers are those who love peace, who strive to establish it in themselves and in every one around them. Peace makers love perfect harmony. They make every effort to lessen evil reports, to prevent enmities and to reconcile those who are at variance with one another. Truly may they be called the children of God. To be of the Family of Jesus in heaven we will have to be peace makers here on earth. After the example of Jesus Himself who saluted his apostles with: "Peace be to you."

*Blessed are they that suffer persecution for justice' sake.* The pagans would not suffer for truth. They denied the truth. Pontius Pilate knew that Jesus was innocent; yet he gave Him over to be crucified rather than suffer any inconvenience. A true Christian will acknowledge the truth. It is

not enough for us to suffer for our sins; we must suffer for the sake of Jesus.

In the first three beatitudes we have an example of the false ideas of happiness and the means to attain real future happiness. The fourth and fifth beatitudes point out the duties which we are to fulfill in order to merit the happiness promised by Jesus. The two following teach us in a very definite way in what this happiness consists and the eighth beatitude gives us a summary of all.

#### STUDY OUTLINE

##### I. THE BEATITUDES IN GENERAL:

1. Definition.
2. Christian morality.
3. The Sermon on the Mount.

##### II. BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN:

1. Voluntary poverty.
2. Detached in spirit.
3. Humility in the midst of wealth.
4. Accepting poverty without murmur.

##### III. BLESSED ARE THE MEEK, FOR THEY SHALL POSSESS THE LAND:

1. The pagan idea.
2. Repay evil with good.
3. Crush their anger.
4. The land of their hearts.
5. The land of the hearts of others.
6. The land of heaven.

##### IV. BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE COMFORTED:

1. The pleasure of the world.
2. God's grace.

3. Saint Peter.
4. Saint Mary Magdalen.

V. BLESSED ARE THEY THAT HUNGER AND THIRST AFTER JUSTICE, FOR THEY SHALL BE FILLED:

1. Life of distinction.
2. A life of grace.
3. Discharge of duties.
4. Satisfaction of a good conscience.

VI. BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY:

1. The pagan idea.
2. The Christian idea.
3. Saint Nicholas.
4. Saint Vincent de Paul.
5. Saint Charles Borromeo.

VII. BLESSED ARE THE CLEAN OF HEART:

1. The life of Jesus.
2. The life of a Christian.
3. The beloved disciple.
4. Saint Aloysius.
5. Saint Thomas Aquinas.

VIII. BLESSED ARE THE PEACE MAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD:

1. A life of perfect harmony.
2. The prevention of enmities.
3. Reconciliation.
4. "Peace be to you."

IX. BLESSED ARE THEY THAT SUFFER PERSECUTION FOR JUSTICE' SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN:

1. Works of piety.

2. Works of charity.
3. Works of zeal.
4. Carry the cross.
5. A false conception of happiness.

#### X. SUMMARY OF THE BEATITUDES.

##### PART TWO

##### THE VIRTUES

##### *Presenting the material to the boys and girls:*

What is virtue? What is vice? Virtue is the habit of doing good. Vice is the opposite of virtue and is the habit of evil. One is virtuous who is always striving and ready to do what is pleasing to God. There is a great difference between natural and supernatural virtue. The pagan may possess natural virtue. The worldly person may be naturally good and naturally virtuous. He may be patient, he may be liberal, and yet his virtues may be only natural, pleasing to himself and to those who may praise him. This kind of virtue is not worthy of heaven. There is something lacking—acting to please God. On the contrary, supernatural virtue is worthy of heaven because it is practised to please God. In order that virtue be supernatural, we must not only have the will to please God, but our acts must proceed from the grace of God; we must strive constantly to do that which is pleasing to Him.

##### THE THREE DIVINE VIRTUES

Faith, hope and charity are called divine virtues because they relate directly to God. These virtues are given to us in baptism. They have God as their object. We believe in God, we hope in God and we love God. These virtues come from God and relate to God, hence they are called divine. These virtues come from God, but they are not given to us in their perfection. God wishes us to increase and perfect them by practising them. We do this by making acts of these virtues.

It is well to get into the habit of making at least the short

acts of these virtues every night and morning. We may make the acts with our minds, but if we pronounce them with our lips we may gain an indulgence of seven years and seven times forty days quarantines each time. We may make acts of faith, hope and charity briefly:

"O my God, I believe all Thou has said, because Thou art the infallible truth. O my God, I hope for all Thou hast promised, because Thou art faithful and I love Thee with all my heart, because Thou has loved me first, and hast given me countless benefits."

Faith is a virtue which is absolutely necessary. No one can be saved without sanctifying grace; but there must be habitual faith in order to have sanctifying grace. This faith was given in baptism and is sufficient for those who have not the use of reason. Actual faith, the making of acts of faith, is necessary for those who have the use of reason. The faith that is necessary requires that we believe:

1. The existence of God;
2. The Apostles' Creed; ..
3. The Commandments of God;
4. The Precepts of the Church;
5. The Lord's Prayer; ..
6. Whatever concerns the Sacraments which we are to receive.

All the other truths are included when we say: "We believe all that The Catholic Church believes and teaches." There are, however, two kinds of acts of faith; interior and exterior. We are bound to make an interior act of faith when we are old enough to know the truth, in times of temptation and at the hour of death. We are bound to make exterior acts of faith by professing our faith when silence on our part might seem like apostasy or when it would give scandal to our neighbor. It is a grave wrong to accept as truths of faith that which is not really a truth at all. It is



a grave wrong to neglect to learn the truths of faith or to neglect to perform either exterior or interior acts of faith that are binding. We may deny our faith either by heresy or apostasy. He who denies a revealed truth or wilfully doubts it is a heretic. He who abandons his faith to embrace a false religion is an apostate. When a Christian practices no religion at all, he is an apostate. The unbeliever may sin against faith when through his own fault he is ignorant of the truth or when he knows the truth and refuses to believe it.

#### HOPE IS NECESSARY FOR SALVATION

We cannot be saved without hope. Actual hope is as necessary as faith. We are obliged to make acts of hope when we have arrived at the age of reason, at the point of death, when we are tempted to despair and when a precept demands an act of faith.

The little Catechism tells us that we sin against hope by presumption and despair. Despair is a grievous sin because the goodness of God is wronged. The Pelagians taught that one could be saved without the assistance of God's grace, and their sin was presumption. Luther, too, was guilty of presumption for he taught that faith alone without good works would save one. Again, if one sins boldly because of the easy means of pardon or if one exposes himself to sin, he is presumptuous and guilty of a grievous sin.

There are remedies of despair and presumption. In despair, it would be well to think about the goodness and mercy of God and the conversions wrought by His grace. Furthermore, Mary, the refuge of sinners, and He Who died upon the Cross will come to our aid if we but ask for assistance. A spirit of humility with the thought of God's justice will keep us all from presumption.

#### THE QUEEN OF VIRTUES

The most excellent of the virtues is charity. By charity, a true friendship is established between God and man, and without it all the other virtues are dead. Charity justifies

the sinner. Indeed it is sufficient to wipe out all sin before absolution and confession if it includes a desire for them. We are obliged to make acts of charity just as often as we are obliged to make acts of faith, especially in case of contrition for sin and when there is no priest at hand to whom to confess them.

We must love God and we must love our neighbor. We sin against the love of God when: (1) We neglect to make an act of love at the proper time; (2) We prefer creatures to God; (3) We have a contempt or disgust for spiritual things and (4) We commit a mortal sin. We must love our neighbor for the love of God. This must be a supernatural love. Loving our neighbor for the love of God is loving him as we love ourselves. Fraternal charity is put into practice by interior acts and by exterior acts. Interior acts consist in wishing our neighbor well through a supernatural motive. Exterior acts consist in the spiritual and corporal works of mercy. The corporal works are: (1) to feed the hungry; (2) To give drink to the thirsty; (3) To clothe the naked; (4) To ransom the captive; (5) To harbor the harborless; (6) To visit the sick; and (7) To bury the dead. By these works we care for the body of our neighbor. We are obliged to take more care of the soul than the body, hence, we must assist our neighbor spiritually by: (1) Admonishing the sinner; (2) Instructing the ignorant; (3) Counseling the doubtful; (4) Comforting the sorrowful; (5) Bearing wrongs patiently; (6) Forgiving all injuries; and (7) Praying for the living and the dead.

#### THE MORAL VIRTUES

God created us with free will. We may do good or evil. Our free actions are regulated by the moral virtues of prudence, justice, fortitude and temperance. They may be natural or acquired, that is, acquired by a repetition of acts, or they may be infused by God along with sanctifying grace. To be of value for eternal life moral virtues must be raised above the natural plane.

What is prudence? Prudence is a moral virtue that enables

us to decide what is right in certain cases. One is prudent when he thinks about the circumstance before performing the action, when he judges whether the means are good and suitable and, finally, when he wills to act in accordance with the rules of prudence. One is prudent when he seeks counsel, uses common sense and acts with good judgment.

What is justice? Justice is a moral virtue that compels the will to give to every one what is due to him. First of all, the virtues of religion, obedience, truthfulness and gratitude are allied to justice. We are obliged to worship God (religion), to give obedience and devotion to our parents and superiors (obedience), to be grateful for benefits received, for this is only just to the Giver of all good. We sin against justice when we: (1) Violate the laws relating to life, liberty, honor, reputation or property of others; (2) By undue partiality or by making exception of persons; (3) By violating the laws that govern modern society and by furthering private interest instead of the common good; and (4) By transgressing penal laws.

The vices that are opposed to the virtues just mentioned are: (1) irreligion, neglect of duties which we owe to our parents and our country; irreverence towards superiors and disobedience to their orders; (2) the breaking of promises, lying, hypocrisy, ingratitude, cruelty and too great indulgence towards others, and (3) avarice, hardness of heart towards the poor, bitterness of speech and flattery, inconstancy and disloyalty to friends and a lack of politeness and a want of kindness.

What is fortitude? Fortitude is that moral virtue which for the purpose of accomplishing good inspires us to undertake difficult work or suffer great evils, even death. One practices the virtue of fortitude when he is said to have greatness of soul and is inclined to perform heroic acts of every kind.

There are two ways by which we may sin against the virtues of fortitude. First, by being rash or through excessive boldness when it is not necessary for one to act in that way.

Second, when we shun danger to which we can and should expose ourselves. This sin is called cowardice.

What is temperance? Temperance is a moral virtue which enables us to use with right reason, the things that are agreeable to the sense. There are three kinds of temperance: (1) Abstinence, which retrenches our bodily food and furthers our spiritual welfare; (2) Sobriety, which regulates the desire and the use of meat and drink; (3) Chastity, which makes us use the law of reason in all modesty or reserve and which places a check on all actions calculated to awaken a desire for unlawful pleasure.

Meekness, which restrains anger; clemency, which remits the punishment due to a guilty person; modesty, which confines the affections of the soul and the actions of the body within limit; moderation in our eagerness for study, and humility which leads us to regard ourselves as helpless without God, are all allied to temperance. Temperance may be called Christian mortification if it leads us of our own free will to perform actions painful to human nature through a desire to imitate the humiliations and sufferings of Jesus Christ and to satisfy divine justice in union with Him.

#### STUDY OUTLINE

##### I. WHAT IS VIRTUE?

1. What is the will of God?
2. What is pleasing to God?
3. The pagan idea.
4. The worldly idea.
5. The Christian idea.

##### II. WHAT IS VICE?

1. Definition.

##### III. THE DIVINE VIRTUES.

1. I believe in God.
2. I hope for all that God has promised.

3. I love God because he first loved me and has given me everything.

#### IV. FAITH.

1. Necessity of.
2. The existence of God.
3. The Apostles' Creed.
4. The Commandments of God.
5. The Precepts of the Church.
6. The Lord's Prayer.
7. The sacraments which we are to receive.

#### V. IS HOPE NECESSARY?

1. Justification without hope.
2. Actual hope.
3. Act of hope.
4. Despair of God's goodness.
5. The Pelagians.
6. Faith without good works.

#### VI. THE EXCELLENCE OF CHARITY.

1. The friendship of God.
2. Dead virtues.
3. Love of God.
4. Love of our neighbor.
5. An act of love.
6. Contempt or disgust for spiritual things.
7. A mortal sin.
8. Interior act—wishing our neighbor well.
9. Exterior act—spiritual and corporal works of mercy.

#### VII. THE MORAL VIRTUES.

1. Prudence.
2. Justice.
3. Fortitude.
4. Temperance.

# High School Religion

## OUTLINE FOR RELIGIOUS VOCATIONAL GUIDANCE

FOR CATHOLIC HIGH SCHOOLS

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The Catholic school is expected to discover vocations and to furnish subjects for the priesthood and the religious life. Indeed, the school is very often the birthplace and nearly always the nursery of those noble resolves by which our youth determine to aspire to a life of perfection. Our teachers have a golden opportunity to suggest and foster these resolutions. In this way, they will answer the Master's plea. "Suffer the little ones to come unto me."<sup>1</sup> At the same time they will merit a recompense, for St. Thomas assures us, "Those who induce others to enter religion, not only commit no sin, but even merit a great reward."<sup>2</sup> It is a sad commentary on Catholic education that many vocations are lost or unanswered not through temptation or worldliness but through a lack of proper instruction and guidance.

The Catholic high school presents a fine opportunity to

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<sup>1</sup> St. Matthew, XIX:14.

<sup>2</sup> Summa, 2a, 2ae, 2, 189.

give religious vocational guidance. Experience has proved that most priests and religious make up their minds to heed the call during the period of adolescence, particularly during the later stage of this development when the altruistic tendency manifests itself. Modern educators seem to be reverting to the opinion of the Council of Trent when they insist that pupils' interests and abilities should be studied as early as the seventh grade, the beginning of the junior high school, the age of early adolescence. This study reveals in some measure the child's interest in and fitness for certain occupations in life. Toward these he should be directed. If this is essential in the choice of secular pursuits, is it not imperative in the selection of a place in the religious life? The Council of Trent urged that boys as young as twelve years be placed in preparatory seminaries where they could explore their talents and desires in order to decide whether they wished to continue their studies for the priesthood. Under existing conditions our closest approach to such a training school can be nothing else than the Catholic high school. Accordingly, the following outline on vocational instruction and guidance has been prepared for the use of the teachers in high schools. The matter is so important that it demands more than incidental treatment. Throughout the high school course formal instructions are to be given from time to time in accordance with this outline.

## I. Need of Vocations:

### 1. Priests, religious and diocesan—

- a. Parish work. In U. S. over 5,000 churches without priests.
- b. College and school work. High percentage of lay-instructors in our schools.
- c. Special work in diocese. Directors of schools, charities, missions, institutions.
- d. Missionary work. United States now expected to furnish missionaries at home and abroad.

### 2. Brothers and Sisters—

- a. School work. Only one-half of our 4,000,000 school

children in Catholic schools.

b. Institutional work. Hospitals, orphanages, homes for aged, etc.

3. Conclusions—

"The harvest is great, etc."<sup>3</sup>

Wonderful opportunity for service to God and man.

## II. Meaning of Vocations:

1. Invitation to higher life given to all but not accepted by all.

Government issues call for volunteers to all citizens, but accepts only the qualified.

a. The commandments and the counsels. The one required, the other urged. Story of the rich young man.<sup>4</sup>

b. Counsels not obligatory. State of life freely chosen. Salvation not absolutely at stake. "If thou wilt be perfect, etc."<sup>5</sup> "He that can take it, let him take it."<sup>6</sup>

2. Requisites of a vocation:

"Many are called (invitation) but few are chosen (vocation)."<sup>7</sup>

a. Fitness: Physical, mental and moral.

(a) Health. (b) Talent and virtue or the gifts of nature and grace. (c) Training.

b. Right intention. Worthy and supernatural.

c. Acceptance by Bishop or Superior.

## III. Means of Discovering a Vocation:

1. Extraordinary sign or immediate call not necessary. Such were given to Abraham, Samuel, Magi, St. Peter, St. Paul, etc.

2. Love and inspiration that sweeps one into service not needed. Such were given to St. Aloysius, St. Claire of Assisi, St. Catherine of Alexandria, St. Therese of the Child Jesus, etc.

(Decree of July 15, 1919 on Lahitton's "La Vocation Sacerdotale.")

<sup>3</sup> St. Matthew, IX:36-38.

<sup>4</sup> St. Matthew, XIX:16-22.

<sup>5</sup> St. Matthew, XIX:21.

<sup>6</sup> St. Matthew, XIX:12.

<sup>7</sup> St. Matthew, XIX:16.



### 3. Ordinary means suffice—

- a. Advice of counsellors.
- b. Sacraments, devotion to B.V.M., prayer for light. Novenas to Holy Spirit, etc.
- c. Reflection and study on:
  - (a) The last end of man.
  - (b) One's bent and ambition in life.
  - (c) Advantages and sacrifices of higher life.
  - (d) One's qualities and the requisites.
  - (e) The different states in life.

## IV. Study of States in Life:

1. Priesthood. Length and character of course.
2. Religious life. Postulant, novice, professed, vows.
3. Married life.
4. Virginity in the world.
5. Lay apostolate and Catholic Action.

### SUGGESTIONS

1. In studying vocations, it is the part of the pupil to acquire knowledge and to build habits, skills and virtues. It is the part of the teacher to instruct and guide but especially to inspire ideals and attitudes not only by words but particularly by example. No one can cultivate vocations unless he be true to his own vocation and rule of life.

2. In discoursing on vocations it is well to stress love and heroism even at the expense of humility and patience. High school pupils are hero worshippers. Do not strip the saints of all human qualities. The skull, the crossbones and the lash have little attraction for modern youth. Picture the saints of Christ as heroes that the American youth can and would like to imitate.

3. Vocational instructions will be most effective if tied up with a campaign or novena for vocations given in preparation for the Feast of Pentecost or during a retreat or mission. Personal conference and sympathetic advice given to boys and girls who show signs of a vocation will often yield rich fruit. The meeting of the sodality or mission society will furnish an excellent opportunity to present the heroic deeds

of missionaries and religious. All schools will do well, therefore, to organize supervised societies and confraternities.

#### REFERENCES

For Pupils—No textbook.

For Teacher—Brother August's "Catechism Lessons on Vocation." (Woodward Tiernan Printing Company, St. Louis, Mo.). Cassilly's "What Shall I Be." (The America Press, New York City.).

For Reference—The Catholic Encyclopedia — "Vocation," "Priesthood," "Religious Life: Vows." Kirsch's *The Catholic Teacher's Companion*, Benziger Bros., p. 461. Sharp's *Aims and Methods in Teaching Religion*, Benziger Bros. Booklets and pamphlets on vocations, from Queens Works Press, St. Louis and Loyola Press, Chicago.

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Liturgical formation is an educative process which will enable one in the fullest way possible in each instance to share in all the functions of divine worship, in order thus to serve God as well as possible then and there, and to draw therefrom the greatest measure of sanctifying grace for the upbuilding of a Christian character. Liturgical formation does not stop at teaching; it aims at vital action. It will not impart speculative knowledge, but seeks to educe activity in living the homage expressed in public worship. This means acting, and reacting; it means enacting, and re-enacting. Acting here is what St. Paul calls "doing the truth in charity that we may in all things grow up in Him who is the Head" (Ephes. 4, 15). Reacting implies not only a personal response to a stimulus, but the production of a reciprocal sanctifying effect on those about us. Enacting here means carrying out several roles or parts in the social business of sanctification, just as reenacting means reproducing in ourselves that which was in Christ Jesus, the slow day-by-day affair of showing forth in our lives the pattern of perfect Christian men.

Rev. Gerald Ellard, S.J., in *Orate Fratres*.

## THE USE OF "THE IMITATION OF CHRIST" IN SCHOOLS

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In 1494 Prior Pirkhamer wrote the following enthusiastic commendation to Peter Danhausser, the publisher of the first edition of the works of Thomas à Kempis: "Nothing more holy, nothing more honorable, nothing more religious, nothing in fine more profitable for the Christian commonweal can you ever do than to make known these works of Thomas à Kempis." It is the objective of this paper to present a brief outline of the principal work of à Kempis, and to furnish some suggestions for the use of the *Imitation* in the classroom.

The primary purpose of the *Imitation* is to instruct the soul in Christian perfection, with Christ as a model. To accomplish this end the author divided the contents into four books with titles as follows: Useful Admonitions for the Spiritual Life; Admonitions concerning Spiritual Things; Of Interior Consolation; Of the Blessed Sacrament. The first chapters are intended for those beginning their spiritual conversion; several chapters are then devoted to those who have progressed somewhat in the spiritual life; the last chapters deal with devotion to the Blessed Sacrament, which, by implication, is the culmination of Christian perfection. The style of the *Imitation* is well suited to a work of its nature; so much worth while reflection is condensed in each small, numbered paragraph, that short though the paragraphs usually are, they supply food for much meditation. It is a

peculiar feature of the book that in trials or in discouragement, one can always find advice and consolation by reading a selection or two chosen at random. Certainly it is not difficult to believe that the *Imitation* has been the guide of millions in their struggle for perfection, and that, after the Bible, it is the most widely read spiritual reading book.

Granted that the *Imitation* is an excellent book for Christians, and that by following its counsels one will arrive at perfection, it follows that its use should be encouraged. Pupils should become familiar with the book in school, so that they will continue to make use of it in later life. One need not fear that the book will become tiresome, for it contains so much material that what does not appeal at one time will be found attractive and useful at another occasion.

The Religion Class, of course, is the locale where it should receive the greatest prominence. The *Imitation* combines doctrine and devotion, and its use will enable a teacher to do more than drill in answers. It serves as a basis for interesting instruction on topics which otherwise might be difficult to approach. It includes readings on many points of Catholic doctrine, especially the virtues and the sacraments. Finally, to encourage its use among pupils is a splendid part of Catholic Action, for thereby they become acquainted with devotional and instructive reading which will be a guide for them during the remainder of their lives.

#### SUGGESTIONS FOR USE IN CLASSROOM

The teacher selects carefully a chapter of the *Imitation*, bearing on the subject matter of the religion program; a topical outline can be drawn up which will be found very helpful. For purposes of illustration, take Book I, Chapter XIII, on Temptation. An outline arranged according to the occurrence of the matter in the chapter would read as follows:

1. Universality of temptation.
2. Temptations are profitable to the soul.

3. Flight alone does not overcome temptation.
4. The causes of temptation must be uprooted.
5. Temptation defined.
6. Duration of temptation.
7. Conduct during temptation.
8. Use of temptation.

It will be noted that though the points are not arranged in logical sequence, they cover well the subject of temptation. This outline is now to be used to stimulate discussion at the proper stage of the lesson.

To open the period, read the chapter of the *Imitation* to the class. It is to be borne in mind that the success of the method depends in large measure upon the attention of the class at this point. Then lead an interesting discussion, evoking, if possible, the main points of the outline, continuing the discussion by such questions as the following: 1 (On point 2 of the outline). May temptation be profitable to one's soul? What, in your opinion, is the reason why one does not profit by temptation? Could you suggest some remedies for this situation? 2 (On point 7 of the outline). How should one conduct himself during temptation? Suggest a prayer that might be said at such a time. What practical advice would you give to one who is tempted in moments of idleness? 3 (On point 6 of the outline). Should one be downcast at the thought that temptations will last throughout life? Why is it that life would not be worth while without any difficulties?

Questions like the above should lead the pupils to disclose in an impersonal way their difficulties, and thus offer the teacher an opportunity of being of assistance positively but unobtrusively.

The discussion concluded, the lesson is to be assigned briefly from the Religion textbook, attention being called to the fact that most of the material has already been discussed.

If time permits, the chapter of the *Imitation* could be re-read to the class.

The use of the *Imitation* need not be confined to the Religion Class, but might be introduced with profit in the Modern Language Classes. A teacher could call for daily quotations from the *Imitation* in the foreign language, could post such quotations at the bulletin board, or could have such quotations committed to memory. An occasional chapter could be assigned as a class translation exercise, or as optional work for more advanced students. Finally, the text of the *Imitation* in the foreign language might be given as a reward for proficiency in that language.

Teachers will find in the *Imitation* valuable translation exercise for their pupils; the vocabulary is not too difficult, and selections can be found to illustrate almost all rules of grammar. In addition, earnest teachers will find in the method described a means of reinforcing the teaching of Religion, thereby showing that there is a common purpose underlying all teaching in Catholic schools.

To the resourceful Christian teacher, then, the *Imitation* will become a powerful instrument in the work of Christian education. And in as much as he will appreciate the worth of this work of à Kempis, he will become convinced that there is "Nothing more holy, nothing more honorable, nothing more religious, nothing in fine more profitable for the Christian commonweal. . . . than to make known these works of Thomas à Kempis."

## College Religion

### THE CATHOLIC EVIDENCE GUILD AND THE SCHOOL

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If it be true that our courses in Religion are more restful than revealing, as more and more critics are saying, then something must, by all means, be done about it; for, with all the newfangled studies introduced in our colleges by competition with the secular schools, any normal student should be able to get his full quota of sleep in other classes. And, certainly, Religion should be the most important of all courses in a Catholic school. But the difficulty is to find something effective that can be done.

Now since I am neither a priest nor a pedagogue, I pretend to no great knowledge of such matters. But I do propose to offer an answer, though not my own. My only justification for writing this paper is that I am a member of a Catholic Evidence Guild, and the Guild has not only been suggested as a way out of the difficulty but is actually being proved workable in several schools already.

But first a word on the Catholic Evidence Guild itself. The first Guild was formed fourteen years ago in West-

minster, London, for the purpose of putting laymen and laywomen out on the streets and in the parks in defense of Catholicism. The idea was not new; it had been in actual use for many years in England, and for over a year in Boston, but the further idea of training these laymen and laywomen systematically beforehand was new. Of course the method of training was formulated gradually, but it is now somewhat as follows:

A course in the simpler doctrinal and historical matters, lasting about six months, is given at regular weekly meetings by a priest or competent layman. Each guildsman takes this Junior Course, as it is called, about three times, after which he enters a similar class studying the more difficult doctrinal, historical, and philosophical subjects. This is the Senior Course which lasts about two and one-half years and is likewise repeated several times. However, this preparation is not all antecedent; the guildsman does not have to wait nine years (if he takes each course the customary three times) before going on the speaking platform. On the contrary, he selects a particular subject (one of the simpler ones) for his own personal study at the very outset and begins private preparation of it. When he has it quite well in hand, and this requires more than the mere reading of a book or two, he gives a talk on it at a meeting held on a different night of the week (in Westminster the Junior and Senior Courses are conducted on the same night, in different rooms, and for sake of distinction are spoken of together as the Tuesday Meeting; the practice speaking is done at what is called the Friday Meeting).

When the speaker gets his talk whipped into satisfactory shape — it usually requires several practice talks — he is recommended for examination by a board consisting of one or more priests and one layman. This board examines him fully on the subject he has been studying. Then, if he acquits himself satisfactorily, he is given a license which entitles him to speak and entertain questions on that subject, and that subject only. He speaks then, regularly, at the various outdoor "pitches"—and, in the meantime, selects



another subject for study. The whole process is repeated with this second subject; and with the third and fourth, etc.

The Tuesday meetings, both Junior and Senior Courses, consist first of a lecture by the priest or layman conducting them. The meeting lasts about an hour and is followed by a period of "heckling" wherein the lecturer puts all kinds of questions and difficulties, relating to the subject under discussion, to the class. The tables are then turned, and the class heckles the lecturer. Finally there follows what are in effect recitations, the lecturer calling on various members of the class to give two minute talks on the subject of the lecture.

Heckling plays also an important part at the Friday Meetings. After each practice talk the speaker is heckled roundly by the other members of the guild. Atheistic objections, agnostic objections, Protestant objections; scriptural, historical, and philosophical objections; and objections without classification or common sense, all are hurled at the unfortunate speaker. Of course, he is to pay little attention to those which do not relate to his subject, but all relevant questions he is supposed to be able to cope with, and until he is, he is not admitted to examination.

Now the most arresting thing about the movement is the zeal with which these ordinary laymen and laywomen attack such supposedly uninteresting subjects as *The Marks of the Church*, *Apostolicity*, *Holiness*, *The Rule of Faith*, etc. And among the reasons which account for this are probably: first, the positive fun to be derived from this somewhat savage yet good-natured heckling, and the even greater fun to be procured from being able to answer such hecklers; and, second, the crusading spirit of the organization. The interest in the heckling is obvious: it embraces all the good features of a game of conondrums; it is a battle of wits; it provides a temperate outlet for the combative — or perhaps better, argumentative spirit; and with all this, it conveys the consciousness of something worth-while accomplished. The crusading spirit of the guild is also something to be conjured

with. The novelty and even audacity of Catholics daring to stand up in defense of their age-old Faith, in an alien culture, grips the imagination. Perhaps it should not, for such apostolicity should be an integral and an ordinary part of Catholicism, but the fact remains that in this day of general indifference, it does.

Now if only this interest could be transferred from the guilds to the schools, the problem of teaching Religion would disappear. And there, precisely, is the whole point of this paper. How such a happy consummation might be brought about has already been suggested; and it is in either one or both (preferably) of two ways.

In the first place, guilds themselves can be established in the colleges. This has already been done in quite a number of English schools, at Stonyhurst, Beaumont, Preston, Wimbledon, and others, and done to good effect. Here the Guild work is altogether extra-curricular; and the amazing thing about it is the enthusiasm with which it is pursued. Rev. W. F. Rea, S. J., in virtue of his position on the staff of the English Jesuit Seminary, Heythrop College, is in a position to evaluate this feature with some authority. He writes:<sup>1</sup>

. . . For, not only does it lead boys to undertake in their leisure time that study of apologetics, for which hitherto both the strong hand of authority and the utmost efforts of the master have only too often failed to rouse keenness, but it implants in them a real knowledge and love of their religion, which is able to endure despite the other numerous calls on their time and attention.

These school Guilds have not only put trained speakers out on their campus pitches, but have established regular pitches in nearby towns; and many of the students have spoken at the London pitches, even that most difficult one in Hyde Park. That the venture is looked on with high ecclesiastical favor we know from the following words of His Eminence Cardinal Bourne:

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<sup>1</sup> "The Catholic Evidence Guild in English Schools," *The Missionary*, April, 1932.

The introduction of the Guild into schools is one of the most significant events in the history of a society whose foundations and whose subsequent work is one of the features in the history of the Catholic Church in modern times. . . . I rely on the Catholic schools to do their share.

The second way in which the schools can profit from the Guilds consists in an adaptation of their methods of training to the requirements of the classroom. Mr. Francis J. Sheed, former Master of the Westminster Guild and organizer of the movement in Australia, has suggested the following scheme therefore:<sup>2</sup>

1. Protestant and atheist heckling by the teacher, who heckles sometimes as an enemy, sometimes as an inquirer.
2. Lecturettes by members of the class, explaining points of Catholic doctrine as to non-Catholics.
3. Heckling, by all the members of the class, of the boy or girl that gives the lecturette.

Such a method of teaching, in the first place, would effect some active thinking on the part of the students. It is a lamentable fact that for ordinary classroom work a more or less indifferent reading of the assigned lesson is usually quite sufficient; one has merely to absorb what is written down in the text-book. But to be able to write a coherent talk on the subject-matter, however brief, one must stir his brain a little more. He must, in some degree at least, analyze the matter in the text and get a single perspective of the various elements involved; he must study out the relations of each point to each other and to the whole. And then, if he is not only to speak but to answer questions, and to answer them without utter disgrace and humiliation, he must be even more thorough in his preparation. He will have to arrive at an understanding of the large principles underlying the subject, to which all questions will be referred; and he will have to

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<sup>2</sup> *Schools and the Evidence Guild*, a pamphlet of the Catholic Truth Society of England.

work these principles out in at least some of their more particular applications. All of which is capital; for if the student is to get any knowledge of Catholic doctrine which he can carry with him beyond Commencement Day, if what he "learns" is not to be immediately forgotten, then "canned" information is not enough—it is altogether imperative that he do some affirmative thinking for himself.

The second advantage, as expressed by Mr. Sheed, is that it "gets them accustomed to those objections against the Church of which they are certain to hear so much in the rest of their lives; and ensures that they shall hear the answer along with the objection, instead of hearing only the objection." This, again, is all to the good; not only for the reason that it will provide the students with the correct answers to the common objections, and some uncommon ones as well, but for the reason that it too will provoke active thinking. It will also be an incentive to outside reading—which is almost unheard of in our Religion courses today.

This second method, like the first, is also already in use. As early as 1923, Mr. Sheed was able to write:<sup>3</sup> "It is early yet to speak of results of the application of this method in schools. It is in use in a great number of colleges and convent schools: in one large college in England, the complaint—new, surely, in the history of boys—was made that the boys were spending too much time on the study of doctrine. Even in Australia the system is in progress in some seven schools, all of which are more than satisfied with its results." And only this fall, when he was in this country, Mr. Sheed told of some of the results which are now being obtained, results so splendid and even staggering as to prove that it is no longer too early to speak of them.

In conclusion, the writer would like to be presumptuous enough to voice a call for some Religion teacher somewhere in the United States to give one or both of these methods a

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<sup>3</sup> *Ibid.*

trial;<sup>4</sup> for so far as the writer can discover, neither one has ever been attempted in this country—and the Britishers and the Australians have again stolen a march on us. Only within the past year three Catholic Evidence Guilds have been formed here—one in Baltimore, one in Oklahoma City, one in Washington, D. C.—and all three have already instituted outdoor pitches. And the Catholic Truth Guild of Boston, which is much the same thing, has been in our midst for over fifteen years. Let us hope that our schools will follow next.

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<sup>4</sup>It is hardly necessary to say that the permission of the Ordinary must be obtained before street-speaking can be undertaken.

# Teaching the Public School Child

## THE WAY OF THE CROSS

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ELIZABETH BYRNE

Catholic Instruction League

Chicago

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EDITOR'S NOTE: This content was prepared by Miss Byrne for use in her week-day instruction class at Saint Mary of Mt. Carmel Church, Chicago.

So many people loved our Lord for His wonderful cures, His beautiful teachings and His kindness to everyone, even to poor sinners, that after awhile there were hundreds of people who followed Him about. This made some of the rulers jealous because they were afraid the people would want to make Jesus a king. So they tried to find some reason to blame our Lord and have Him arrested. But He never did anything wrong because He was God, but they made up lies about Him and finally had Him condemned to death. Jesus was the Son of God and could easily have escaped any suffering, but He did not want to do this. He wanted to suffer and die for Adam and Eve's sin and for our sins, to open heaven again, and to give us a right to go there. Our Lord felt so sad when He thought of how many people would not believe in Him nor love Him, even if He died for them, that He suffered a bloody sweat while He was praying in the Garden of Olives. There the soldiers came to arrest Him and took Him before the governor. He was unjustly condemned to death. Jesus had done only good for everyone, but He was

condemned to cruel sufferings and to die on the cross!

After they arrested our Lord, they beat Him with whips. This is called the scourging. Then they made a crown out of thorns and pressed it down hard and tight on His head. After that they put a heavy wooden cross on His shoulders and made Him carry it to a hill called Calvary, outside the city of Jerusalem. Jesus was so weak from the scourging that He fell three times as He walked along. He met His Blessed Mother on the way. It was such a sad meeting, for she knew He was going to His death.

When they got to Calvary, our Lord's hands and feet were nailed to the cross with big nails, and then the cross was raised and fixed upright in the earth. Our Lord hung there for three long hours in the most awful suffering. He could easily have come down because He was God and could do all things, but He would not do it because He wanted to save our souls. And sometimes children think it is too hard to get up on Sunday morning to be on time for Mass! They forget that Jesus suffered things a thousand times harder for them.

At the end of three hours Jesus Christ died. The sun was darkened and many people who before would not believe what He said, now knew He was truly God, the Savior of the world.

Around the church you see 14 pictures of our Lord's sufferings and death. These are called the "Stations of the Cross." We often walk around and pray a minute or two before each picture. See if you can fill in the missing words in their names from the word list.

#### WORD LIST

cross	Mother	Jesus	down	towel	second
	nailed	death	falls	carry	tomb

1. Jesus is condemned to \_\_\_\_\_.
2. Jesus carries His \_\_\_\_\_.
3. \_\_\_\_\_ falls the first time.

4. Jesus meets His sorrowful \_\_\_\_\_.
5. Simon of Cyrene helps Jesus to \_\_\_\_\_ His cross.
6. Veronica gives Jesus a \_\_\_\_\_ to wipe His face.
7. Jesus falls the \_\_\_\_\_ time.
8. The women of Jerusalem weep over \_\_\_\_\_ sufferings.
9. Jesus \_\_\_\_\_ the third time.
10. \_\_\_\_\_ is stripped of His garments.
11. Jesus is \_\_\_\_\_ to the cross.
12. Jesus dies on the \_\_\_\_\_.
13. Jesus is taken \_\_\_\_\_ from the cross.
14. Jesus is laid in the \_\_\_\_\_.

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN  
OPEN FORUM FOR CATHOLIC  
EDUCATORS

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Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.



# The Home and Religious Training

## A MOTHER'S EXPERIENCE

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MARGARET J. MORLEY \*

Michigan City

Indiana

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When our oldest was six years of age, still running wild in the open, never having spent a day in kindergarten, and with no indications of our starting him to school at all, the neighbors were visibly worried as to the sanity of his parents. All right-minded and conscientious parents supposedly sent their children to kindergarten at the age of five, to school at the age of six, and so on, per schedule.

The sole reason for our not falling in line with the rest of parents was the thought of keeping a mere baby cooped up for long hours in a crowded school which had no recess periods at all. We had felt kindergarten unnecessary since we had desirable playground equipment in a large back yard, and for rainy days a play-room indoors, with four younger members of the family to keep things lively.

Meantime the boy had picked up by himself a smattering of spelling, reading and counting from his blocks and books, but he was so eager to learn anything and everything that it behooved me to get busy very shortly.

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\* Mrs. Morley is a graduate of a Catholic college. She wrote this article at the request of the JOURNAL.

I had never taught in my life, but as "fools rush in where angels fear to tread," I sent for a first grade set of books, instructions, etc., from a well-known home teaching institution in the East and began to work with him. It was fun at first, just an hour or so every morning, and the lessons were mapped out so systematically that even an amateur could scarcely go astray.

But this was not a Catholic program, and religious books were not included in the course. Consequently I had to add the fourth R to the old-time trio, and arming myself with the formidable *Baltimore Catechism* and the appealing *Feed My Lambs* of Josephine Van Dyke Brownson, I started on the road to Heaven, Purgatory and Hell.

Right here I must say that, of all the lessons taught, Religion was the easiest to me and the most fascinating to the children. It had unending delights. They could stumble blindly through their readers, they could cripple their baby fingers learning to write, or they could hate arithmetic with a vengeance, but they could never fail to love and wonder at the stories of our Blessed Lord and His beautiful Mother.

Of course, all our little ones were taught from the time they could lisp, to make the Sign of the Cross, to say the Hail Mary and to ask the blessing at meals. Longer prayers were learned easiest by saying the same one every night for a month or more in unison. Very short morning prayers were always the rule, nothing more than the Morning Offering and "My Queen My Mother," so there could be no excuses for omitting them.

We had always told the children simple Bible stories and had given them the *Wonder Books* of Marion Ames Taggart to look at to their heart's content, so that flights into Egypt on their hobby-horses and tormenting threats (too often carried out) of King Solomon to tear favorite baby dolls into shreds, were not infrequent occurrences. There was a little crib for Jesus' birthday every year. The Infant Jesus appealed to them more than any other devotion, for what child does not adore a baby?

Never were there any childish fears of a storm, because lightning and thunder were "God's fireworks." Never was there any dread of going to sleep alone in the dark, for "my own big angel was guarding the bed with his wings spread out." There were holy card rewards for good deeds, until the biggest and best pack was the envy of all. Indeed, trading in them became as popular as that of stamps with the average boy.

We built a little altar and put a crucifix, blessed candles and statues on it, and for a long time the six year old would refuse to eat breakfast before going into the play-room to "say Mass." Sad to relate, however, he could rarely ever assemble a congregation except the usual line-up of dolls, bunnies and Teddy bears along the wall. The younger members of the family believed sustenance of the body paramount to that of the soul.

In the daily Catechism lesson we worked on only one or two questions a week and went over and over the answers until they were almost learned word for word. Of course, the meaning of it all was explained as simply as possibly: but let me say, with all due deference to those of the Third Plenary Council of Baltimore who compiled this Catechism, that they could never have had in mind *little children* when they were concocting the intricacies of some of the answers. Would that the guardian angel of at least one good Bishop had whispered into his ear to have a heart for the thousands of little ones who, through years to come, would wear their lipping tongues out trying to memorize such enigmas.

Naturally one asks why use this Catechism? Many others are simpler, shorter and better suited for first graders. I held to it, however, because I knew it would be required in school later on, and I wanted to be the one to help my children over their first stumbling blocks in Religion. I tried to counteract the dryness of the text, whenever possible, by interspersing little anecdotes and legends.

Compilers of catechisms are not the only ones who unconsciously destroy the charms of our faith by their pedantic

use of language. Most of the authors of children's prayer books, Bible histories, lives of the saints, etc., would qualify far better as composers of religious cross-word puzzles. They all seem to be afflicted with a superiority complex, unable to descend to childhood's level of understanding.

Fortunately, all our children were two years apart in age and that enabled me to teach each one separately for two years. I sent for the second grade set of books from the same eastern school and went through with it just as with the first, an hour or two early every morning. Long study periods are the worst enemies of active little minds and bodies, and I am radical enough to believe that every grade school in our country should close its doors for the day after four hours of work.

During their first grade the children would sketchily finish the Catechism and make their first confessions. Then in second grade they used the same Catechism, learning it thoroughly, had the small *Bible History* and Father Kelly's interesting little books on *The Mass*, *The Sacraments* and *Our First Communion*, and prepared for the first Communion class in May. They also enjoyed the four little books of *Stories for First Communicants* by a Sister of Notre Dame and *King of the Golden City* by Mother Loyola. The entire first year was a preparation for first confession and the second year for first communion, thus accustoming them to one sacrament before receiving another.

For weeks at a time there would be interruptions and discouragements in the above program. All the children had nearly every contagious disease in the catalogue, with "flu" and bronchitis thrown in each winter for good measure; since I never had a nurse it kept me more than busy.

Instead of taking third grade work (which was really combined with second) they started in the fourth grade of the parish school and seemed to find no difficulty keeping up with the class. Supplementing the short lessons in the morning I read to all five of them for an hour before bed-time, usually a classic for children, ending each time with a story

from some "holy book" as they call anything which touches on religion.

Whether all this home teaching is advisable or not is a question. Some argue that it deprives children of companionship of their own age, tends to aloofness on their part when they do start to school, and altogether makes them "queer." Perhaps their mother was queer in the first place, else she would never have gotten them into this predicament!

On the other hand, if at least the fundamentals of faith and morals, eliminating the three R's entirely, are not drilled simply and surely into the child at home, the school alone cannot be expected to accomplish the stupendous task of equipping him for the spiritual warfare of this chaotic day and age.

It takes patience, patience, and then *more* patience, with which I am far from heavily endowed, to combine the roles of mother and teacher successfully. Trying to anchor little gypsy minds down to booklore long enough to accomplish anything is nothing short of an endurance test. On dull dark days when nobody could learn anything, the far-famed Old Woman in the Shoe was my ideal both as to wit and wisdom.

After a perfect lesson on the seven capital sins one day, and the very next day to hear that "the chief sources of sin are men and angels"—or that "fast days are those which require labor of the mind rather than of the body," one wonders which is the greater attribute to possess, forbearance or a sense of humor.

Nevertheless, the Catholic mother who fails to experience that infinitely sacred moment when first she unfolds to her little one's wondering heart the glorious mystery of the Tabernacle, misses just one tiny glimpse of Heaven itself which God meant her alone to see.

# Research Investigations

## LIFE SITUATIONS

### PRACTICAL AIDS FOR THE HIGH SCHOOL CATECHIST

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SISTER M. JOSINA, F. S. P. A.

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EDITOR'S NOTE: The following content was assembled by Sister Josina while pursuing graduate studies at Marquette University, Milwaukee. In the preface to her thesis she states:

The sources from which these practical situations have been drawn are numerous. Some have been drawn from the immediate experience of the pupils and will function directly; others are those which people, in general, have encountered and which the boy and the girl may some time encounter; while still others are found in the Bible, in the Lives of the Saints, in History, in Literature. Certain situations have been selected primarily to provoke discussions which are eventually to lead to the development of definite principles. These offer occasions for serious consideration of the results of the action and form a very fruitful medium for moral instruction because, after all is considered, the greatest safeguard that right conduct has is the development of the habit of reflection and conscientious thought about what is the proper thing to do for right living.

A question or a series of questions has been added to each

situation to encourage thinking along desired trends. Sometimes, too, a question may be thrown in, which in a more or less remote way is related to the problem under consideration and which will stimulate discussion and which, when correctly solved, will put a new evaluation to the subject and thus make it function more actively in the individual.

#### INTRODUCTION

The motivating power of all Catholic education, in fact, of all Catholic living, is clearly set forth in the Epistle of St. Paul to the Colossians (1:12-20) which the Church has assigned to be read on the Feast of Christ, the King:

Brethren: giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the powers of darkness, and hath translated us into the Kingdom of the Son of his love, in Whom we have redemption through his blood; the remission of sins; Who is the image of the invisible God, THE FIRST BORN OF EVERY CREATURE. . . . .

Christ—the first born of every creature; Christ—the Leader, the Captain, the Guide, the Lodestone of all man's actions—such is the fundamental principle of all Christian character formation; the fundamental principle of all religious instruction. For this reason, the main interest of all Catholic educators centers around Religion, the unifying subject of all Catholic school curricula.

If Christ is to be "the first born of every creature," the highest ambition for every boy and girl will be the close imitation of Christ by keeping sacred those truths as explained in the Catechism so that each may be an "Alter Christus." It is not sufficient to know the principles of the law. "What is most needed is skill in its application."<sup>1</sup> Christ sums up the ideal: the perfect imitation of Him, in a positive command for the integration of all the mental powers: "Thou shalt love the Lord thy God with all thy heart and

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<sup>1</sup> John J. Wynn, S. J., Forword, Earnest R. Hull, S. J., *Man's Great Concern*, p. vii. St. Louis, Missouri: B. Herder Book Company.

with all thy soul and with all thy mind and with all thy strength: and thou shalt love thy neighbor as thyself."<sup>2</sup>

With such truths, which have become motives, the only firm foundation for religious instruction can be established. All else—customs, affections, fears, incentives, intellectual conciseness—is hollow. It is only when Christian doctrine has motives back of it, that Catholics will be made to understand on what occasions, their religion is to be put into practice. It is only when Christian doctrine is clamped with strong motives that we get saints or even Christians that can be depended upon. However, the most enticing motive is valueless unless it is recalled to the mind at the right moment. Here memory plays an important part. But the purely intellectual atmosphere to which we have allowed our doctrinal teaching to be relegated since about the eleventh century is not conducive to Christian conduct.

"In the Middle Ages religious instruction was practically the only instruction. The ordinary layman learned a good deal about his religion; he learned it in all sorts of unbookish ways; still, he learned it, and, as he had nothing else much in the way of instruction at all, his religious instruction was relatively very adequate. . . . In the nineteenth century, religious instruction no longer had the field alone; it had to compete with secular instruction. The religious instruction was planned in a wooden, formal way; but that didn't matter much, because the secular instruction was wooden and formal too. Relatively, therefore, the religious instruction was still holding its own. And today? There has been a great renaissance in the secular side of education which is gradually spreading through all schools. In plan and execution the teaching of secular subjects is better and better every day and really does take hold of the young mind. Meanwhile religious doctrine is still to a large extent formal and wooden. . . . A unique opportunity for estimating the spiritual results of Catholic education was provided by the war. . . .

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<sup>2</sup>W. H. Burnham, *The Normal Mind*, p. 42. New York: D. Appleton and Company, 1924.



Those who had the fullest opportunity of judging, tell us that the good Catholics were very good and that the bad or indifferent Catholics; i. e., those who had been so in peace time . . . had dropped their religion, and their return to the Sacraments was due to an overwhelmingly felt need. Their religion had little background of doctrinal conviction; they knew the Faith verbally and notionally, but not in the same way that a well-instructed convert, for instance, knows it. It was not something to be acted on. With them doctrine had never become a motive<sup>3</sup> because practical application had not been made. In recent years there has been a manifest spirit of dissatisfaction with the outcome of religious instruction also. The feeling that its actual outcome is far below anticipation has resulted in a decided effort toward the reconstruction of method—particularly. Too frequently the goal in Religion classes has been reduced to a verbal reiterated question-answer memory product by which we hope, unmindful that knowledge does not make the Christian, that somehow the religious truths will seep in and bring about the well-rounded Christian.

No statistical record can reveal to us just how far we have succeeded in developing Christian character because "Christian character is a resultant composition of both informational, volitional, and emotional elements—of enlightenment, attitudes, appreciation, ideals, and habits."<sup>4</sup> However, from the report issued by the Catholic University each year on examinations used to test knowledge only, we have sufficient evidence to know that from the *informational* point of view, our religious instruction has not been wanting; the average obtained for the five years between 1924 and 1929 being eighty-one per cent.

In an interesting survey made at the Catholic University of America, we have the evaluation of over three thousand

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<sup>3</sup> Francis H. Drinkwater, *The Givers*, pp. 175-177. Chicago: Benziger Brothers, 1925.

<sup>4</sup> Sister M. Rose Eileen, C. S. C., "Are We Failures as Teachers of Religion?" *Catholic Educational Review*, XXIX (February 1931) p. 78.

high school pupils on many topics of interest to the teacher of Religion, only one of which we shall consider here, namely, "The Value of Methods as Estimated by the Pupils:" thirty-one per cent of 1274 pupils from all four of the high school grades found the "use of the practical example" to mean most to them; twenty-eight per cent designated "clear explanation of the subject matter;" eighteen per cent recommended "creating a wholesome atmosphere, encouraging questions, and helping us to solve our difficulties;" fifteen per cent advised the "use of the story;" and seven per cent urged "showing us how to apply the lessons to everyday life."<sup>5</sup> Twenty-three other suggestions made by less than seven per cent are omitted in this paper.

The results from the questionnaires of 1844 girls show similar reactions: twenty-seven per cent of the girls urged "the use of the practical example;" twenty-five per cent suggested "clear explanation of the subject matter;" twenty-one per cent desired "the use of the story;" ten per cent found "helpful talks" to their liking; eight per cent recommended "showing us how to apply the religious lessons to every day life;" and seven per cent requested "informal class discussions."<sup>6</sup>

From this consensus of opinions—and that from the best possible source, the high school pupil himself—we may infer that our teaching technique in the training of the heart and will had been woefully at fault. "If method is to be truly instructional, it must begin at the learner's end, and not at our (the teacher) end."<sup>7</sup> To make our religious education effective, then, we must have a definite scheme of action according to which Religion is taught. We must evolve a plan of teaching that employs a "clear explanation of the subject matter" supplemented by practical examples through which

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<sup>5</sup> Sister Mary Antonina Quinn, *Religious Instruction in the Catholic High School*, p. 109. Washington, D. C.: The Catholic University of America, 1930.

<sup>6</sup> *Ibid.*, p. 112, 113.

<sup>7</sup> Rev. J. T. McMahon, "Teaching of Religion in Our Schools," *Catholic Educational Review*, XXVIII (November 1930) p. 315.

the pupil can get control of that subject matter in such a way that he can work upon his acquired knowledge and apply it to experiences within his range.

According to the modern conception of education, a most important characteristic of mental development consists in directing the individual to a complete achievement so that he may experience the stimulus of successful self-activity. For effective training through self-activity certain conditions should be observed: 1. The teacher should give the pupils opportunities to be problem finders as well as problem solvers because to do both is very much more productive for active minds than one alone; 2. No problem that is undertaken for solution should be dismissed until it has been mastered with a score of one hundred per cent; 3. The pupil should feel sure in his own mind that he could make similar applications to other problems of a similar nature. This is in perfect accord with the fundamental principle that education is a cumulative process.

Pupils learn more readily by associating new material with known material which has come to them through the commonplace, ordinary, everyday experience of life. Experience, however, "need not be a personal phenomenon in matters of right conduct, and especially during the formative years of youth, when the gold is always at the rainbow's end. The experience of others, of the nation, of the race, should be brought to bear upon the inexperienced years of children, so that they may be kept free from the slavery of bad habits." <sup>8</sup> Experience will provide association of ideas which must be amplified, in as far as possible, in the form of opportunities for practice; and it is this practice which when properly guided and motivated is one of the most influential factors in character development. Programs of practice in character training must depend on direct values in usable fields of learning. Christ discussed direct values of concrete examples with His Apostles—so, too, the teacher must dis-

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<sup>8</sup> Reverend John M. Wolfe. *Human Conduct and Character*, p. 194. Chicago: Benziger Brothers, 1930.

cuss direct values of concrete situations in the lives of her pupils. "It is assumed in the child-centered education that learning not only takes place most effectively, but that its results are best transferred under the white heat of enthusiasm, that is, under concentrated attack upon a real life situation."<sup>9</sup>

By the time a child reaches the period of adolescence he has had frequent opportunity to perceive how his ordinary behavior-patterns and the determining factors of his environment have failed to adapt themselves to mutual agreement. There then occurs what Harris calls an "activity-situation."<sup>10</sup> How often do we hear the youth ask, "What shall I do?" The demand exists "for so weighing experimental stimuli, including both practical conditions and suggestions from the teacher's richer experience and conception of values, as to help the child in his hitherto unsuccessful efforts to converge his responses into unified activity. This means that the teacher must suggest possible lines of activity, purpose, undertakings, problems, enterprises."<sup>11</sup> But this does not mean that the teacher should tell the pupil outright what to do and what not to do; nor does it mean that the teacher should ignore the youth's more or less unsuccessful endeavors for a more perfect grown-up standard of achievement. It means rather that the teacher should present alternative possibilities and arouse the inquisitiveness of the individuals before her by careful questions or suggestions. A very tactful teacher is required in order to aid her charges in clearly perceiving the possibilities in connection with each situation and in clearly perceiving the "axis of direction" for further discussion and integration, having always in mind the criterion of action, "What does the Captain of my soul desire of me?" "The problem of direction is thus the problem of selecting appropriate stimuli for instincts

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<sup>9</sup> Harold Rugg and Ann Schumaker, *The Child Centered School*, p. 136. Chicago: The World Book Company, 1928.

<sup>10</sup> P. E. Harris, *Changing Conceptions of School Discipline*, p. 302. Chicago: The Macmillan Company, 1928.

<sup>11</sup> *Ibid.*, p. 303.

and impulses which it is desired to employ in the gaining of new experiences. What new experiences are desirable, and thus what stimuli are needed, it is impossible to tell except . . . as adult knowledge is drawn upon as revealing the possible career open to the child."<sup>12</sup>

In the situations that are to follow in this paper the pupil will find himself ethically at home and will find that his intelligence and will are in conformity with the intelligence and will of his companions. As the pupil's experience expands to include new contacts with which he has not yet had opportunity to apply to his newly attained ethical principles, he will learn by his own constantly developing system of morals, decision, and effort. Dewey says, "Ideas must be acquired in a vital way in order to become moving ideas, motive forces in the guidance of conduct."<sup>13</sup> The vitalizing element arises from the interests or needs of the individual in accord with his environmental life. If a situation presents itself which demands an interplay of minds on the part of the individuals of a group, it becomes a living issue in which desirable facts will be sought and helpful information brought out in its solution. Under these conditions, the knowledge acquired will find its proper adjustment in purposeful living. "It is not what we know, but for what purpose we know it, that is of importance in genuine education."<sup>14</sup> To advance a principle when no special need is felt, to give information when there is no interest, to endeavor to bring about a moral reaction when there is no situation to evoke it, would be like trying to teach a child to swim without permitting him to get into the water.

In the matter of catechetical instruction and character training, then, we are passing through a transition from outer motivation and control to inner motivation and the

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<sup>12</sup> John Dewey, *The School and Society*, 1909, p. 25. Chicago: University of Chicago Press, 1915.

<sup>13</sup> John Dewey, *Moral Principles in Education*, pp. 1, 2. Boston, Massachusetts: Houghton Mifflin and Company, 1909.

<sup>14</sup> Fr. W. Foerster, *Jugendlehre*, p. 7. Berlin, Germany: Reimer, 1912.

cultivation of noble standards. And just as this can not be done by the mere memorization of dry formulas, so too, we can not hope to build up right attitudes toward life, unless we build a functional environment about the pupils and teach them Christ-like motives in grappling with vital issues so that in actuality Christ may become "The First Born of Every Creature."

### PRACTICAL SITUATIONS<sup>18</sup>

#### THE FIRST COMMANDMENT

"The Lord thy God shalt thou adore and Him only shalt thou serve."

##### THE WORSHIP OF GOD

1. We worship God by Faith, Hope, Charity, Adoration, and Sacrifice; that is, we acknowledge both in our hearts and by our actions that God is our Lord and that we are His creatures.

*How can man worship God by Faith? Hope? Charity? Adoration? Sacrifice?*

*Would it be sufficient to worship God by an occasional internal prayer? Explain.*

*How can we acknowledge God by our actions?*

2. Jack Devlin, a graduate of a Catholic High School, had the reputation among his classmates and teachers of being an ideal Christian. During his school years, he received Holy Communion weekly and during the Lenten season he was a daily communicant. Evenings, however, Jack was never seen at the church parties nor at the Catholic Boys'

<sup>18</sup> EDITOR'S NOTE: Practical situations related to Commandments Two to Ten inclusive and taken from Sister Josina's study will be printed in subsequent issues of the JOURNAL. It is not necessary to remark that the use of this content demands a thorough preparation on the part of the teacher as well as text-books for pupils that offer enriched content for assimilation. Moreover, teachers must realize that there are situations in the interpretation of which theologians themselves do not agree.

Club where most of the boys gathered to play pool. A few years after leaving school, Jack became an apostate much to the surprise of his teachers and companions.

*What reasons may be advanced for Jack's misfortune?*

*Cite similar examples and give the reasons in the specific case.*

3. "If it were not for my duty to my parents, I would hit straight for China and would be happy to give up my life for my faith;" but when the same young man was asked if he would give up a girl he loved if he thought she would interfere with the Faith of their children, he emphatically replied, "Never."

*Show how this young man's Faith is weak.*

*What is wrong with his ideas of "true value?"*

4. Superintendent Smith will give you a position on his teaching staff if you are not a Catholic. You are in great need of the position so you accept.

*Would you commit sin in accepting?*

*How would the case differ if you gave a negative answer to the direct question, "Are you a Catholic?"*

*The blank all teachers must fill out before a position can be accepted asks for the religious denomination. Would it be permissible to say "Christian" instead of "Catholic" not because you are ashamed of your religion but because you need the position? Discuss.*

5. Charles Norton, a Catholic, on a Friday attended a Rotary dinner at the Zenith Hotel. When all were seated, Charles' courage failed him and he ate the meat that was served him.

*Of what sins is Charles guilty? (Eating meat on Friday, scandal.)*

*Why are Protestants inclined to admire one who has courage to abstain on such an occasion?*

6. Many Catholics in the City of X are frequently seen at the parties given by the Swedish Lutheran Church for the direct support of their church.

*What reasons may be advanced in endeavoring to justify the attendance at the Swedish Lutheran Church parties?*

7. Mr. Penton said to a Catholic friend, "You would not be a Catholic if your parents had not been, would you?"

*How would you answer this challenge?*

*Is it because of a lack of conviction that many of our Catholics are Catholics? Discuss.*

*Where, in a brief form, can be found all the truths a Catholic must believe?*

8. To the question, "What have you done to spread the Faith?" a student replied, "I am not afraid to tell a stranger that I am a Catholic."

*How did he help to spread the faith?*

9. If you have helped to bring a non-Catholic friend into the Church, how did you go about it?

*Did you often ask him to accompany you to church?*

*Did you hold friendly discussions to show him his errors?*

*Were you satisfied with prayer alone for his conversion? Discuss.*

10. Bill Klein attends an early Mass on Sunday and then goes home, turns on the radio, and enjoys the Methodist minister's sermon.

*Why is this dangerous for Bill?*

*Would it be more dangerous to attend a Protestant church service? Discuss.*

11. George Nagle was challenged by a friend to attend a spiritualistic seance and "end his incredulity in the world of spirits." Not to be outdone George attended. After seeing



what went on at two seances he was determined to catch the medium. On this particular evening the medium impersonated a Bishop of the East who had died but a few years previously. After his friend had directed many taunts at George because of his unbelieving spirit, George's ire was up and he was ready for a battle. George said, "You say you are Bishop N. N.; then tell me what you did while consecrating in the many Masses you have said?"

For a moment the medium seemed confused and then said, "First I dipped the bread into the wine and then I raised the bread above my head so that all the people could see it."

*Has spiritism no more scientific foundation than the above would indicate? Discuss.*

*Why is it dangerous to attend spiritualistic seances?*

*Was George justified in attending this seance? Discuss.*

*What scientific basis has the ouija board?*

12. Mary Wiggert, while visiting a friend who was seriously ill, noticed that the friend was rebellious toward Almighty God. Upon further questioning, she learned that her friend had neglected her religious duties for years. Mary urged her to confess her sins and make her peace with God but was repulsed with the remark, "My sins are too great to be forgiven."

*Of what sins is Mary's friend guilty?*

*What is usually the best method to bring about the right attitude of heart in a case like this?*

#### THE VENERATION OF THE SAINTS

13. Sister Therese of Lisieux, the Little Flower of Jesus, died in 1897 and was canonized in 1925. During her life, the Little Flower at one time remarked: "I shall spend my Heaven in doing good upon earth."

*Point out a verification of these words.*

*Why could we conclude from that that the veneration of the Saints is pleasing to Almighty God?*

*In centuries past, canonization of an individual took place only after a very long period of time, often more than a hundred years. How is it that the Little Flower was canonized only twenty-eight years after her death?*

*Discuss the Church's method of canonization.*

14. Dr. Neelan always has a little onyx plaque of the Blessed Virgin on his desk. His Protestant friend sneers at him and declares that he adores the saints.

*How would you explain to Dr. Neelan's friend that he is wrong?*

*What reasons could you advance for the Blessed Virgin's plaque on Dr. Neelan's desk?*

*What miracle particularly shows Christ's love for His Blessed Mother? Why?*

15. In the altar of every Catholic Church there is an altar stone which has on its upper surface five crosses, cut into the stone and near its front edge a cavity containing relics of the saints. This cavity is sealed with a cemented lid.

*Why is the Church so strict in its command to seal the cavity with a cemented lid?*

*Why should such veneration be given to relics?*

*Mention some miracles wrought through the imposition of relics.*

*Many Protestants declare that the veneration of relics is a superstitious practice. Refute.*

# Theology for the Teacher

## RELIGION AND MORALITY

SACERDOS

Our purpose in this article is to show that the only satisfactory basis for morality is in Religion or the recognition of our responsibility to God. That religion does provide a moral ground-work is evident, that it provides the only satisfactory one is not so generally conceded. In fact, countless attempts have been made by philosophers and sociologists to provide other bases and in many cases to divorce, at least by implication, morality from religion. Even to list these many theories would be too long a matter for the present purpose, and we shall content ourselves with saying that all the elements derived from an analysis of the concept of duty, law, conscience, sanction, and ultimate end, are quite meaningless and ineffective if our relationship to God be ignored.

Within our own consciousness we do in truth discover the fact of duty, the awareness that we *must* do some things and *must not* do others. But, why? The dictate of conscience is a practical judgment of an imperative kind, but for it as for every other judgment assented to there must be a motive that is sufficient. Whatever might be the case in certain exceptional individuals, for the race of men as such, the only reasonable and effective motive why we must or must not do this or that is found in the will of a supreme Lawgiver who

has the unquestioned right to command or forbid, not arbitrarily or through whim, but wisely and justly according to His nature and our own. In other words, the only moral law is the expression of a divine will which finds in the divine nature itself the fundamental reason for the distinction between good and bad. There is no other adequate basis for law or obligation worthy of a rational being; neither society nor self-respect nor force nor any mere abstract idea will serve the purpose nor uphold the faltering will of man in time of crisis or temptation.

So, likewise, with conscience. Man is not autonomous except in a quite subordinate and limited way. His moral conscience is not the final arbiter; the upright man is indeed the one who acts according to his conscience and not against it; but the human conscience, to be a safe guide, must be in harmony with the nature of things and with the higher norm which is the will of God. Occasionally, people are heard to say after having done something clearly forbidden, that their conscience does not trouble them,—as if that settled the whole matter. Conscience must be enlightened and true, and the light comes from above,—“the light of Thy countenance has been stamped upon us.”

As for an adequate sanction there can be none without God or religion. Sanction means the reward or punishment meted out according as one observes or violates the law, and no law is enforceable without a sanction. Whatever an Emerson may write about the law of compensation or whatever truth there may be in virtue being its own reward, it is vain to look for moral strength or progress in the average human being if there is no sanction beyond this earthly life. Heaven and hell, as an eternal union with God or eternal separation from Him, can alone provide the man, the creature of habit, impulse or passion, with the necessary mental attitude to keep on consistently in the path of right-living and cannot be dispensed with even though higher and more disinterested considerations may have their value in the case of the minority. Hence, if a man must do this or avoid that, it is

because his conscience so dictates, because that conscience applies to his particular problems the august will of a holy God, because he recognizes his responsibility not to an idea, to a social group, but to a Supreme Person who is his beginning and his last end, because he realizes that deliberate and unrepented failure to abide by the law of God means everlasting woe and that his only chance for enduring happiness and peace is in striving for Heaven, by the use of those means God has ordained, by doing good and avoiding evil. All this means religion, for religion is not an emotional experience, but a way of life, the appointed agency to direct our feet in the ways of peace.

## New Books in Review

*Outline Lessons on The Missal and The Mass.* By Right Reverend Monsignor John Glavin. New York: William H. Sadlier, Inc., 1932. Pp. 44+blank pages. Net price 24c. List price 30c.

The author of this work-book has been teaching the Mass to children and to adults for over thirty-five years. While the book was designed particularly for children of the upper grades it may also be used by high school pupils and study groups of adults. Each of the twelve lessons in the text contains explanatory material and suggestions for the pupil to carry out in his individual project book. The questions are varied in character offering the pupil learning activities that will enrich his knowledge of the Mass and arouse in him interest and love for the supreme act of worship. The book contains forty-four pages of printed content and twice as many ruled pages for the pupil to utilize in carrying out the various activities suggested for his project book. The appendix of the text contains references from well known writers on the Mass that the teacher and pupil may utilize in reading further on the topics presented in each lesson. The following are the lesson titles: Lesson I—The Missal and How to Use It; Lesson II—Preparation for the Mass; Lesson III—Mass of the Catechumens; Lesson IV—The Mass of the Faithful; Lesson V—The Canon (Part I); Lesson VI—The Canon (Concluded); Lesson VII—The Sacrifice-Banquet; Lesson VIII—Growth of the Roman Missal, The Use of Latin, Sacrifice in Religion, The Sacrifice of the New Law, The Church and the Altar, The Priesthood of the Catholic Church; Lesson IX—Main Divisions of the Mass; Lesson X—The Offertory; Lesson XI—The Mystery of

Faith; Lesson XII—Communion of the People. This workbook from a pedagogical standpoint provides presentation content, study questions, a variety of learning activities and opportunity for individual development on the part of each pupil in learning how to pray the Mass.

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*An Outline for the Study of the Missal.* By Lawrence J. Gonner, S.M. Kirkwood, Mo.; Maryhurst Normal Press, 1932. Pp. 32. Price 10c.

This booklet is intended to serve as a guide in using the Missal as a classroom text. The lessons are first outlined on a month-for-month plan (Sanctoral Cycle). Nineteen distinct lessons are offered for each month while special feasts deserving particular attention are likewise noted. Following this is an independent series of lessons for feasts dependent upon Easter (Temporal Cycle). A series of five projects, which can be used for many occasions, complete the book.

Although primarily intended for the assignment of lessons, the Outline will be found very serviceable to any teacher who owns a St. Andrew Missal. By leaving it open in a convenient place, he can tell at a glance what liturgical explanation is opportune for his students on any day. As the exact pages of the subject matter are indicated, the Outline also saves a separate consultation of the index.

The St. Andrew Missal was used as the basis for the study because of its copious notes and its instructive articles pertaining to the liturgy.

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*The Story of St. Joseph for Children.* By Sister M. Eleanore, C.S.C. New York: The Paulist Press, 1933. Pp. 32. Price 10c.

This new addition to "The Children's Pamphlets" will be welcomed by all those who are eager to procure religious

material for children. Not only is the author well known for her ability and charm of expression, but the subject of the pamphlet, St. Joseph, is one that all those who are interested in religious education will be pleased to receive in its present treatment. Parents and teachers may read the text to the small child, and it can be put into the hands of older children at a very early age. We would like to recommend two other pamphlets from this same series to those who are interested in content for children, *Lent for Children, a Thought a Day* and *Stations of the Cross for Children*, both written by a Religious of the Cenacle.

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*The Catechism Simply Explained.* New Revised and Enlarged Edition. By H. Canon Cafferata. St. Louis, Mo.; B. Herder Book Company, 1932. Pp. viii+180. Price 65c.

This is a tenth edition of the Cafferata explanation of the Catechism, prepared for those engaged in the instruction of converts. The book itself follows the order of the Catechism, and may be put into the hands of non-Catholics who want to know something of the Church and its teaching.

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### BOOKS RECEIVED

Daughters of Charity. *Medal Stories.* Book Three. Lynchburg, Va.: Brown-Morrison Company, Inc., 1932. Pp. 256.

Dowd, S. J., Rev. William A. *The Gospel Guide.* Milwaukee: The Bruce Publishing Company, 1932. Pp. xiv+315. Price \$2.50.

*The Franciscan 1933 Almanac Edition.* Paterson, N. J.: The Franciscan Magazine, 1933. Pp. 448. Price 35c.

### PAMPHLETS

*A Catholic Hymn Book.* Selected Popular Hymns. New York: The Paulist Press, 1932. Pp. 32. Price 10c.



A Religious of the Cenacle. *Lent for Children*. A Thought a Day. New York: The Paulist Press, 1931. Pp. 64. Price 10c.

A Religious of the Cenacle. *Stations of the Cross for Children*. New York: The Paulist Press, 1922. Pp. 30. Price 10c.

A Religious of the Sacred Heart. *Our Lady's Feasts*. New York: The Paulist Press, 1932. Pp. 32. Price 10c.

Bierbaum, O.F.M., Rev. Athanasius. *Ten Visits for Gaining the Plenary Indulgences*. Translated from the German by Rev. Kilian J. Hennrich, O.M.Cap. Detroit, Michigan: Third Order Bureau, 1932. Pp. 30. Price 75c per dozen.

Dougherty, Rev. Daniel M. *Communion Prayers for Children*. New York: The Paulist Press, 1932. Pp. 32. Price 10c.

Dougherty, Rev. Daniel M. *Confession Prayers for Children*. New York: The Paulist Press, 1932. Pp. 32. Price 10c.

Eleanore, C.S.C., Sister M. *The Story of St. Joseph for Children*. New York: The Paulist Press, 1933. Pp. 32. Price 10c.

Hennrich, O.M.Cap., Rev. Kilian J. *New Life*. A Word to Priests, Parents and Educators. Detroit, Mich.: Third Order Bureau, 1926. Pp. 56. Price 15c.

Hennrich, O.M.Cap., Rev. Kilian J. *Seraphic Youth's Companion*. A Handy Guide for Junior Tertiaries of St. Francis. Detroit, Mich.: Third Order Bureau, 1927. Pp. 60. (No price given.)

## **Editorial Notes and Comments**

### **THE HOLY YEAR OF 1933**

As this number of the JOURNAL OF RELIGIOUS INSTRUCTION goes forth to our subscribers the Catholic world is entering upon an extraordinary Holy Year of Jubilee, to mark the nineteenth century of the death of Christ. It is superfluous to say that we are living during a period when men and women are heavily burdened with material troubles. Innumerable solutions have been offered, but, up to the present, how many have proved efficacious? In order that for both youth and adult this Holy Year of 1933 may be one of genuine spirituality and relief from the stress of the times, let us make the young people in our schools truly appreciative of its purpose and works that they may realize the intentions of the Holy See in proclaiming it, at the same time discovering therein "the greatest possible value in prayer, expiation, propitiation, holy indulgences and reform of life." Let us help our students to see in this Year of Jubilee all that our Holy Father desired in instituting it. Our boys and girls, from the beginning of the secondary school period and perhaps even earlier, may be missionaries to carry into their respective homes a love and understanding of the blessings offered to the Catholic and non-Catholic world in this year of grace, April 2, 1933 - April 2, 1934.

## ARE WE INTERESTED IN EXTENDING A FUNCTION OF THE COLLEGE?

A number of colleges in this country are offering a type of long-distance educational opportunity to their graduates. They are cognizant of the fact that men and women must remain students throughout life. Therefore, in order to assist them to face new problems these colleges are using various devices such as lectures, news-letters, round tables and other service-agencies to come in contact with their graduates and offer them guidance, truly worthy of the intellectual development of the educated adult. The Catholic college or university is particularly interested in all those phases of life, that large number of problems, that directly or indirectly affect the religious life of the graduate. But to what extent has the Catholic college helped its graduates in studying those questions that baffle the adult but seldom arouse even interest in the undergraduate? Has your particular college ever analyzed the needs of graduates in current adult life? Does your instructional staff, and particularly your Department of Religion, work with or even follow the activities of the alumni association? Catholic leadership should follow education in Catholic institutions of higher learning. Are we developing Catholic leaders? Perhaps more efficacious results would follow a little more contact with students in the years after graduation. Without doubt, in the process of rendering various educational services to our former students we ourselves would likewise profit. We would have an additional test of our instructional program more penetrating, indeed, than mere classroom examinations.

## TEACHING RELIGION TO THE CHILD OF LOW I. Q.

In any normal distribution of school children, boys and girls of low intelligence will be found. It is not necessary to go into detail in regard to their ability to achieve in the various school subjects. Teachers of today are psychologically trained. They realize that there are some few pupils in every school of average size who are unable to learn with the same results and facility as other children. Experimentation in the education of children of low mentality shows that there are some things that these children are able to learn. It would seem, therefore, that if in numbers, citizenship, and health pupils can be given certain elementary habits, the religious educator should determine upon both a content and procedure in Religion for those children who are less fortunate in mental endowment than their neighbors. The JOURNAL OF RELIGIOUS INSTRUCTION has been unable to discover persons or institutions that have specialized in the religious education of the child of low mentality. If our readers are familiar with any experimental work in this field, we shall be very glad to know about it.

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## CONGREGATIONAL SINGING

Just recently we heard a teacher remark that it was impossible to find out if her pupils knew how to assist intelligently at Mass because the entire time was occupied with congregational singing. On inquiry we learned that the hymns sung have no relationship whatsoever to the Holy Sacrifice. Is such a practice justified? Furthermore, how many children and adults take an active part in the singing? How will the children who are accustomed to assist at Mass

in this manner participate in it later in life? These are questions that should be answered by teachers and pastors in those parishes where miscellaneous hymns are sung by the congregation during the Holy Sacrifice.

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### PREPARING FOR THE RELIGIOUS VACATION SCHOOL

At least ten or twelve weeks will elapse before the vacation school period. However, for those who are engaged in the organization of religious vacation schools the present days are full of activity. Not only is it necessary to finance these schools and to discover and to train teachers, but the course of study and the learning activities in which the school must engage are of incomparable importance. In some places vacation schools will be established for the first time. To those who are interested in the direction of these schools a word of suggestion is not out of place. It is absurd and wasteful to enter upon this work without a consideration of the experience of other vacation schools. With such knowledge mistakes may be avoided, and finer results are bound to accompany the establishment of the school. During the past three years the *Manual of Religious Vacation Schools* has gone through changes and adaptations that are the result of widespread experimentation in this country. While the Catholic Rural Life Conference distributes the *Manual of Religious Vacation Schools*, this course of study, with its detailed directions for the establishment of vacation schools, was not prepared merely for rural areas. It is equally adaptable to urban conditions. It is the wise director, therefore, who will profit by the experience of others in the establishment and direction of his vacation school.

There is a second suggestion that we feel should be offered to those who will be engaged in the direction of vacation school work. It is not impossible for the supplementary activities of the school to outweigh in interest aroused, time assigned, and money expended the very reason for the existence of the vacation school. Where such conditions exist, with Religion the uninteresting blur on the day's program, the fault rests primarily with those responsible for the organization of the school. In the well directed vacation plan, Religion is the factor about which all other activities center. The boy or girl is so challenged that the study of Religion becomes vitally interesting to him. At the close of the vacation school he goes forth from it with a definite contribution to his religious education, made possible by the fact that the school truly understood the process of religious instruction and utilized all those resources of technique and material that are conducive to arouse interest in the subject and to contribute to religious living in the child and youth.

If this magazine is of assistance to you, tell your friends about it. *Your cooperation will contribute to the improvement of religious instruction in the United States.*

## SCHOOL ART IN RELATION TO RELIGIOUS CULTURE

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RT. REV. MSGR. JOHN M. WOLFE  
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The purpose of this discussion is not to propose the usual historical contributions that religion has made to the development of art; it is rather to study the influence of the culture of the aesthetic upon the spiritual and religious nature of growing children, and the culture of creative art powers and tendencies in the young as an integral part of wholesome religious education. The motive is to elicit more conviction among religious teachers for the rights of real art in the elementary and secondary school curricula.

The discussion will not attempt to evaluate the different theories regarding the nature of the beautiful in the objective world, or the composite of the aesthetic sense or feeling in the subjective powers of the creature. These are indeed related but their nature has not been agreed upon amongst even the leading authorities.

In the premises, however, this paper accepts that there is the power in each rational human being to express the beautiful, and also the ability to appreciate it in the world about him, either as it is in its natural condition, or as it has been reconditioned by human beings through the several means of the arts and the sciences.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: His eternal power also and divinity."<sup>1</sup> "Who is

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<sup>1</sup> Romans, I:20.

the image of the invisible God, the first born of every creature. For in Him were all things created in heaven and on earth, visible and invisible." <sup>2</sup> "Now to the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever, Amen." <sup>3</sup> "By faith he left Egypt, not fearing the fierceness of the King: for he endured as seeing Him that is invisible." <sup>4</sup> "God who at sundry times and in diverse manners spoke in times past to the fathers of the prophets: last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world." <sup>5</sup>

Basic in the concept of aesthetics, beauty, and art expression and appreciation we may accept the idea of the invisible. God is the great invisible, because He is the most spiritual, and He is such because He is the unmaterial, the uncreated author of all things, and perfect in all His works. There is no change or alteration in Him, because He is the most pure act, Who is all perfect and His perfection is ever present perfection.

Visible creation speaks the works of His hands and the glory and beauty of His perfection in the natural order. The Incarnation is His art masterpiece in the supernatural order, because it is the most perfect expression of the invisible through the visible. He is the highest beauty, because He is beauty itself; as Creator and Redeemer, He is the most consummate artist, in fashioning the lines of beauty in the natural and supernatural order. Never shall He be immediately visible to His creatures until their highest art of sanctification shall have prepared them for the light of glory, by the power of which created and visible being shall be reunited in beatitude with the highest invisible. Thus even the pagan Plato conceived the beautiful as the splendor of truth.

God's art is the manifesting of his invisible beauty in visible forms. He has given His creatures a participation in a finite degree of this great power and prerogative. The

<sup>1</sup> Hebrews, XI:27.

<sup>2</sup> Colossians, I:15-16.

<sup>3</sup> I Timothy, I:17.

<sup>4</sup> Hebrews, I:1-2.



creature has this potentiality in his intellectual nature, and it becomes active in the culture of the virtue of art; Christian philosophy regards this virtue as basic in human and divine culture. The creature's art appreciation consists in the power to penetrate the invisible through the visible, and his art expression, or the manifestation of beauty consists in making visible the highest of his invisible conceptions in visible forms. Art is the expression of the invisible, through the visible, and it varies with the several forms which that expression can take. The forms are diversified by and largely dependent on the materials in the universe and what philosophers and psychologists call the *sensibilia* or *sensibles*.

The *sensibles* are the objective mediums through which the invisible world speaks to the visible,—as between the invisible God and the invisible forces in the creature, and the invisible forces in the creature to the invisible God. The secrets of nature and of God are manifested through these, and the creature likewise makes known his innermost thoughts, aspirations, emotions, and feelings through them. They may be called the sensory projections of the visible world and correspond to the subjective powers of sense receptivity on the part of the creature.

The five senses with the special senses contact the world outside through these mediums. Sight, for instance, is the sense medium through which color, form, and design speak their hidden beauty. Hearing receives its manifestations through the medium of sound. The other senses are the instruments through which other mediums reveal what lies beyond.

These are the surface media only, however, because just as God speaks higher forms of beauty through the more elementary, so also in the creature, the senses supply crude materials to the powers of perception, apperception, the conceptive and ideational power, reason, judgment, intellect, and the spiritualized and sanctified conscience. Further, too, it is truth, beauty and goodness that are the highest manifestations of God, and in the creature these are received by the higher potencies of faith, hope, and charity.

The aesthetic power is akin to the highest spiritual potencies of the soul; the power of abstraction is not the highest index of a spiritual soul, but rather the power of penetrating through nature and concrete things to God, who is more akin than abstractions to His rational creatures. It is a unified power in the sense that the creature neither appreciates nor expresses beauty with one power only, but with all the powers of his soul, and on the level of culture that he has been privileged to receive. When the creature is so instructed, disciplined, and motivated that he musters all the invisible powers and activities of his soul, so that they may in the measure of their capacity manifest the invisible truth, beauty, and goodness of God, he is truly religious. The Mass is the masterpiece, after the Incarnation, of this Divine Service, because it is the most perfect expression and appreciation between the Savior and His children and vice versa.

While God deals with His creatures on the natural level and through art media, His great design is artistry on the supernatural level and through the media of natural things. Sacrifice, sacraments, and prayer are the highest art media of God, because they are the visible signs and instruments of invisible grace and sanctified living. This course of thought might be pursued in an unlimited way to show that art is related to religion, and that in fact religious living is artful and artistic living. The most beautiful of God's artists are His saints. They may not have much learning or science, but they have that which is indispensable in any adequate concept of life, and that is right living.

Just as children can confound an older generation in the evidences of beauty, goodness, and truth, so also have they the God given potencies to other forms of spiritual, aesthetic, and creative expression. Childhood does things for many years before it learns to think, and it thinks all the more beautifully and holily, when the doing of things has been enriched by the use of all the sensibles that can be brought under any even elementary command or mastery. When one observes carefully the outward evidences of use of the soul and mind, muscular and nerve energy and tissue as children

are doing things, he can easily conclude that the total child is put into what he does.

Education in its formal tendencies has strained child nature by its unwise processes, by requiring them to use themselves in broken or unintegrated sectoring. Still the end of education should be observed in the reasonableness of the methods used to attain that end. The end is to love, not with the memory, the imagination, or the intellect, but to love God with one's whole heart, whole mind, and whole soul. One wonders whether or not the Master Teacher was even in the long ago scrutinizing the human methods of instruction, and that He consequently put the emphasis on the wholeness of the creature, as a means to right religious culture.

Art expression uses the whole child, and when art appreciation or the perception of beauty is rightly motivated and directed, it, too, becomes a reaction of the whole child. Here again one need not go into deep psychological argumentation to meet the issues here involved, for even the casual observation of a child before an object of beauty will lead to this conclusion. Frequently their whole nature is so responsive that they seem to be transformed by ecstatic states.

Children want to express the invisible beauty within, and God also expressed Himself in creation because He wished to have visible creation manifest its love and beauty and truth, and thus to glorify these as they exist infinitely in the Creator. He yearned to express Himself so that He might have objects of love and glorification. With some fundamental truth many theorists on art and beauty contend that the aesthetic sense is based on need. The things that the creature needs are the things and beings that to him are beautiful and so desire, for these objects lead on to performance and acquisition by the total self.

This is true in general, but theorists who have not come to the realization of the highest values and needs in life are likely to make their concepts of the aesthetic, art and beauty, categorize with the rest of their feelings and thinking. Thus the concept of beauty as "unity in diversity," de-

pend upon the more fundamental concepts of what unity and diversity themselves are in their essential natures. Unity in nature and unity in the creature depend upon the unifying principle in the whole universe. The diversity in nature and the diversity in the creature also have a fundamental principle. They both depend upon the unseen hand and wisdom of God, Who designed the universe, and evidently through His own oneness of nature to which all creation is destined, gave a unity to all of His works. Through diversity He showed His wisdom in giving many beings natures that are not identical as among themselves, nor with His own nature.

There is, however, a relationship of individualized natures among themselves and to their creative origin, God. There are proportion and symmetry in color, line, spatial dimensions and in all the qualities that living beings are endowed with, and these fashion materials into beauty through a unifying principle. These are fundamental in attaining to the right concept of the beautiful.

Hence when one speaks of the aesthetic sense as a responsiveness to that which one needs and desires, it is reasonably pertinent to ask:—needed for what? for the lower or higher needs of life, or for all things and powers in their order of excellence for the higher life? The futuristic tendency in art, for instance, which interprets human needs on a mechanical basis of life loses sight of the fundamental nature of the aesthetic, in as much as such interpretations of the invisible do not interpret the invisible needs of man's higher nature at all. Such art cannot be conducive to man's pursuit of freedom from transitory ills and attachments, because it enslaves him by the machine; it makes the machine the master of those it should serve.

If the culture of the truly aesthetic is so closely allied to the invisible spiritual and religious needs in the creature, then education should ally itself with processes that cultivate the aesthetic and make its culture religious. Our school people, who neglect art, can well examine their consciences, and perhaps, if they do it conscientiously and wisely, they will find that the groveling art tastes of so many who had a

religious education are due to the fact that whilst they may have been subjected to school processes that were scientific in their mere expositions of religion, they forgot that right living is after all an art, which calls for the detailed labor of serving the lives of the young with forms of artful living, through living artfully.

There is ample evidence for those who can observe any phenomena and infer lessons, that the young like to do things. The Aristotelian and Scholastic philosophers insisted that there is nothing gotten correctly and adequately into the intellect or mind which was not previously in the senses. Both senses and the mind work out as well as in, that is they express themselves as well as receive impression. If God expresses His invisible beauty, truth, and goodness through visible forms, so that the creature may receive right and adequate impressions of Him, which he is to express in forms of truth, beauty and goodness, then He expects also that His creatures will receive impressions for expressions. That is why the unspoiled young love to express themselves.

There is the other phenomenon also that they love to express themselves in their own way and in keeping with invisible forces which make over impressions which they receive from their environment. They put the beauty of their own invisible expressive natures and, indeed, spontaneity into the beauty, truth and goodness that they receive from impressions. There is a rhythm in their self expression which makes them very responsive to all the canons of beauty.

Their beauty, goodness and truth are on their own level, and it is another phenomenon that wise and normal adults love the beauty, truth and goodness of unspoiled children and youth. There is that very observable inclination, however, that too many teachers aim to have children express the beauty that can only be the product of adult years. This deranges the needs of children because if they are to express themselves in adult forms and ways then they are robbed in childhood of the very foundations on which they are to build a beautiful adulthood; there is structural and functional, as well as historical continuity in life. Life does not give us men and women, without first giving us boys and girls; nor

can it give us in the ordinary and customary designs of nature and life adult beauty until it has previously given child and youth beauty. Even the adult, who has been deprived of art expression in childhood, cannot be tutored in it adequately, without first going through the childhood grades. Art learning and teaching in this aspect ought to be an encouragement to teachers, who have lost out, but who can go back to the children and fill in the gaps in life by becoming young and truly beautiful with children. It is the observation of the writer that adults, who are wise enough to do this, do not compromise their own age level beauty in any way at all.

Art ties up the whole nature of the child and all of his powers with patterns of beautiful external expression. The sight of a lame boy, running hither and thither with a new tennis racket, illustrates what his attachment to the racket and normal and wholesome expression did with his disabled limbs. This physio-therapeutic value of an attractive racket and the joys of expressive game life which knit together the whole boy, have counterparts on levels that are much higher than the merely physical.

We have yet to learn the story and to sing the wondrous lyric of what art expression, when properly directed and motivated, will do to emotional, social, aesthetic, spiritual and religious disabilities that come with life. Much is yet to be thought out in regard to the expanding possibilities, through processes of education, which will help children to tie up their lives consciously to the beautiful patterns that God has put into His wondrous world of nature. If nature could only be more sacramentalized in school life, how much more would the sacraments carry the energies of grace through truth, beauty and goodness, not only into the lives of the young, but into the lives of all.

This is not to create the impression of too much stress upon the natural; the only inference that is intended is that God put nature into its place in the Divine plan when He instituted the sacraments. He had His designs, known so well to theologians, when He selected water, oil, wheat, wine

and His rational creatures, as the matter of His supernatural channels of grace.

The several series of texts that are now extant make a rapprochement with beauty in art expression and forms, and religion. Teachers in Catholic schools may not, without dire harm to the children, neglect their preparation for a truly Catholic art program in their classes. This program must involve, for the sane purposes above discussed, art expression in addition to art appreciation. These two processes are intricately and psychologically involved in the problem together. The mere cluttering of the walls with beautiful art works will only help children to attain some of the desired results; they are only part of a complete process. There cannot be right and wholesome appreciation without expression. This is so terribly apparent in the homes of today that were purchased in the supply-all department stores or mail order houses, with the furnishings, decorations and the clothing of the supposed home folk. It is after all evident that beauty cannot be purchased; it must be developed through the cultures of the several phases of the arts and crafts that use colors, lines, forms, designs, patterns and styles.

The dangers of neglect in this aspect of education may leave the children of the future get their art ideas from such concepts as the following, which is taken from a school text, which was written with the best intent that the authors could muster: "Everyone loves beauty. We were born with the love in us. It is a gift from the fairies." This is all so contradictory to the real meaning of the quotation, in the text, from Emerson: "Though we travel the world over to find the beautiful, we must carry it with us or we find it not." It might be added: "We find it not even in the fairies," and then wonder, where the fairies got it.

The author quoted above leads her young readers to esteem the rhythm of line and proportion of the human body, to keep the body physically perfect and to surround life with nice things for the gratification that these offer in forms of happiness and natural character. God does not enter into the purposiveness of beautiful things, and so He, if He is regarded at all, need not be considered in the motivation.



The best reason or excuse for the absence of art in so many schools is in the situation or condition, which is usually given, that there is too much already in the curriculum, and still efforts are made to add more fads. The situation is not adequately analyzed by that diagnosis, nor can one deal very reasonably with the statement that the old school did not have art and yet it produced good men and women. Such situations may now be classified in the category of corpse, and it is quite impossible to analyse or diagnose by autopsy processes what really produces living results. Life situations and living human beings alone present the proper subjects for the adequate analysis of life processes. We just do not know with adequate detail how things happened in the past in producing effects in correct human development; historians may tell us almost anything about this. Even with what we do know the assertion has only a modicum of doubtful truth in it, because history tells about the ages of faith in the same alignments in which it tells of the universal culture amongst the many guilds of the arts and crafts.

Poverty is again given as a reason, but a careful scrutiny of almost any parochial establishment will show that this argument is just adduced but not proven by the evidences. If it may be granted, as it can by actual experience and figures, that the art expense in a grade school (when all supplies are taken from stocks, as much material might be home made or home pickups) runs from sixty-three cents in the first grade to ninety-seven in the eighth grade, and if it may be accepted that art teaching in the right way can produce only some of the results that have been described, then it becomes just a matter of thinking and acting on the basis that it is better to enshrine Jesus in the heart of the child on the altar that is to be fashioned there, and without too much taking from profitable embellishments elsewhere. Beauty and truth are indeed wonderful influences wherever they are found, but Jesus gave us the lesson of wisdom when He selected straw as his pillow, a manger as His cradle, and a stable as His home, that He might teach the spiritual and religious usages of wealth; He was happy to live in poverty that he might gain entrance into human hearts.



How little has the ordinary congregation of people been made capable through education to appreciate, except in a general instinctive and passive way, the beauty of God's house. Symbolism, which is the instrument of art, is nowhere else so much in evidence and is ready to speak of God and beauty, but the people have ears but hear not, and eyes, but see not. Here art culture is evidently the handmaid of true religious education, by opening the eyes and ears so that God may speak in ways that the whole creature can understand and love.

It may be observed here that art in school is not or never has been proposed by intelligent leaders to make artists, but rather to make some phase of a full grown human through art. It has the power of helping the developing child to become more beautiful in the cultural way, and to develop and find more beauty in his surroundings. To think of art for other purposes is to think of it as a specialized course, as music is often thought of. This is often done even in our day, although anyone can find out who desires, that art and music existed in the human and cultural and religious inheritances of the race before even the three R's. That ought to prove, if anything can be proved by nature, that man needed these first in his advance to human and cultural living. We believe that man must be a boy before he can be a man, and so also human development demands that music and art be given due recognition in education and before other elements.

As to the more likely to be believed assertion, with a certain amount of conscience, that time limits of school programs will not allow room for art, it may be stated that even in the curriculum and allotment of time, first things should be regarded first. If art can be made a more direct handmaid of religion than other subjects, then it comes into the category of religious values, and can with profit to religion become a part of and take from the usual allotments to religion. As to the three R's and their mental skills, it might be observed first, that more of these can now be taught in three grades than was formerly given in six grades. Why, in the light of what true religious culture is, should one in a religious school insist so much on mental skills to the neglect of

activities that develop moral personality more effectively, since so much of the illness of the age is due to the fact that mental skills and consequent scientific invention, and the role by the machine and technocracy, have advanced decades beyond the human's social power and appreciation to use all of these for the more spiritual and divine ends that are not given to them.

School art can be given vocational as well as cultural trends. Its technique may be so fashioned that the child will find the beautiful while he is doing the useful, and thus make a home in the real sense while he is making a living. In most of the aspects of life it is not necessary to separate the purposes of doing from becoming. What one does can be made the source of his culture.

When school art is given this direction and motivation it can be made to fit in with the needs of life, as these are now showing their trends. It can help the coming generation to occupy the increasing enforced leisure time with more profitable and wholesome use of the self. When art becomes a craft by which the home and the surroundings of life can be beautified it truly helps the artist become an artisan, and the artisan an artist in the truest sense. Life will need more and more such changes, if it is to be restored to the occupations which bring contented living, because when the artisan becomes an artist he continually changes himself by what he does, and such change means growth, which is healthy living.

## AN INSTITUTE OF APOLOGETICS AT THE CATHOLIC UNIVERSITY

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REVEREND FRANCIS AUGUSTINE WALSH, O. S. B.

Catholic University

Washington, D. C.

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The idea of an *Institute of Apologetics* at the Catholic University of America originated in the discussion of present conditions during the annual meetings of the American Hierarchy. An attempt was made to give form to the proposal by learning the views of Catholics in every walk of life. The responses made it evident that a very profound interest existed; in fact, the zeal shown was so great that it became incumbent upon the group concerned to devise practical means for setting on a solid basis a work which was so clearly a real necessity. Right Reverend Monsignor James H. Ryan, Rector of the Catholic University, has given his support to the endeavor; this has made it possible to formulate a definite program, to be carried out during the coming Summer Session of the University.

### COURSES AND DATES

In setting forth this program for the readers of the JOURNAL OF RELIGIOUS INSTRUCTION, I desire first to explain the various courses, and then in a special manner to call attention to those under whose charge the respective courses will be placed; the fact that three Bishops are giving their time and effort as actual participants gives the work a supra-academic character. Full information about all the details of registration, lodging, costs, etc., can be obtained by writing to the Director of the Summer Session, Catholic University, Washington, D. C., or to the writer. The Insti-

tute will assemble for four periods daily during six weeks; it will be possible for those who so wish to make an intensive course of three weeks. The six weeks' course begins July tenth and continues until August third. The dates for the three weeks' course, during the period when their Excellencies, Most Reverend Bishops Noll, Gerow, and O'Hara have graciously agreed to give their personal services, are July tenth to twenty-ninth. The courses will be open to priests and a certain number of seminarians of advanced standing. A special preparation by correspondence will be made; this will begin as soon as the applicant has signified his intention to attend.

The courses announced are as follows:

FIRST COURSE: *An analysis of the attitude of the American Mind towards the Catholic Church.* In charge of Very Rev. John B. Tenny, S.S., D.D.

SECOND COURSE: *Trends of Ethical Opinion in the United States.* In charge of Rev. Gerald Shaughnessy, S.M., S.T.D.

THIRD COURSE: *A Study of Religious Opinions in the United States.*

FOURTH COURSE: *Practical Methods.*

The third and fourth courses will be in charge of the Most Reverend Bishops for the period of Their Excellencies' presence; during the first week and the remaining portion of the session, the third course will be in charge of Rev. Maurice Sheehy, S.T.B., Ph.D., and the fourth in charge of Very Rev. F. A. Walsh, O.S.B., Ph.D.

Bishop Noll will deal with the following topics:

1. The status of the Catholic Religion in the various countries of the world.
2. The present day Protestant state of mind.
3. The present day state of mind of those unaffiliated with the churches.
4. The radical difference between the Catholic and the Protestant concept of the Church.

### 5. The best form of approach to non-Catholics.

Bishop O'Hara will offer as the basis of his work, "Practical Methods of Apologetics," with special stress on Catholic Evidence Work in the United States.

Bishop Gerow will bring the fruit of his experience in the South and the methods most suitable for the problems of that section.

### CHARACTER OF THE WORK

The work of the Institute contemplates something more than research; it includes the training of men. It will be so arranged that a beginning will be made towards the formation of a body of men equipped not only with the required knowledge but also with practical training in present day methods of exposition and appeal. The aim is to make the missionary efforts of the Church effectively adjusted to the religious mind as it exists outside her fold. On the basis of sound doctrine and age-long tradition every exposition of Catholic doctrine must ultimately rest; still the content of the average mind, gathered during the experiences of youth and the contacts of mature life, varies from age to age and from individual to individual. Often a philosophy erected on these contacts and on a narrow experience becomes so strongly imbedded in personality that only the utmost skill can first cause it to tremble, then to crumble, and finally to clear the way for wider, higher, ultimate truth.

The point of view is manifold and contemplates growth in different fields. It includes the study of the non-Catholic mind both in its Protestant and its anti-Catholic phases. The purpose is exposition rather than refutation or defense. From an examination of the actual religious situation the problems calling for immediate treatment and solution will be selected and every available means employed to interpret the issues and clearly bring out the Catholic response.

### DETAILS OF SPECIAL INTEREST

The courses as given will not consist merely in a series of lectures, with notes taken by those in attendance. It is

hoped that all who determine to come will have knowledge of religious conditions in their respective cities and dioceses; opportunity will be afforded them to correlate their experience with that of others, thus giving the equivalent of a national survey. The character of our ordinary apologetic literature will be examined and bibliographies prepared for immediate use. Certain periods will be devoted to conferences and discussions. One feature will be the exhibit of non-Catholic and anti-Catholic literature, magazines, posters, etc., from which students can derive much information about existing conditions. The conferences and discussions will serve as a kind of clearing-house, as well as a means of getting at the common elements needed throughout the country at this time. The convergence of ideas will bring out the issues which are dominant. The religious movements now stirring will be scrutinized, and the principles and methods to meet their trends will be brought to bear upon them.

#### A BEGINNING

There is universal demand that a beginning be made in this work. The world has travelled far since the early apologetics, or even since the beginning of the Oxford Movement one hundred years ago. The living Church constantly renews her vigor by her knowledge of the world about her and her solicitude for the peoples of all times and generations. The apologetics of the second and third centuries did much to clear the way for the advancement of the true Faith. Bishops labored at the task; the household of Augustine of Hippo was a veritable school. A work that will move apostolic men, Bishops entrusted with the care of their dioceses, to carry out their teaching mission in the literal sense of direct contact in the classroom, must be of such importance that its need can truly be called *vital*. It is rich in promise of future good; it is, in fact, the most forward-looking movement in the Catholic thought of our times.

# Religion In the Elementary School

## HEALTH AND MORALITY

HARVEY SMITH

Catholic School Health Bureau  
St. Louis, Missouri

I am not a Christian Scientist, who has passed the censor of the JOURNAL OF RELIGIOUS INSTRUCTION, although one might suspect this from the title of the present article, but rather do I aspire, in a very modest way, to be a scientific Christian, who has discovered, as a health worker in Catholic schools, a certain relationship that often exists between health and conduct.

Who has not seen in a classroom an overtired, restless child give up tussling with his arithmetic problem to blow spitballs at the unseeing backs before him? And the artist of the side-splitting cartoons that disrupt the back row, is he not often the talented, yet near-sighted fellow who cannot follow the instructions written on the black-board?

I can hear you say, "Here is one who was once a misunderstood, sadly-sinned against child who is now trying to get even!" No, just one who having worked with children for nearly a decade has, by virtue of this experience, a little insight into their problems and has learned, among other things, that health may have something to do with how children behave.

Many children come to mind to bear out this statement. There was little Helen, a sad, strange child with a history of having been in the first grade in three schools in as many years. She was reported to be uncooperative, stubborn and unwilling to conform to regulations in the classroom. How-

ever, the crux of the situation, the thing that brought the child to the foreground, was a determined position she had recently established not to speak. At intervals, for several days at a time, she refused to say a word in the classroom, although, according to the mother, she talked quite freely at home. A study of this child revealed many things. First of all, she was out of place, as a child of nine, in a group of first graders. Secondly, in a physical way, she was much below par. She was underweight, undernourished, had tremendous tonsils and a very decided speech defect. A mental test revealed she had inferior ability. Emotionally, she was shy, sensitive and overwhelmed by feelings of inferiority. Socially, she was from an underprivileged home, where the father was unemployed, where care and protection were inadequate, and from which Helen emerged to take her place, dirty and shabbily dressed, along side of children from better homes.

In view of all these findings, who can fail to see that Helen's behavior was but a protest against conditions that were plainly too much for her? Psychologically speaking, she had established a defense mechanism. She was revolting in the only way she knew against odds that were threatening to engulf her. Treatment of Helen's physical handicaps, a better adjustment in the home, and sympathetic handling by an understanding teacher produced in her a remarkable change in attitude, deportment and achievement.

We are not wholly excusing the child's unlovely and unsocial behavior. We are not blaming it entirely on her unwholesome environment and poor physical and mental equipment. But we are attempting to show that all of these factors are underlying influences of conduct and that it is much more reasonable and effective to go beneath the surface than to treat superficially the untoward acts themselves.

Let us take another case. The clown and dunce of the fourth grade was Edward. He had repeated grades until, at the age of twelve, both he and his teachers despaired of future advancement. Not until a physical examination revealed greatly impaired vision did his teachers, his parents, and most important of all, Edward himself, realize that his difficulty was not lack of intelligence, but an inability to



learn through vision, the most ordinary channel of acquiring knowledge in school. In fact, so great was his handicap found to be that it was necessary to make a transfer from the parochial school to the Catholic sight saving class of that city. At the sight saving class Edward was given books with large print, and much of his work was prepared orally with him by a specially trained teacher. For the first time, the boy realized his possibilities. For the first time, he mastered the tools of modern education. And for the first time, he found lessons more interesting than being the classroom dunce. At the end of one year, in a situation adjusted to his handicap and with the exhilaration of actual achievement, Edward reviewed the fundamentals and made both the fourth and fifth grades. The second year he completed the sixth and seventh grades. And the third year, he graduated from the eighth grade with honors!

Other phases of abnormal and undesirable behavior come to mind that have had their origin, or starting point, in physical conditions. I remember particularly a child that had great crying spells occasioned by little or no provocation. Neither kindness nor punishment seemed to help the situation. The child became a serious problem to the classroom teacher and a distinctly disrupting influence to the whole school. A study of the child's history revealed that she had had a severe case of influenza followed by sleeping sickness. The question of possible brain deterioration threw a new light on the whole situation. The child was at once referred to a neurologist for examination and treatment.

A disturbed or abnormal physical condition is, however, not the only type of unhealthy influence that affects behavior. The mental health of an individual, particularly of a child, is of prime importance. Emotional maladjustment occasioned by over-dependence, lack of control, or by fears, hampers the child's natural development and affects his actions in a very special way. The child must grow and mature emotionally just as truly and just as surely as he must grow in the strictly physical sense. And unless he has the security of a good home, has for his daily fare parental affection and approval, and unless he experiences success through his per-

sonal efforts, he will not have that emotional balance that makes for mental health.

Angela belonged to this latter classification, although at first to those inexperienced in diagnosing such problems, she appeared to be suffering acutely from some physical disorder. Her teacher reported that this girl of thirteen years, frail, stooped, colorless of countenance, and excessively shy, was experiencing "spells" in the classroom to the discomfort and alarm of her companions.

A rather complete study revealed that although Angela was having attacks of loss of breath and near-collapse, they were but the outward manifestations of extreme anxiety over classroom work, because of failing marks and strong pressure on the part of her parents that she make her grade in school. An overwhelming sense of inferiority and a fear of school and parental disapproval were what had wrought the havoc and threatened disaster to this girl whose behavior was fast becoming freakish in her great distress.

Just one more case. There was Tommie, one of the greatest problems with which any teacher ever had to contend. He was little for nine years and wiggly and mischievous. He had not only run the gamut of disorder in the classroom, but he had a record of stealing, had set off fire alarms, could use a flow of unacceptable language with the greatest ease and stayed out nights until he was ready to go home. Investigation showed that the mother was young and that the father was twenty-five years her senior, that there was in the home great domestic dissension, and that there was absolutely no parental control. The very erratic behavior of the mother aroused doubts as to her mental balance. Arrangements for an examination were made at a nearby clinic. This revealed that she had developed dementia precox of a paranoid type, and immediate institutional care was found to be necessary. After Tommie's mother had been sent to a sanitarium, the boy was placed in a boarding home where he experienced, for the first time, peace and tranquility and restraint, tempered with affection and approval. The child has been in a foster home now for nearly a year. He is very happy and is getting along nicely in school from which come no complaints in regard to behavior. Tommie needed what is

so vitally essential for every child,—a sense of security. He has found it, and his mental health and subsequent behavior have improved a hundredfold.

And so in review pass the children. They come stumbling along life's way, protesting, perhaps even violently, in their effort to attract attention. But very often they are pushed aside by the stronger and more attractive, unheard and unheeded in the multitude. Sinning, you say, as you watch them in their offensive behavior,—failing in lessons, playing truant, causing undue uproar in the classroom, teasing, complaining, openly rebellious. And yet as we view them, those underprivileged in bodily strength, or in mental vigor, or in social opportunities, we wonder if they are not more sinned against than sinning. In our blundering way and in our ignorance, because of our standardized methods of mass education, we expect the same achievement, the same performance, the same response, the same behavior from all children irrespective of their natural endowment and previous training and present environment.

To deny, or even minimize free will and personal responsibility is not my intention, but it is my purpose to try to show how there may be degrees of responsibility and how disturbing influences, such as poor physical or mental health, may become the occasions of undesirable and disorderly conduct.

If in our dealings with children we can only bring an insight and a sympathetic and understanding attitude, we will be better able to see why a child behaves as he does, we can better explain to him his difficulty and help him to mend his ways. More than this, with the proper insight we can attack the difficulty at its root; we can treat cause rather than effect; we can correct the defect or, if necessary, adjust the child to it, and thus, we remove the irritating influence and the occasion for the undesirable behavior.

When we loosen the bonds that hamper the proper physical, mental, emotional and social development of children, we make the path of life for them less rugged and their possibilities of service much greater. In a very special sense we are complying with the sacred admonition of the Master, "Suffer little children to come unto Me."

## "A LITTLE CHILD'S FIRST COMMUNION"<sup>1</sup>

### HELPS FOR THE TEACHER

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MOTHER BOLTON

The Cenacle of St. Regis  
New York

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Before the small child receives first Holy Communion, such a good foundation of faith should be laid that he knows the mysteries necessary to salvation. Canon 854, Article 3, of the Code of Canon Law, tells us this when it says:

Outside the case of danger of death a deeper knowledge of Christian Doctrine and a more accurate preparation is justly demanded, to an extent that they know at least the mysteries of the faith necessary as absolute means of salvation, and that they do approach Holy Communion with such devotion as can be expected from young children.

Throughout the world today, including our own country, the very fundamental doctrines of the Godhead and the Divinity of Christ are being ignored and openly attacked. Our children are living in this atmosphere. Consequently, one of our essential duties, as teachers of religion, is to emphasize and draw special attention to these central dogmas. In preparing children for first Holy Communion, is it not logical and best for their spiritual foundation to begin with a study of the Godhead?

In planning a lesson on the Godhead, consider the ideas concerning God that you would like to leave with the little child. But, of course, to decide this one must have both a good theological and psychological background. The teachings of St. Thomas concerning the Godhead are surely a right basis for planning this lesson, even for the little child.

"Because the Essence of God is His Intellect and Will,

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<sup>1</sup> Mother Bolton, *A Little Child's First Communion*. New York: The Cenacle of St. Regis, 1931. Pp. xi+115.

from the fact of His acting by His Essence it follows that He acts after the mode of Intellect and Will."

"God Knows Himself and all else by His Essence."

"In God there exists the most perfect knowledge."

"Because only the Divine Intellect is eternal in it alone Truth has eternity."

"Not only is truth in Him but He Himself is TRUTH ITSELF, and the sovereign and FIRST TRUTH."

"The object of the Divine Will is His Goodness which is His Essence."

"Love is the first movement of the will. . .

"It has been shown that will exists in God and hence we must attribute love to Him."

"GOD IS LOVE."<sup>2</sup>

In the Godhead, God the Father is First Principle. God the Father knowing Himself generates the Son, the Second Person of the Blessed Trinity. As the Second Person of the Blessed Trinity proceeds from the Father by way of Intellect, He is called by various names pertaining to the intellect, such as the Word, the Wisdom of the Father, the Truth. The Third Person of the Blessed Trinity, the Holy Ghost, proceeds from the Infinite Love between the Father and the Son, that is by way of Will. In the Blessed Trinity, the Holy Ghost is Love.

"There are two processions in God, one by way of the Intellect, which is the Word; and another by way of the Will, which is the procession of Love."

In the light of this brief consideration of the Godhead the child is taught in *A Little Child's First Communion*, Part One of his preparation, that all created things are God's gifts of love. He learns that God is Love and that God is constantly giving His Love to us.

A short introduction at the beginning of Part Two gives the theme of this section in the form of a challenge to the

<sup>2</sup> 1 St. John, IV:16.

child to read the stories if he wants to learn about God, The Great Giver of Truth and about God's Truth in him.

The Second Person of the Blessed Trinity is in the God-head, The Truth, and on earth The Teacher of Truth. So in Part Two Jesus is introduced not as a little baby but as the Greatest and Holiest Teacher of Truth. And in this section the child also learns that Jesus gave His life because He wanted all people until the end of the world to be sure that He was the Son of God and that His teachings are true.

The term "Grace" is not given in the first two editions of this book. But the child is very carefully taught that God wants His Love and Truth in people, i.e., His Grace in them, and that when people have God's Love and Truth in them they are good and happy. He also learns that God's Love and Truth are in them first through the Sacrament of Baptism and that to be sure the people could have and keep God's Love and Truth in them until the end of the world Jesus left us His Church and the seven Sacraments.

*A Little Child's First Communion* presents the fundamental doctrines of the Faith in simple form and language. It prepares the child for first Holy Communion according to The Spiritual Way plan. And it is the beginning book of The Spiritual Way Series. It is divided into six balanced sections dealing with those subjects that the child should be taught for First Communion.

The time allowed for teaching each section varies in accordance with the conditions under which the child is being prepared for first Communion. But the time should be so arranged that each section will receive its correct proportion of the time allotted for preparation. Thus there is sufficient material for an enriched daily program in parochial schools, but in catechetical centers, where time is abridged, all written work could be done outside of class.

This first Communion book is written for the child's use. Each child should have his own book. He should read each story and reproduce it. Both silent and oral reading are

suggested. The following table shows a correct balancing of subject matter:

SUBJECTS TREATED	PAROCHIAL SCHOOLS	CATECHETICAL CENTERS		
	180 <i>Lessons</i>	40 <i>Lessons</i>	25 <i>Lessons</i>	20 <i>Lessons</i>
1. God is Love..... (Creation)	27	6	3	3
2. God is Truth..... (Precursor and Bap- tism of Christ)	27	6	3	3
3. Jesus, Son of God.....	45	10	7	5
4. The Church ..... The Mass	27	6	4	3
5. Confession .....	27	6	4	3
6. Holy Communion.....	27	6	4	3

The strong, constructive spiritual foundation laid in the soul of the child through the study of *A Little Child's First Communion* is a stimulation to further study of doctrine.

#### SUPERVISORS' EXAMINATION MATERIAL FOR TESTING CHILDREN WHO HAVE STUDIED

##### *A Little Child's First Communion*

As an aid to teachers and supervisors in checking the thoroughness of the child's knowledge, the following tests and questions are offered:

#### PART ONE

##### OPEN TEXT-BOOK TEST

##### GOD THE GREAT GIVER OF LIFE

1. Open your book to page 10 and read silently paragraph 3. Name ten of God's gifts of love.
2. Read paragraph 4, page 10. Tell the reason why God can give us greater love than any one else.
3. Read paragraph 5, page 10. Which of God's gifts is the very best one? What did the priest tell Tom and Ann to ask for every day?
4. On page 11, read the Act of Faith. What did you tell God when you read those words?

5. On page 11, read the Act of Hope. What did you tell God when you read this Act?
6. On page 11, read the Act of Love. What gift did you ask God to give you?

Note: Review the tests on pages 12 and 13 in text-book.

## PART TWO

### OPEN TEXT-BOOK TEST

#### GOD THE GREAT GIVER OF TRUTH

1. On page 18, read the first five lines of paragraph 1. In the last sentence, what do we call God?  
Read the next sentence. What does God love in a child?  
Read the next sentence. What is it that God wants in you?
2. Read paragraph 2, page 18. Who always knows the truth about everything?
3. Read (or sing) the song on page 19. Read the little prayer in the last two lines of this song.

#### ORIGINAL SIN

4. Turn to page 20. Read the sentence at the bottom of the page.  
Why were our first parents happy?
5. On page 21, read the sentence that begins with the words "One sad, sad day."  
What happened one sad day?  
Read the next two questions.  
What did our first parents do?  
Then what happened? To find the answer, read the next three sentences.
6. Read the last sentence in the paragraph. It is a very sad story.

#### THE PROPHETS

7. On page 22, read the first paragraph. What does it say about most of the people living upon the earth at that time?  
Read the second paragraph. Why did the people who would not pay attention to God do many wrong and wicked things?  
Read paragraphs 3 and 4. What did God do when He wanted people to pay attention to Him once more?  
Read the next paragraph. What did God's great and holy men tell the people?  
Read the last paragraph. What did most of the people think about these holy men?



## THE PRECURSOR

8. On page 23, read the fourth paragraph. Why did John come out of the desert?
9. Read paragraph 5 on page 23. What did the people think about John?  
Read paragraph 6, beginning on page 23. What did John tell the people?  
Who was the Greatest and Holiest Teacher?
10. At the top of page 25, find the name that John was called.  
Why was he called a saint?  
Why was he called "The Baptist?"

## GOD'S OWN SON

11. Turn to page 26. What is the name of the story that begins on that page?  
Read paragraph 2 of this story.  
Where did God's Own Son go when He was thirty years old?  
What did St. John do for Him?  
Read the next two paragraphs.  
Who spoke in the Voice from the cloud?  
What did the Voice say?
12. On page 27, read the third and fourth paragraphs. How did wicked men treat God's Own Son because He told them the truth?  
Read the next four sentences.  
What question did a leader ask God's Own Son?  
What did He answer?  
Why did the Son of God tell Who He was even though He knew bad men would kill Him?  
Note: Review the tests on pages 20, 25 and 26 in text-book.

## PART THREE

## CLOSED TEXT-BOOK TEST

## JESUS, SON OF GOD

1. What did God do to let Mary know that He wanted her to be the mother of His Own Son?  
What did the messenger tell Mary to call God's Own Son? page 32, paragraph 1.
2. Who are God's messengers? page 32, paragraph 2.
3. Mary was filled with something which made her a lovely mother for God's Own Son. What was it? page 32, paragraph 4.
4. Say the Hail Mary. page 35.

## THE HOLY FAMILY

5. Tell one reason why God let St. Joseph take care of Jesus and Mary? page 36, paragraph 2.
6. When we speak of The Holy Family, whom do we mean? page 36, paragraph 3.
7. Where did The Holy Family live for many years?  
What work did St. Joseph do so that he could take care of The Holy Family? page 36, paragraph 4.

## THE BABY JESUS

8. What is the birthday of God's Own Son called? page 38, paragraph 1.
9. Where was the Baby Jesus born? page 38, paragraph 2.
10. Why did Mary and Joseph have to stay in a cave in Bethlehem? page 38, paragraph 5, 6.
11. What did the Baby Jesus come to give to the world? page 39, paragraph 1.
12. Tell what we mean by making a sacrifice for love of the Baby Jesus. page 40, paragraph 1.

## THE SHEPHERDS AND THE MAGI

13. Why did the shepherds visit the Baby Jesus in the cave? page 42, paragraph 1.  
What did they do when they came into the cave? page 42, paragraph 2.  
On the way back to their sheep, what did the shepherds tell the people? page 42, paragraph 3.
14. Who were the Magi? page 42, paragraph 5.  
What did the Magi believe when they saw the bright new star? page 43, paragraph 1.  
What did three of the Magi do? page 43, paragraph 2.  
What happened when the three Magi came to Jerusalem? page 43, paragraph 2.  
Where did the Magi have to go to find God's Own Son?  
What did the Magi do when they found the Baby Jesus? page 43, paragraph 3.

## THE LIFE, DEATH AND RESURRECTION OF JESUS

15. About how long did Jesus live in His home at Nazareth? page 45, paragraph 2.
16. When Jesus went to different places teaching the people, what did He let them know? page 45, paragraph 3.

17. How did many people show that they loved Jesus? page 45, paragraph 3, 4.
18. Why did some wicked men want to put Jesus to death? page 45, paragraph 5.
19. Tell the story of Jesus' cruel death. page 46, paragraph 1, 2, 3.
20. Because the thief on the cross near Jesus was sorry for the bad things he had done, what did Jesus promise him? page 46, paragraph 6.
21. Say the Our Father. To whom are you talking when you say this prayer? page 47.
22. How did Jesus prove to the people that He was God? page 49, paragraph 3, 4.  
On what day did Jesus die? On what day did He rise from the dead? page 49, paragraph 5, 6.  
After Jesus rose from the dead, how long did He stay upon this earth? Then what did Jesus do? page 50, paragraph 2, 3.

#### THE HOLY GHOST

23. Before Jesus went back to His Father, Whom did He say He would send? page 53, paragraph 1.  
What did Jesus promise that the Holy Ghost would do for us? page 53, paragraph 3.  
Besides teaching us the truth, what else does the Holy Ghost do for us? page 53, paragraph 4.

#### ONE TRUE GOD

24. What are the names of the Three Persons in the One True God? page 53, paragraph 5.  
How do Catholic children salute The Father, The Son and The Holy Ghost? Make the Sign of the Cross. page 56.  
Note: Review the tests on pages 32-33, 37, 44, 48, 50, 55, 57-62 in text-book.

#### PART FOUR

#### CLOSED TEXT-BOOK TEST

#### JESUS' CHURCH

1. What did Jesus want all people to have until the end of the world? page 64, paragraph 1.  
What did Jesus do to obtain for all people a sure and true teacher of God's truth? page 64, paragraph 2.  
What is this teacher called? page 64, paragraph 3.

2. How does Jesus' Church give God's Love to the people? page 64, paragraph 4.
3. What is the name of Jesus' Church? page 64, paragraph 6.

#### THE APOSTLES' CREED

4. Who were the first Bishops of Jesus' Church? page 65, paragraph 1.
5. Say the Apostles' Creed. page 65.

#### THE COMMANDMENTS

6. Jesus gave us two great Commandments. What are they? page 67, paragraph 1.
7. When we keep the two great Commandments Jesus gave, what other Commandments do we also keep? page 67, paragraph 1.
8. Jesus' Church gives us six Commandments to keep. Say two of these Commandments. page 67, paragraph 2, 3.

#### HOLY MASS

9. On the night before He died, what power did Jesus give His priests? page 70, paragraph 5.
  10. When Jesus' priests offer Holy Mass, who becomes really and truly present? page 70, paragraph 5.
  11. Why do so many people love the Holy Mass and why are they so faithful to it all their lives? page 71, paragraph 1.
  12. In what part of Holy Mass do priests use the power Jesus gave them on the night before He died? page 73, paragraph 1.
  13. In the middle of Holy Mass, what does Jesus' priest do? page 73, paragraph 2.
  14. In Holy Mass, what does Jesus do at the time when the bread and wine are changed into His Own Body? page 74, paragraph 4.
  15. What is the small round white bread called when Jesus is present in it? page 74, paragraph 6.  
When we receive the Holy Host, what do we say we are receiving? page 74, paragraph 7.
  16. In the first part of Holy Mass, what should you be doing? page 74, paragraph 8, 9.
  17. In the last part of Holy Mass, what should you be doing? page 75, paragraph 1, 2.
  18. After Holy Communion, what Acts of Faith, Hope and Love may you say? page 75, paragraph 3, 4, 5.
- Note: Review the tests on pages 68, 72, 76-78 in text-book.

## PART FIVE

## CLOSED TEXT-BOOK TEST

## HOLINESS AND SIN

1. When did you have God's Love and Truth in you for the first time? page 79, paragraph 7.
2. When God's Love and Truth are in you, how are you like Jesus? page 79, paragraph 7; page 80, paragraph 1.
3. If you think or say or do anything against God's Love and Truth, what is such an act called? page 80, paragraph 1.
4. If there is none of God's Love in a person when he dies, what will happen? page 80, paragraph 3.

## THE SACRAMENTS

5. Because He wants us holy, with God's Love and Truth in us, what power did Jesus give to His priests? page 80, paragraph 4.
6. What Sacrament gives us God's Love and Truth for the first time? page 79, paragraph 7; page 80, paragraph 5.  
When you make a good Confession and Jesus' priest forgives your sins, what Sacrament do you receive? page 80, paragraph 6, 7.  
When will you receive another great Sacrament of Jesus' Church? page 81, paragraph 2.  
How many Sacraments are there in Jesus' Church? page 64, paragraph 4.

## PREPARATION FOR CONFESSION

7. When you are preparing for Confession, what do you do first? page 83, paragraph 4, 5, 6.
8. After you have asked God to help you to know your sins and to be truly sorry for them, you should ask yourself some questions. On what pages in *A Little Child's First Communion* will you find these questions? pages 84, 85.
9. Why will you be sorry for every one of your sins? page 93, paragraph 4.
10. Say an Act of Contrition. page 81, paragraph 5.

## CONFESSION

11. Let us make believe that you are going to Confession today:
  - (a) Tell what you will say or do before going into the confessional. page 93.
  - (b) Tell what you will say or do while you are in the confes-

sional. pages 94, 95, and paragraphs 1, 2 and 3 on page 96.

- (c) Tell what you will do or say when you come out of the confessional. page 96, paragraph 4.

Note: Review the tests on pages 82, 86-93, 97-99 in text-book.

## PART SIX

### CLOSED TEXT-BOOK TEST

#### PREPARATION FOR HOLY COMMUNION

1. Tell what you will do in the evening before your first Holy Communion to prepare for Jesus' visit. pages 102, paragraphs 1, 2, 3, 4, 5.
2. What must you be very careful not to do from 12 o'clock at night until after you have received Holy Communion? page 104, paragraph 2.
3. As soon as you are awake in the morning of your First Communion day, what will you tell Jesus? page 104, paragraph 3. As soon as you arise, what prayers will you say? page 104, paragraph 4.
4. Before Holy Mass begins, what will you do? page 104, paragraph 5; page 105, paragraph 1.

#### PRAYERS DURING HOLY MASS

5. In the beginning of Holy Mass, what may you do to prepare for Jesus' coming? page 105, paragraph 4.
6. In the middle of Holy Mass, when the priest holds up high the Holy Host and the bell rings, what will you do and say? page 105, paragraph 6.  
When the priest holds up high the gold cup in which Jesus is also present under the appearance of wine, what will you do and say? page 106, paragraph 1.
7. In Holy Mass, when the priest says the Latin words, "Domine non sum dignus," what will you say? page 106, paragraph 2.

#### HOLY COMMUNION

8. In going to the altar railing, what will you do so that you will not forget that you are on the way to receive Jesus? page 106, paragraph 5.
9. When the priest comes to you with the Holy Host, what will you do? page 107, paragraphs 1, 2.
10. After you have received the Holy Host and returned to your seat, what will you say to Jesus? page 107, paragraphs 4, 5; page 108, paragraph 1.

## JESUS IN THE TABERNACLE

11. What is the tabernacle? page 108, paragraphs 3, 4, 5.
12. What could you do very often to show your love for Jesus in the Holy Host? page 108, paragraph 6.
13. Why do you genuflect when you go in and out of the Church? page 108, paragraph 6.
14. Say some little prayers which you can use to make a bouquet for Jesus. pages 113, 114.

Note: Review the tests on page 103, 109-113 in text-book.

## MUSIC AND PICTURES

15. Sing the prayer to Jesus in the Holy Host, page 115.
16. Sing the Acts of Faith, Hope and Love, page 15.
17. Sing the prayer to Jesus' Mother, page 34.
18. Sing the prayer to the Holy Ghost, page 54.
19. Pick out the picture in *A Little Child's First Communion* that you like best and tell why you like it.

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The Christian gives in his early years the service of his mind in learning the truths of his Christian faith. The understanding thereof secures for him, during the remainder of his life, the service of his mind unto God. We say "secure" because we believe that by the grace and favor of God it is so. Yet neglect, in early years, either on the part of the individual, or those who should have cared for him, has resulted in a loss of faith, because the mind had never faithfully sought to know its teachings.

Rev. John J. Burke, C.S.P. in *Catholic Action*

## High School Religion

### THE CORRELATION OF GOSPEL PARABLES AND ENGLISH COMPOSITION WORK

BROTHER HENRY RINGKAMP, S.M.

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Parables in the New Testament serve as admirable subject-matter for composition work in English classes. The subject matter is novel and intriguing and, at once, arouses the interest of the students. It is a welcome departure from the hum-drum of short-story writing, description, and revisions of shorter subjects, from, for example, topics taken from the *Idylls of the King*, or whatever other classic is being studied.

The source for my project on the parables was the *Gospel Guide*, a work of Rev. William Dowd, S.J., a recent Bruce publication. On page 224 of the chapter entitled "The Spread of the Kingdom," an outline is given to aid in the better understanding of the parables spoken by Jesus Christ and recorded for us by the evangelists.

An example of how I went about explaining the outline, with the parable of "The Cockle and the Wheat" as illustrative of what I expected them to do, follows:

(a) *The Image*—The explanation of the method of sowing seed in Palestine was asked for, the type of soil found there, and the attitude of the farmer toward his work. The dictionaries were used to aid us in finding out what type of weed the cockle is.



(b) *The Supernatural Truth*—The students were then asked which point of our faith was illustrated in the parable. One suggested that God allows both good people and bad to exist at the same time until Judgment Day. Here they were asked to refer to their list of parables and to try also to draw the supernatural truth from these parables. In open forum discussion we cleared some of the hazy notions on a few of the more difficult parables.

(c) *Point of Comparison*—With the above parable as illustrative matter, it was suggested that the students try to strike a comparison between the parable and their own lives at the present time. All of the elements of the parable, they were told, illustrated some point of Christ's teaching. In the above parable, it was suggested that God allows the wicked to exist side by side with the good until Judgment Day, when He will separate them, giving to each group their just deserts.

Finding it well-nigh impossible to give particular attention to all of the points in the outline given by Father Dowd in his work, I chose for study section C, the "points of comparison," and noted particularly the students' reactions to this section in each of the parables.

I formulated a list of some nineteen parables from the Synoptic Gospels of Saints Matthew, Mark and Luke and gave this list to the students to choose from. The opportunity of choice in this regard made for more varied results in the compositions produced. Of the nineteen parables suggested for treatment, three classes of eighty third year English students chose thirteen different parables for treatment.

Particular stress was placed upon the points of comparison in the composition work because I thought, by bringing these lessons closer to their own lives, they would gain a better appreciation of the word of God, and that their study of the parables would also make them realize that the Gospels find application in our present-day life as well as they did in the time of Our Lord. I also hoped that once they were

interested in the interpretation of the parables the students would be inclined to read the entire New Testament.

In the comparisons struck by the students some are ordinary, others are original in striking the parallel, and still others are overdrawn or unmistakably incorrect. To say the least, it was decidedly interesting and novel to read the reactions that were summoned by the reading of the parables. In some cases a large number of boys chose a certain parable for treatment, consequently more reactions or parallels are listed for these parables. The list of parables chosen with the verbatim statements of comparisons struck by the students follows:

1. *The Prodigal Son*—"We should be glad when a sinner is restored to sanctifying grace and always pray to God for the conversion of sinners."

"If in our life we fall into sin we should immediately go to confession, be repentant and receive the grace of God again."

"We should forgive offenses against us. As the prodigal Son repented and was forgiven, so should we also forgive our neighbor."

"Many people in the world today upon receiving money squander it foolishly. While having money they have many friends, but they lose them when it is gone. These are not true friends, so beware of them."

2. *The Ten Virgins*—"One may compare this parable with a fallen-away Catholic's life. He may have started out with the intention of saving his soul, as the virgins set out with the intention of meeting the bride and the groom. Then he grew weary of the labor of going right, and forgot his good resolutions. He led a wicked life, and died without repenting, or repented too late."
3. *The Marriage Feast*—"Many men do not heed the voice of God. The gates of Heaven are open to all, but some neglect to think of their salvation and become attached to earthly things."

"At first God invited the chosen people, the Jews, to come to the marriage feast, but they were too busy with their own affairs to heed His invitations. They rejected His Son and even put Him to death. Vengeance was wreaked upon the Jews when these spurners of the invitation were destroyed by the Roman legions."

"The wedding garment necessary to partake of the bounty of the Master is the gift of sanctifying grace, obtained through the saving waters of Baptism and the cleansing purification of the Sacrament of Penance."

"Almighty God prepared Heaven, embellishing it with everything needed for real happiness. His servants, the Apostles, were sent to call His chosen people, the Jews. The Jews would not heed the word of truth. When the Apostles tried more zealously to convert them, the Jews turned on the messengers of God, persecuting them and killing them. When God then saw the fate of His Apostles, He showed His just wrath by transforming the Jews into what they are today, and will remain forever, the wandering race. They have neither a place they can call home, nor a person whom they can honestly name as a leader."

4. *The Lost Sheep*—"The parable may be compared to a boy in school, learning four subjects. He will direct his attentions to the one subject in which he is failing, so as to raise the mark up to a parallel with the others."
5. *The Supper*—"Some people who attend socials or banquets always want to be the most honored guest. They will stick up their heads and noses in the air and look down on those who are really to be praised. These are snobs."
6. *The Mustard Seed*—"The seed might mean that the Church, so small at first, became greater than all other churches. The branches of the tree represent the Catholic church which has spread throughout all the countries of the world."

7. *The Talents*—"When a person possesses a gift, he should try to use it properly. That is the reason God has given it to him. If a person is a good violin or piano player, he should not waste his time trying to play football."

"Christ will give you many gifts during your life and all of them will have to be accounted for on the last day."

8. *The Good Shepherd*—"As the shepherd watches over his flock and would readily lay down his life for each and everyone of his sheep, so Jesus Christ, the Good Shepherd, watches over His flock, the human race, and has already laid down His life for them."

9. *The Fig Tree*—"This should be a good lesson to those who are inclined to push off their conversion to the last day of their lives, for they may be taken by surprise in a sudden death."

10. *The Laborers in the Vineyard*—"Some people think that if they are good all their life, they should merit more than the persons who are converted at the last moment. But as the workers in the vineyard were each paid the same amount so will all who die in sanctifying grace merit heaven and all bad people suffer hell."

"Many men become disgusted and angry with God for what they call His injustice. But even those who are rich and have the luxuries of this life will be no better looked upon by God than those poor souls who must suffer and fight for their very existence."

11. *The Unjust Steward*—"Anyone who wishes to enter Heaven does not necessarily need to be stupid in the ways of the world. Just because the steward was smart enough to insure future comfort is no reason why he will not enter Heaven."

12. *The Unforgiving Servant*—"When someone wrongs you, you appreciate an apology from them but when

you wrong somebody you at times reluctantly give your apology."

13. *The Parable of the Seeds*—"The seeds that fell among thorns and were choked by them may be likened to boys who fall among bad companions, and although wishing to do the right thing, are choked to a moral death by the evil vices of their associates."

The parables were spoken in the language of the common-folk, sprinkled thoroughly with homely examples which made an impression on the slow-comprehending Jews. Our students are easily on a par with the type of people to whom the parables were first spoken. I do not think my hope is Utopian when I state that the moral lessons drawn from the parables may also have had some effect on the boys' lives, or in any case, started them to consider how these parables apply to their lives.

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I would like, then, a great increase in Catholic schools and colleges, of Catholic historical teaching administered through the eye-pageants, plays, drama interspersed with tableaux, and of course "straight" historical instruction, but always done "three-dimensionally," that is, providing no mere list of events and names, but showing living men, as affected in their generation by the Catholic Faith: the difference to them of the Faith as possessed and operative then, and the consequences to us now.

Rev. C. C. Martindale, S.J. in *America*

## TEACHING THE MASS: SOME "MISSAL" ANEIOUS REFLECTIONS

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Who speaks history speaks development. The history of education in general, and of religious education in particular, is no exception. The improvement in the methods and in the aims of our Religion classes are a matter worthy of note. But our goal has not yet been reached. There is very much that we can still do to enrich our Religion curricula and to deepen their influence. One of the points that falls under this head is the study of the Missal. The teaching of the Missal ought to have a definite place in the Religion program.

What single element of Catholic life is more common than the Mass? What service is attended more frequently? Yet how few of even our well instructed Catholics understand this service properly. What an appalling ignorance of this central act of Christian worship do they not often betray!

And for this situation have we not ourselves to blame? Have we not failed to make provision in our Christian Doctrine programs for a proper study of this important religious service?

Our attitude has been strangely inconsistent in this matter. Ordinarily we expect a man to know a subject only after he has studied it; we expect our people to observe the commandments of God only after they have been duly instructed in them, but strange to say, when there is question of the Mass we expect our students to understand it thoroughly and to follow it intelligently without having studied it.

It would certainly be unjust to say that the Mass has

found no place in our religious instruction or that it has been deliberately slighted in our texts. It is our belief, however, that there is too much study *about* the Mass and not enough study *of* the Mass.

In other words, why not study the Mass book of the Church, the Missal? Certain objections naturally present themselves. Let us consider some of them:

*Objection 1.* The Missal as a text does not contain the subject matter of instruction in the proper form for teaching. This objection is perfectly true, but it is not insurmountable. With careful preparation, with the aid of a good number of books on the liturgy, the Missal can be used as a text. As an aid to this end, the writer has drawn up "An Outline for the Study of the Missal"<sup>1</sup> which suggests the subject matter of lessons for an entire year, bases them upon the Temporal and Sanctoral Cycles and indicates projects that require only a thoughtful reference to the Missal to complete. It has been used with satisfactory results with high school juniors.

*Objection 2.* There are so many other things to be studied. A year is too much time to be spent in the study of this one subject. This might be true if the course were confined to a study of the Mass alone. It is not. The course includes the study of the liturgy and of the liturgical year.

*Objection 3.* Practice is more important than theory. We must give more time in our religion classes to matters of religious conduct and Catholic living. What is more practical than an intelligent appreciation of the liturgy? No man can be said to understand his religion properly unless he understands its principal services. Moreover, in dealing with non-Catholics, the services of the Church are the first points upon which information is asked. Outside of living in the state of grace, the most practical mark of the true Catholic is a reverent and intelligent assistance at the acts of religious worship.

*Objection 4.* Some may say that the Liturgy ought not to

<sup>1</sup> Lawrence J. Gonner, S.M. *An Outline for the Study of the Missal*. Kirkwood, Mo.: Maryhurst Normal Press. Pp. 32.

be taught in high school. Our pupils have not the necessary background for understanding it. If we were to relegate the study of Liturgy to college courses, we should fail to influence a large number of young men whose education ceases with high school. Moreover, this study at the high school level lacks certain features of apologetics that ordinarily give zest to the study of Religion in college courses. In addition to this, there is a certain emotional appeal that will impress a younger mind more readily than an older one. And as for the necessary background, it can be greatly supplied by a careful and conscientious teacher.

Having disposed of some of the objections to the course, it is but natural that we should give our attention to some of its advantages. Let us consider them briefly:

1. The Holy Sacrifice of the Mass, as well as other religious services, will be more thoroughly understood and therefore more reverently attended.

2. The liturgical year and its chief characteristics will take on a richer meaning. Liturgical terms such as *Feria*, *Lent*, *Octave*, *Whitsuntide*, etc., will stand for definite concepts.

3. Doubtful points regarding certain incidents in the Epistles and Gospels will be cleared up. There are altogether too many uncertainties about Biblical incidents that persist in the minds of our students for years. With a little attention at opportune times these difficulties can be readily removed.

4. Knowledge of one's faith will be supplemented, especially in regard to its exterior manifestations. One comes to understand the rich meaning of ember days, vespers, vestments and the blessings of objects. Too frequently our Catholic people are at a loss to understand these things.

It may be asked: Shall we, in later years, see our "missal students" carrying their text book with them to Mass? Probably not. Most of the missals printed today in book form are too bulky, and few Catholic men would care to take any one of them to church. But the course has not for that



reason been a failure. The four advantages enumerated above have been accomplished. And in addition, it is probable that our graduates will have learned to "pray the Mass" and to assist at the Holy Sacrifice with greater benefit to their souls.

The teaching of the Missal ought, therefore, to have a definite place in our religious program. It is one of the best means of understanding the liturgy of the Church, and that liturgy has rightly been called a constantly flowing stream of grace. Shall we withhold from our students the very knowledge of its beneficent flow? Or shall we teach them to go with delight to this unfathomed channel of salvation and to drink deep of its life-giving waters?

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN  
OPEN FORUM FOR CATHOLIC  
EDUCATORS

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Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

## College Religion

### THE LITURGY COURSE IN COLLEGE: ITS PRESENT CONTENT

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Some serious examination of conscience is in progress at present concerning the teaching of religion in Catholic secondary schools. When his Excellency, the Archbishop of Cincinnati, said openly last summer at the annual convention of the Catholic Educational Association, "I am convinced that the teaching of religion is our weakest course," he merely expressed in public what smaller and less authoritative voices have been saying in faculty meetings and conferences for some time. And, as if it were enough for the Catholic educators themselves to recognize that there are grave deficiencies in the formal instruction in religion at present, they have had the sad experience of hearing this course indicted by the students the country over in the regional meetings of the Students' Spiritual Council and the Summer Schools of Catholic Action as "the worst taught course."

Nothing that could have been said against Catholic higher education would have been more barbed than that we are failing to teach religion well. In proportion to the gravity of the present situation is the earnestness with which the problem is now being studied. This healthy self-criticism will eventually find the best workable solutions for problems of teacher-personnel, credit allowance, instruction on a really collegiate level (adult approach), and the all-important prin-

ciples of selection in determining curriculum-content for the religion courses in high school, lower and upper division of college, and the graduate level. In the current discussions the ground plans of the religion syllabus or syllabi of tomorrow are being drawn. The writer proposes, while things are in this stage of discussion, to broach the question of the content of the liturgy course in the new collegiate instruction in religion now being prepared.

We take for granted the principle, which wins wider acceptance every year, that there will be organized instruction in Catholic worship in any adequately-planned college curriculum of religion. To educators searching for ways to better their presentation of religion, there is a special timeliness in such statements by Pope Pius XI as touching 'the immense educational value' of the sacred ritual and the whole of Catholic liturgy (Encyclical on the Christian Education of Youth) and elsewhere on 'the intimate relationship between dogma and sacred liturgy, and likewise between *Christian worship and the sanctification of souls*' (Divini Cultus, December 20, 1928).

Nor are Catholics slow in following such a guide. The number of colleges offering religion courses in liturgy some few years ago, if the printed catalogues are an accurate indication, could have been counted on one's fingers, almost on one's thumbs. The number is still small, less than forty at present, if my survey has not over-looked any, but that number is rapidly increasing. The 1932-33 catalogues show an increase of six colleges now offering such courses over the previous scholastic year; again, in other institutions the liturgy course (or courses) is being broadened and deepened. The trend just now is decidedly towards including a course in liturgy in the college religion schedule. This tendency will become general as fast as the intimate bond, which the Holy Father speaks of, between our worship and our sanctification becomes evident. It is the function of the Liturgical Movement to point out the dynamic character of corporate worship, of the liturgy that is, in *living* Christianity. Then it becomes the function of the Catholic college to make

the fullest use of this instrument of 'immense educational value.'

It is clear that the general (prescribed) courses in Religion in the college, in order to be capable of instruction that is really on collegiate level, must be highly selective in content. In fact, it becomes clear that at least lower division courses must be built around only the most vital truths of Christianity. In the search for these pivotal points the *cult* must be ranged alongside of the creed and the code, or one of the fundamental aspects of religion will be left unstudied. That is why any adequate collegiate syllabus will provide a place for a systematic study of Christian corporate worship.

Within a little more than a decade, then, something less than forty Catholic colleges or universities in the United States have begun to teach courses in liturgy. A survey of the printed descriptions of these courses brings out the very natural fact that the older the course is, the farther it is as a rule from the but lately-restored meaning of the term *liturgy*. When these courses began to be introduced, it was before the Liturgical Movement had made it quite clear in what sense the word *liturgy* is now being used. By a gradual historical process that term had lost its original meaning of *an office of worship performed by society as a whole, or by one representative of society with the assenting assistance of society*, and had become degraded and limited to include no more than the mere external ceremonial of public worship. The old, full meaning of the word *liturgy* is now being restored by the Liturgical Movement, as sanctioned by the language of the *Codex Iuris Canonici*, which makes liturgy the equivalent of public worship, and which in turn is defined as "any office of worship performed in the Church's name by the Church's ministers, and according to the Church's norms." Liturgy, then, in the modernly-restored old sense, is all public worship, all corporate worship. Corporate worship is the worship of the *whole* Church, and therefore of the Head of the Church, the one Mediator between God and man, Jesus Christ. The elements and implications of this idea of mediatorial worship will be drawn out at greater length in a subsequent article in showing how a collegiate liturgy course is to be built thereon. Meantime, in the light

of these concepts, let us pass in review some of the path-finding courses in liturgy now being taught in our colleges. This criticism does not mean to imply that the colleges did not begin in (practically) the right way. It does suggest that, in the light of present-day developments and knowledge, the liturgy course of the new syllabus must itself be selective in content and carefully planned.

### A. LITURGY COURSE, *Old Style*.

The following is a description of a course now being offered in colleges in various parts of the country: <sup>1</sup>

CHURCH LITURGY. The historical development and mystical meaning of the *ceremonies* of the Mass. The *symbolism* of the Church.

This course, it will be seen, conceives liturgy to be the science of ceremonial and symbolism. So, it would seem, does this meagre account of an Ohio college course:

LITURGY. An introductory course in Catholic *ceremonial practice*.

In the catalogues of some colleges it is possible to see the stages of evolution through which the liturgy course is now progressing. These three courses were once identical:

WORSHIP. Grace, Prayer, Sacraments, Liturgy. (No further description.)

CATHOLIC WORSHIP. Mass, Sacraments, Prayer.

HISTORY OF CHRISTIAN WORSHIP. Grace, Prayer, the Sacraments, *with special reference to the Council of Trent and tenets of Protestantism*.

The Council of Trent is not without importance in the history of liturgy, but one would like to see the emphasis put a dozen centuries earlier. The fourth century was critical and so was the seventh.

In a Michigan college the liturgy course embraces:

LITURGY. *The government of the Church*, the administration of the Sacraments, sacramentals, liturgical books; devotions of the Church; the ecclesiastical year.

<sup>1</sup> The italics here and in other citations are mine, unless otherwise stated. GE.

The italicized portion of this description represents matter properly extraneous to the course in corporate worship.

A long description of a New York college liturgy course, which is characterized as follows, "The purpose of this course is to enable the student to follow Mass *exactly* (italics quoted) as it is said by the priest," includes such topics for instruction as these:

*Organization of the universal Church and administration of Church affairs; pope, cardinals, apostolic delegates, archbishops, bishops, parish clergy. Election of popes, Election of bishops. How dioceses are administered. Parishes. Beatification and canonization of Saints.*

Now all this is useful information in its own way, but it is scarcely calculated "to enable the student to follow the Mass *exactly* as it is said by the priest." The liturgy course must not become a clearing house for odds and ends of ecclesiastical information.

The course in liturgy in eight or nine colleges has a counter-poise in *Christian Perfection*; these prospectuses read:

DIVINE WORSHIP; CHRISTIAN PERFECTION. Internal and external worship due to God; direct and indirect acts of worship; veneration of the Saints. The Christian's duties toward self and neighbor; works of supererogation.

*Works of supererogation* in one college have given way in favor of *works of zeal* and in another have been discontinued to allow handling of "*natural and supernatural virtues: Faith, Hope and Charity: the Last Things.*" This course, as outlined, must have proved quite unsatisfactory in a Missouri college, since it is dropped from the latest bulletin. Here again the course is loaded and crippled with extraneous matter. If by *Christian perfection* is meant the perfect living of Christianity, it is the objective of *all* the religion courses; if it is taken to refer to the state of those serving God under the vows of religion, it is equally foreign to systematic study of corporate worship, and so are the infused virtues and the last things. In the same way such topics as *The Hierarchy, Monastic Life and the Religious Orders* are so much dead weight in the course, "Rites and Liturgies," of

several Mid-West institutions. A sharper formulation of the content and objectives of the liturgy course will result in excising all such materials.

### B. Liturgy Course, *Transitional Stage*

The two one-hour courses given immediately below are free of extraneous subjects, and in so far an advance over others. However, they halt at the external aspect of worship, or at least the catalogue breathes no aura of the spirit of mediatorial worship:

RELIGION 4. CATHOLIC LITURGY. Liturgy of the Christian life. Definition and explanation. The Mass, center and heart of the liturgy. Vestments and their symbolism. The seasons and major festivals of the Liturgical Year.

RELIGION 5. CATHOLIC LITURGY. History of the Roman liturgy. The development of the Mass from the beginning of Christianity; the Divine Office; brief historical sketch of the administration and discipline of the Sacraments. The Canon of the Mass. The Martyrology.

Typical of a newer spirit is such a course as offered in an Ohio college:

LITURGY. After a preliminary study of the central point of the Catholic liturgy (the Christian Sacrifice), this course deals with the variety it brings into the sacred functions. It may also include many current questions, such as the advantages of a liturgical piety, the recent liturgical movement, and the relations of prayer, preaching and theology to the liturgy.

This course was probably in the chrysalis stage when the bulletin was printed. The positive description stresses only one idea, "variety in the sacred functions;" all the rest is conditioned by a *may*.

Another experimental approach, and a novel one, is offered by a Minnesota college in its course:

CHURCH HISTORY FROM THE LITURGICAL VIEWPOINT. History of the Church reviewed through references made in *St. Andrew's Daily Missal*. Lectures on the Church Fathers; source readings.

To still another Minnesota college goes the distinction of supplementing a lecture course in Liturgy and Ceremonial (no further description) with a one-hour semester course in



Gregorian plainsong. This may be an *ad interim* plan, but there is no indication to that effect in the bulletin.

A Wisconsin institution groups the liturgy course under Moral Education, and in this effort *to use the liturgical instruction for a definite end in character-training* we see again a reflection of the new motivation:

#### MORAL EDUCATION

1. FUNDAMENTAL WORSHIP AND CHRISTIAN LITURGY. (No description.)

An Indiana institution (for men) begins to get beneath the surface of ritualism, and begins to sense the social aspects of corporate and mediatorial worship in these two-hour courses offered as electives to the upper division and graduate students. These courses may be said to mark the last stage in the transitional process. The courses are:

THE LITURGY OF THE MASS. The Mass as the supreme act of liturgical worship is the subject matter of this course. *To 'pray the Mass', and not merely to pray at Mass*, is the ideal of the Church. The course deals with the realization of this ideal through a study of the origin, development, and use of the Roman Missal.

THE LITURGY OF THE ROMAN RITE. The aim of this course is to give the student a practical understanding and appreciation of the various liturgical practices. "*The true Christian spirit*", says Pius X, "*will never come back until the FAITHFUL take an active part in the liturgy.*" This course is a study of the Roman Ritual as the complete expression of the sacramental system.

#### C. Liturgy Course, *New Style*

Few examples can yet be quoted of what may be called the new style. The *vivifying* ideas of the *new* liturgy are quite clearly, if laconically, sketched in this course, which emanates from a diocesan institution in Minnesota:

R1 5b. THE LITURGICAL REVIVAL. The Liturgical Movement, *the nature of the Liturgy, the Church as the Mystical Body of Christ, the Sacramental nature of Catholicism.*

If this description is too short, my last and best is regretably too long for full quotation. A Michigan college requires of all freshmen two two-hour courses called collectively:



**THE SACRIFICE OF THE MASS; LITURGY, THE SOCIAL DEVOTION OF THE CHURCH.** The objective of the course is set out as follows: "To enable the student to acquire the power to live the Christocentric life, the power to appropriate and utilize the power of God in the grace of Christ, by developing the power to participate as co-priest and co-victim with Christ in the Sacrifice of the Mass." The course embraces four leading ideas, the first two of which are in order: the Christian's sonship of adoption, and the formation of the Mystical Body of Christ. Of the third and fourth parts of the course we quote once more:

C. The Mystical Body in operation,—the Mass: the active, personal participation of the baptized soul as co-priest and co-victim with Christ in the Mass. The four great moments in the Mass for the production of grace. . . .

D. Pius X, the Liturgical Revival and its objective: . . . To bring all things under the Headship of Christ . . . the Christocentric life,—dogma centered around Christ; moral teaching aimed at making men like to Christ; worship performed through, with and in Christ . . .

The foregoing paragraphs may serve to indicate that some Catholic educators of America in the last few years have advanced a long way from the stage when a course in liturgy, because of its content, was grouped with "works of supererogation." If the majority of our educators still have this path to travel, they can do it the more readily and quickly since *the path has now been broken*. In a subsequent article we propose to outline a text-book for collegiate instruction in corporate worship, conceived chiefly as an instrument in imparting the social outlook of a Christian.

# Teaching the Public School Child

## TRAINING LAY TEACHERS OF RELIGION

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CATECHIST BLANCHE RICHARDSON

Las Vegas  
New Mexico

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In 1922 the Society of Missionary Catechists of Our Blessed Lady of Victory was founded for the special purpose of providing religious instruction to the poorest and most neglected children living in the churchless missions of our country. The work of the Society is distinctively and exclusively missionary and catechetical in its aim and scope. The members confine their labors exclusively to those souls outside the sphere of the ordinary means of religious instruction. It was soon found, however, that trained lay workers were needed to assist in those distant mission villages where it would be difficult for our members to live, and in those parishes, too, where the pastor had asked for a band of Missionary Catechists but was obliged to wait until such time as he could be supplied.

Consequently, within the last few years, the Catechists have undertaken to train young women in New Mexico from sixteen to twenty years, natives of these remote districts, as auxiliary catechists. There are at present more than seventy trained lay workers teaching Catechism to over a thousand children in six or seven extensive parishes. It must be borne in mind that a parish in New Mexico comprises several hundred square miles of mountainous country, which from early

autumn until late spring is swept with strong winds and covered with heavy snows. It should also be known that the missionary pastor is trying to care for a dozen or more small villages scattered over an immense territory, single-handed, that is to say without even one assistant. Some of the remote mountain villages, where from one to three lay catechists (depending on the size of the village) teach Catechism the year around, are completely isolated and, at times, inaccessible, from the parish center where the Missionary priest lives. In the absence of the missionary, the lay catechist conducts devotions in common for the congregation, such as the recitation of the Rosary, or if it be Lent, the Stations of the Cross, and afterwards teaches Catechism. The meeting place is the small mission chapel, or a one-room rural school-house. The membership, at present, comprises young women only, but young men with teaching experience and a fair knowledge of Christian Doctrine may also become members.

At the invitation of the missionary pastor, young ladies are trained at a "parish catechetical institute" for their future work as lay catechists. The training course, which is given at some convenient point in the parish, consists of eight weeks' intensive study of Catechism, Bible History, the Care of the Altar and Sacristy, Principles of Christian Pedagogy, Hymn-Singing and Sewing. The group of young women attending the parish teacher-training school is necessarily limited to from twelve to sixteen students, due to the fact that it is difficult to find a house big enough to accommodate more than that number. Board and room must be provided since the members come great distances from the remotest sections of the parish. No charge is made for the course, but it is understood beforehand that those who attend the catechetical institute will devote themselves, without pay, to the religious instruction of the poor children of their neighborhood on completion of the course. Many of the students help meet the expenses of the school by contributing whatever they can in the way of ranch produce. Most New Mexicans are accustomed to a simple diet, so the grocery bill is not as big an item as might be supposed. Bags of beans, strings of chili, eggs, and dried meat were among the contributions

received. The Catholic population in New Mexico is almost exclusively Spanish-American, hence the same tastes, customs, etc., prevail which makes it easy to please everyone.

After the members have completed their course they are not permitted to shift for themselves but are enrolled in the Confraternity of Christian Doctrine. At regular intervals they are visited and encouraged in their work by the Missionary Catechists. Moreover, they receive a monthly bulletin from the Missionary Catechists' headquarters in Las Vegas in which some special project for the month is proposed and the best methods of interesting the children in classwork outlined. Whenever possible, the Missionary Catechists also send the native catechists little inexpensive prizes for their children such as holy pictures and medals. If the native catechist herself is very poor, as frequently happens, she is sometimes given little gifts such as articles of wearing apparel. This serves as an encouragement to her to continue her missionary labors which demand so much self-sacrifice from her. It is pleasing to note that members trained four years ago have persevered in their noble ministry and seem to be more enthusiastic than ever about it.

The work of training lay catechists, undertaken as an experiment, has far exceeded our greatest hopes. The members are permeated with a true zeal for souls. Living in rural regions, as yet unspoiled by the many ills which beset modern civilization, they preserve a sweet simplicity and great love for religion which they in turn impart to their little charges. Some of the students, who appeared to be unpromising at the time of our parish catechetical institute, showed great initiative and self-sacrifice when they had taken up the work for which they were trained. Last April, a young lady put a group of some ten children in a wagon, and drove ten miles to the nearest Catholic church where the pastor examined them and heard their first Confessions. She then returned to her village with the wagon-load of children, arriving home long after dark. The journey by wagon was slow. The next day she borrowed an automobile and took the same crowd back to the church again in order that they might receive their First Holy Communion. One young lady

LOYOLA  
UNIVERSITY

is helping to instruct some adults who are recent converts from Protestantism. Another is patiently trying to inculcate Catholic Doctrine into the minds and hearts of her little children, after they had imbibed false notions of religion from a Baptist public school teacher whom they had had four years. One lay catechist travels on horseback to cover two schools in order to give religious instruction in both, after the regular school hours. Besides teaching Catechism, these young women, as has previously been mentioned, conduct public devotions in the Mission chapels for the community, care for the church linens and prepare the altar for the monthly or semi-yearly Mass, organize sewing clubs, give little playlets, and prove all around leaders of the small communities of which they form a part.

The following letter recently received from a native lay catechist speaks for itself:

My very dear Catechist:

I have yours in hand which is a pleasure, indeed, to read. I enjoyed it all, together with the letters which the other lay catechists wrote.

I think both Narcisa and the other girls who say that "to give up teaching Catechism is hard" are right. As long as I can, I will keep on teaching. If I cannot serve Jesus in any other way, I will serve Him by teaching His children to know and love Him. There is no greater comfort than to know and love our Heavenly Father; and I find no greater joy than when I am in church teaching the children who Jesus is. I have told them to go to Him when in trouble, for they will find relief.

Oh, Catechist! I almost cry whenever a new child comes to my class, without even knowing who God is. Perhaps what I have seen in the little time I've been teaching has made me so willing to continue teaching. I hope all the other girls feel as I do.

I am going to start teaching my children some Christmas hymns this Sunday, and, Catechist, I would like very much to have that Spanish play—"The Apparition of Our Lady of Guadalupe." I am sure my children will be delighted to give it.

Yours through Jesus and Mary,

Elfida Esquibel

## The Home and Religious Training

### SEX INSTRUCTION IN THE HOME

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REVEREND FULGENCE MEYER, O. F. M.

Cincinnati

Ohio

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This article is being written in compliance with the kind request of the JOURNAL OF RELIGIOUS INSTRUCTION. While writing it—if these personal data may be pardoned—I happen to be the guest in a Home of the Good Shepherd for delinquent and unfortunate girls, most of them committed to the Home by the Court. I am preaching a retreat to the Sisters of the Good Shepherd. Although I have been preaching retreats to various religious orders for about twenty-five years, this is my first experience in a Good Shepherd House. It is a most interesting, agreeable, and gratifying experience.

In their kindness the Sisters invited me to inspect the interior of the House and go through its various departments. They were also good enough to invite me to spend a social evening with each of the three groups of the Home: the so-called sex delinquents, the other delinquents (truancy, unmanageableness, etc.), and the Magdalens, who are Sisters recruited from various classes of girls and women, who practically lead a cloistered life of much piety and mortification, hidden away in Christ and in God. All these groups are under the supervision of the Sisters of the Good Shepherd, who are cloistered, and who have several extern Sisters pertaining to their own order to attend to the convent's relations with the outside world.

The direct and first-hand knowledge of the condition of the three groups in the Home was a consoling, cheering, and exhilarating revelation to me. Somehow or the other I had pictured the interior of a Good Shepherd home, as far as the girls were concerned, as something necessarily sombre, gloomy, depressing, and forbidding. It proved to be anything but that. If I had known that it was a training school for girls, I would not have discerned it from the ordinary Catholic girls' academy. Every inmate seemed cheerful, happy, and contented, and altogether at home. Nor was this expression studied or affected by any means. It was supported and verified by their healthy and vigorous bodily appearance. I had never considered it possible that a matter-of-fact training school could divest itself so completely of the appearance and atmosphere of such a school. I am convinced most of the girl inmates have a much better and more wholesome home here than they have ever had in their life, and a better home, for that matter, considering the excellent educational advantages they possess in the way of school, domestic, personal, and religious training, than many girls not only of poor but also of middle class families have in the world. No wonder quite a number of these girls are glad to remain here for months and years even after they are free to leave.

But much as we rejoice with these poor girls over their good fortune in their misfortune, we cannot but pity them and feel sad for them for having run amuck early in life, owing mostly to unfortunate conditions over which they had no control, and for having contracted a stigma on their honor and reputation, which God readily forgives and forgets on behalf of the penitent soul, but which men, and particularly women, will seldom forgive and never forget.

The sex delinquents are by far in the majority of those consigned to the House by the court. The Sister in charge of them told me that whereas years ago the same class was composed of women nearly all beyond school age, now almost all of them are of school age. If anything, this is pitiful and deplorable in the extreme. The supposition is warranted and borne out by facts that most of these unfortunate young



girls were incipiently beguiled into sexual irregularities and gradual infractions of the law through inculpable ignorance and unsophistication regarding sex life, its functions and purposes. Had they from the beginning been given the proper instruction and timely enlightenment respecting this very important domain of their personal existence, most of them would have been spared the fatal mistakes and the woeful misery that have overtaken them before they were hardly aware what life really meant and what it was all about.

What applies to these and many other ill-starred young women, applies with equal force to many illfated young men, whose sexual excesses may or may not have been found out and animadverted upon by the law, but who have yet rendered themselves miserable by them for life. Had they been rightly enlightened and led regarding sex matters in good time, the misery they are now the hopeless victims of would never have been their portion.

This consideration, which is not exaggerated, would be warrant enough to convince conscientious and responsible parents of their duty somehow, in a virtuous manner and at a seasonable time, to initiate their adolescent sons and daughters in that knowledge of sex life which becomes their years, persons, surroundings, and avocations.

As human nature is constituted, no normal adolescent person of either sex—the period of adolescence is judged to range ordinarily from the thirteenth to the twenty-first year—can refrain from becoming conscious of the sex urge; from wondering what is the purpose of the comparative and growing vehemence and insistence of its self-assertiveness; from asking themselves as to the licitness or illicitness of attending to or indulging it. These questions demand an answer. If it is not forthcoming from a reliable and worthy source in a pure and moral way, it will be sought from unconventional and often dubious sources in a stealthy and frequently in a shady way.

The form of the educational, social, and recreational life of today is not at all of a character to suppress the natural desire for a relative sex knowledge. It seems fashioned, on



the contrary, to accentuate this desire and whip it into prurieny, if not morbidity. Our common run of daily papers, magazines, books, film and legitimate stage plays capitalize the sex urge to the limit of what the law allows. They thereby not only stimulate violently the sex curiosity of their young patrons, but often purvey unto them grossly false and misleading and vicious conceptions of sex life. In consequence, in their minds what God created holy becomes vile; what He intended for the highest and most sacred purposes becomes a toy of sensuality and a plaything of lust; what He desired to be screened by modest reserve and held in rational subjection by virtuous self-control, unto the elevation of the spirit over the flesh and the enthronement of the soul over the body, is openly abused, desecrated, and flouted unto the degradation and brutalization not only of the individual but of society at large.

There may have been a time, as the Mid-Victorians want to make us believe, when sinning was in the other direction, and there was, in public as well as in private, altogether too great a reticence, timidity, and shyness observed regarding sex matters. But if ever there was such a time in any country on the face of the earth, it has left no inheritance of its spirit and manner to the present public life in the United States of America. I am and always have been inclined to believe that as to its concern about modesty or, as some style it, its prudery, at least in public life, the Mid-Victorian age has been much exaggerated. The words of St. John regarding his times applied, no doubt, to it, too, in England and other parts, as much as they apply to our country today, since human nature does not change. "For all that is in the world is the concupiscence of the flesh."<sup>1</sup>

It is as necessary for a child's emotional, moral, and religious life to have a correct view and a sufficient knowledge of sex life, as it is for its physical life to have sane views and an adequate knowledge of the functions of nutrition and elimination. And the former knowledge can and should be imparted as easily, diplomatically, and familiarly as the latter, as the occasion presents itself. Nor need or should

<sup>1</sup> I John, II:16.

the respective parent be more embarrassed about communicating the one than the other. If he or she is embarrassed, it would seem to be a sign that he or she has a wrong attitude on the sex question. Sex life is as natural, and consequently as good, sacred, and honorable as is anything else in man; hence the modest, reverent, and sensible knowledge, investigation, study and discussion of it, prompted by good reasons, require no apology.

The growing youth who is not rightly informed as to the meaning and purport of sex life, can hardly help having Manichean ideas in reference to it. He will consider it and everything that belongs to it as being naturally and inherently bad, vile, and reprehensible, just because everyone is or seems to be afraid to mention or even hint at the subject to him in any way. It must be something, so he infers, everyone at all times has reason to be ashamed of and must not be occupied with in any way. This excessive reserve, reticence, and taboo regarding it, far from diminishing or destroying a young person's curiosity and desire respecting sex life and its experiences, only make them appear unnecessarily mysterious and provokingly prohibitive, with the result that the person becomes abnormally prurient to satisfy his inquisitiveness and appetite with regard to them. What a terrible power an uncalled for and strained prohibition of anything has upon even good and noble characters our national prohibition law proved convincingly and disastrously.

The youthful person who is uninformed as to sex life can not possibly have clear ideas as to what is sin or no sin, mortal sin or venial sin, a mere temptation or a sin in the intimate experiences of personal life. Yet clear ideas on these subjects are imperative for the peace of mind, the comfort of the conscience, and the joy of heart in the pursuit of virtue and godliness.

Anyone who reads the Bible attentively and respectfully cannot entertain any Manichean or pharisaical misconceptions regarding sex life and the virtuous communication of the proper knowledge of it. The inspired word of God never impresses us as though the sex organism were of itself vulgar

and debasing, or less worthy of sensible consideration and attention than any other part of our makeup. St. Paul declared the Christian attitude in this delicate matter, saying: "This is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the gentiles that know not God."<sup>2</sup> To "know how" to do this, under the biological pressure of human nature in the formative years, requires reasonable and honorable enlightenment and guidance. It is quite generally admitted that the parents or their representatives, the guardians, are the persons upon whom the duty of this enlightenment and guidance in the interest of their growing children primarily devolves. The father will take care of the sons; the mother of the daughters. Rather than all at once it is wiser to give the instruction in parts, gradually, in proportion to the child's development and personal needs. Many and various opportunities present themselves through current events of a public and private character that lend themselves to the timely and necessary discussion of sex questions with a son or daughter, without any reason of personal confusion or discomfiture.

A good book on the subject, appropriate for the person that is to be benefited, will be found helpful by both parent and child in this instruction and discussion. And it may not be impertinent on my part if I add in conclusion, that I have published several so-called sex booklets, whose editions have run into many thousands of copies, to satisfy the people who felt they needed or wanted them for themselves or their sons or daughters or wards. The booklets are sold at a nominal price. A leaflet descriptive of them can be had by sending a request for one on a postal card to: St. Francis Book Shop, 1615 Republic St., Cincinnati, Ohio.

As much as anything else the virtuous study of and an honorable attitude towards sex life are included in the Apostle's exhortation: "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God."<sup>3</sup>

<sup>2</sup> Thessalonians, IV:3-5.

<sup>3</sup> I Corinthians, X:31.

# Research Investigations

## LIFE SITUATIONS PRACTICAL AIDS FOR THE HIGH SCHOOL CATECHIST

SISTER M. JOSINA, F. S. P. A.  
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Editor's Note: The following content was assembled by Sister Josina while pursuing graduate studies at Marquette University, Milwaukee. In the preface to her thesis she states: "The sources from which these practical situations have been drawn are numerous. Some have been drawn from the immediate experience of the pupils and will function directly; others are those which people, in general, have encountered and which the boy and the girl may some time encounter; while still others are found in the Bible, in the Lives of the Saints, in History, in Literature. Certain situations have been selected primarily to provoke discussions which are eventually to lead to the development of definite principles. These offer occasions for serious consideration of the results of the action and form a very fruitful medium for moral instruction because, after all is considered, the greatest safeguard that right conduct has is the development of the habit of reflection and conscientious thought about what is the proper thing to do for right living."

Situations related to the First Commandment were printed in the March, 1933 JOURNAL OF RELIGIOUS INSTRUCTION. Additional material from Sister Josina's study will appear in subsequent issues of the JOURNAL. It is not necessary to remark that the use of this content demands a thorough preparation on the part of the teacher as well as text-books for pupils that offer enriched content for assimilation. Moreover, teachers must realize that there are situations in the interpretation of which theologians themselves do not agree.

### THE SECOND COMMANDMENT OF GOD

#### UNNECESSARY OATHS

1. Jack Smith is charged with arson. In confidence he tells Mary Swanson, his fiancée, of his crime. Later she is

called on the witness stand, and under oath, "to tell the truth, the whole truth, and nothing but the truth; so help me God." Mary denies all knowledge of the crime. This she does because she fears that if she reveals what she knows, Jack Smith would be sent to prison and their marriage would have to be abandoned.

*Discuss the answer given by Mary.*

*Did Mary commit sin? If so, what sin?*

*If Mary were merely an acquaintance of Jack's, would the case be different? Discuss.*

2. Alice Martin is frequently heard to make such remarks as "I declare to God," "As sure as there is a God above," "That's as true as the Gospel," "Upon my soul."

*Are these remarks oaths? Explain.*

*Why should such expressions be avoided?*

3. Jerry Bardon has formed the habit of lying in bed on Sunday morning instead of going to Mass. Time and time again he has been earnestly admonished to give up his laziness. Jerry made little success in it until, one time, in a real purpose of amendment he made a vow not to miss Mass for a whole month.

*Discuss Jerry's method of making a firm resolution.*

*Has this the requisite of a true vow? Why?*

4. Freemasons bind themselves to keep the secrets concerning freemasonry, to obey their leaders blindly, etc.

*Why should such an oath be contrary to a Catholic conscience?*

*Cite similar examples of other organizations.*

5. Father Williams, a diocesan priest who has received his education under the Jesuits, after being in the priesthood for ten years, desires to join the Society of Jesus. He knows that he will be obliged to make the perpetual vows of poverty, chastity and obedience.

*Can Father Williams, a secular, become a Jesuit? Discuss.*

*If Father Williams joins the Society of Jesus, may he ever leave the Society? How? Why?*

*How do we know that these vows are pleasing to Almighty God?*

6. Mary Regan at the age of ten, while seriously ill, made a vow to join a religious order should she recover. She is now twenty years and feels disinclined to enter a community? Explain.

7. In their marriage ceremony, Helen Stanton and Bernard Maroone solemnly, before the altar of God, promised to take each other "for better, for worse, until death do us part." Some years later Bernard proved unfaithful to his wife and deserted her. Helen applied for a divorce and was granted one.

*Did Helen and Bernard vow to be faithful to each other when they were married? Discuss.*

*Helen is a good Catholic. What does the divorce mean to her?*

8. Mr. Seaman, whose son has disgraced the family by being implicated in a bank robbery, vows never to forgive him.

*Discuss Mr. Seaman's vow.*

*Of what sin is Mr. Seaman guilty?*

9. Jack Stanton's father, before his sudden death, had promised to donate a window to the new parish church. Jack is the sole heir to his father's estate. Must Jack donate the window? Explain.

#### BLASPHEMY AND CURSING

10. A week ago the Johnson barn was totally demolished by fire, the week following Albert Johnson broke his leg, and on the way to the doctor his car was badly damaged in a smash up. Mrs. Johnson grieving over these losses complained: "Oh, what's the use of praying anyway? Those who pray most have the most trouble. God is cruel and unjust, etc."

*Why is such language sinful?*

*If deliberate, what kind of a sin is it? Why?*

*What would decide the degree of guilt if these words were spoken in a moment of irritation?*

*Would Mrs. Johnson be guilty of sin had she merely given away to such thoughts? Explain.*

11. Mr. Salem despises anything Catholic. One time when a business transaction brought him into a Catholic building, he found a crucifix lying on the floor that had fallen from the wall. Out of sheer contempt he ground it under his feet and spat upon it.

*What kind of a sin would such actions be? Why?*

*How could such actions be without sin for Mr. Salem?*

12. Whenever an opportunity offers, Mr. Riley, who is an apostate, sneers at priests, confession, holy water, and makes disrespectful remarks about religion and religious articles in general.

*Of what sin is Mr. Riley guilty?*

*If you were in his presence when such remarks were made, what should you do?*

*Why are fallen away Catholics often more prone to make such remarks than Protestants?*

*Sometimes Catholics provoke such remarks by their levity of manner. Are they guilty of sin? Why?*

13. In our day we frequently find matter against God, His Church, and His clergy, in the secular papers.

*Have I, as a subscriber, any obligations? Discuss.*

14. While passing along the street yesterday I heard a man call upon Almighty God and ask Him to damn a nearby companion.

*Of what sin was this man guilty? How serious a sin was it?*

*If it were said through force of habit, is it sinful? Explain.*

*How can such a habit be broken? How is it often formed?*

*Are we ever permitted to curse any one?*

*Is there any duty here regarding scandal?*

## PROFANITY

15. Bob Cantor, a graduate of a Catholic high school, is frequently heard to use the name of God irreverently, in moments of vexation and anger.

*Bob is thereby guilty of three transgressions. What are they?*

*How can a habit of using such language be broken?*

*When does such profanity amount to a mortal sin?*

*What prayer is said in our Catholic churches in reparation for such transgressions?*

16. Jane Thompson, a rouged, lip-sticked street girl, thinks it "cute" to incorporate in her talk with her friends the words "devil" and "hell" as often as possible.

*Are such expressions sinful? Explain. What do we call such expressions?*

*What responsibility has Jane regarding scandal?*

*What is the spirit in which such expressions are usually uttered? Might there be sin here? Explain.*

17. A recent questionnaire sent out to high school and college students put the question: "What do you do when somebody in the company uses objectionable language?"

1. "I am afraid of being called a sissy if I object to it, although I admire the man who has courage to knock it."

2. "I hear so much objectionable language that I seldom protest."

3. "If the Holy Name is uttered disrespectfully, I bow my head ostentatiously as a rebuke to the guilty one."

4. "I have formed the habit of saying 'Blessed by the name of Jesus' whenever I hear profane words."

*Discuss each reply.*

*What could you do to check objectionable language at home? At school? On the street? In company with your friends?*



## THE THIRD COMMANDMENT

"Remember that thou keep holy the Sabbath Day."

## UNNECESSARY SERVILE WORK

1. Sam Podden, a bookkeeper, works six days each week. He desires to build his own garage but can find no time to do so except Sundays.

*May he build the garage? Explain.*

*How does the question of scandal enter into this problem?*

2. Don Lannon, a farmer, desires to put his hay into the barn on Sunday because the weather bureau had predicted rain for Sunday night.

*Explain why he may or may not.*

*How does this problem differ from the foregoing?*

*What question of scandal is there here?*

3. Marion Wagner is very fond of crocheting and frequently does so on Sundays to pass the day away.

*Is she thereby sinning?*

*Marion sells the lace for a livelihood. Does that change the problem? Explain.*

*May she do so if she uses the money for charitable purposes? Discuss.*

4. Jack Nelson, a bank cashier, has a carpentering hobby. There is nothing he enjoys more than to spend Sunday afternoon working at his wood craft.

*Is this a sin for Jack? Explain.*

*Would it be a sin if Jack would sell the results of his Sunday labor? Why?*

5. Policemen, railroad men, firemen, soldiers, etc., are all obliged to work on Sunday.

*Why are they not guilty of sin?*

*Are they obliged to obtain a dispensation from their pastors? Explain.*

6. Mr. Eugene Carroll, an engineer on the Northern Pacific, is frequently obliged to miss Mass on Sunday be-

cause he is on his run all Sunday morning.

*Why is, or why is not, Mr. Carroll guilty of serious sin?*

*Before taking such a position what should Mr. Carroll do?*

*On certain Sundays Mr. Carroll can attend part of a Mass, but he is obliged to leave immediately after the elevation.*

*Is he obliged to attend this portion of the Mass? Why?*

7. Mrs. Keeley is always very exact about attending Sunday Mass herself, but it is a matter of indifference whether her eight and ten years old sons get there or not.

*Why is Mrs. Keeley guilty of sin?*

*What responsibility have her sons?*

*Who is the more guilty before God? Why?*

8. The Singer family regularly came late for Divine Service. It is not at all infrequent to see them come in after the offertory.

*Have they satisfied the obligation of hearing Mass? Why?*

*What is the probable cause of this tardiness?*

*Do they commit sin by coming late Sunday after Sunday? Why?*

*Are they guilty of scandal?*

9. Marie Seaman did not know that the time of Sunday Masses had been changed. She came into church just after the Offertory. Realizing that she had not heard Mass, she remained for the next Mass but left just before the Elevation.

*Did Marie satisfy the obligation of hearing Mass?*

*Would the obligation be satisfied if one were to be present for the offertory of the one Mass, the Elevation only of a second Mass, and for the Communion only of a third Mass? Explain.*

10. The Carson family desire to start out on a Sunday excursion to a distant spot at three o'clock Sunday morning. They are devout Catholics and were afraid of committing serious sin by doing so.

*Must they wait for seven o'clock Mass?*

*What can be done?*

*What about scandal?*

11. Bertha Teeling, a Catholic employed in a large department store, was ordered to work three successive Saturday nights until midnight to take inventory. On these Saturdays she reached home about one o'clock completely exhausted. The following Sundays she felt that she was not obliged to hear Mass and slept until about twelve.

*Was Bertha guilty of serious sin? Explain.*

*Was her employer guilty of serious sin? Explain.*

12. In his sermon last Sunday Father Dunegan urged his parishioners to "*pray the Mass.*"

*What did he mean?*

*Why is this the best way of assisting at Mass?*

## Theology for the Teacher

### AN ENLIGHTENED CONSCIENCE

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SACERDOS

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In our theological and devotional readings we frequently meet the phrase, "an enlightened conscience." What is its significance?

The word "conscience" has various significations but its theological meaning, according to the most commonly accepted definition is: the dictate of reason or the judgment concerning the licitness or illicitness of an act. In order to judge we must have knowledge. This is the first requisite of conscience.

How is this knowledge acquired? The process goes back to the beginnings of reasoning in the individual and continues from the time when we accept right and wrong simply on the authority of others until the time of death. It is acquired by reading, by studying, by reasoning. The catechism furnished the broad foundations for our knowledge on moral subjects, on which foundation is built the superstructure in proportion to our increase in knowledge.

Unquestionably the Sacred Scriptures furnish the basis for all our moral knowledge, and the meditative reading of them cannot but help immensely in the formation of conscience. The Scriptures, however, offer no systematic course in Theology, written as they largely were to individuals or groups of individuals with their own particular problems. The larger catechisms and the moral theologies systematize this knowledge and are therefore preferable for the majority.

Books of devotion, of spiritual reading, and of ascetical theology are the types of literature most likely to add to and to perfect the knowledge required in the workings of conscience.

Reading and study alone will not give one an enlightened conscience. They may make conscience well-informed, even perfectly informed, but a truly enlightened conscience is more than mere information or knowledge. The elements of grace and of sanctity enter into the enlightenment of conscience. We are all conversant with the fact that two people with the same intellectual training will frequently be found to have vastly different viewpoints on matters that relate to conscience, and since the difference is not to be explained on the grounds of intellectual training we must seek out some other cause, and the only tenable explanation is that grace, divine assistance or enlightenment, causes the one to see more clearly and to feel more keenly what is right and what is wrong.

A well informed conscience aided by this supernatural help is a much surer guide, makes the individual much more certain of the rightness of conduct, and brings about a peace of mind that is, in itself desirable. A cultivation of such a conscience from the intellectual point of view, aided by all the means we have in our power to gain the necessary graces of guidance and enlightenment, will do much to aid us in our own struggles for sanctity and will immensely increase our value as Christian teachers. Perhaps one of the reasons why so few attain eminent sanctity in our times is that most persons are too easily satisfied, too sure that knowledge alone is sufficient to guide us aright. The history of canonizations in the Church would tend to prove that this is far from being the case. Knowledge alone never sanctified anyone, but combined with grace, and the enlightenment that it brings to the soul, it has produced some of the greatest saints in the Church's calendar.

As to the relative importance of grace and knowledge in the formation of an enlightened conscience, it would be useless to attempt to judge. They are complementary qualities. We might just as well discuss the relative importance of

nourishment and air in keeping us alive. Our development, however, cannot fail but be one-sided if we neglect either one or the other. We cannot have too much knowledge, nor can we have too much grace, but in the formation of a truly enlightened conscience there must be proportion and balance. We can acquire the knowledge, we should endeavor to secure the graces needed.

To have then, a truly enlightened conscience, the foundations must be well prepared by a close and systematic study of the tenets of Christianity, especially in what regards morality, but we must also seek by prayer and meditation the graces that will enable us to see our actions in the same light in which they are viewed by God himself.

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It is not enough for us to influence by example and by numbers. We must influence by the force of our ideas and by our enthusiasm. If a considerable group of Catholics first make themselves masters, and then apostles of the wise and noble social doctrine of Catholicism, we can begin to make the impression we should on the world around us. We can begin to permeate society with new ideas and a new spirit.

*His Excellency Most Rev. Pietro Fumasoni-Biondi  
in an address to the National Catholic Converts  
League, February, 1932.*

## Communications

### INSTRUCTION ON MATTERS PERTAINING TO SEX

The following references, written in English, might be added to those French and German readings listed in Father Creusen's bibliography and published in the January, 1933 number of this magazine. The list, submitted at the request of the editor, is not complete and it is possible that some books or pamphlets, just as good, may have been omitted. No doubt, much useful material is hidden in Catholic periodicals, religious handbooks and texts.

This opportunity is also used to quote a paragraph from the writer's booklet, *NEW LIFE* (Third Order Bureau, 1740 Mt. Elliott Avenue, Detroit, Mich. 15 cents), which confirms some of the statements of Father Creusen but takes issue with a note of his found at the foot of page 395 (*J.R.I.*, January, 1933). The matter under dispute is not yet settled by authorities.

"Instructions to youth should be, according to the example of our Lord, rather positive than negative. Virtue covers more than sin. This procedure is especially recommended as far as purity is concerned. There seems to be a growing feeling in some quarters, that youth cannot be guided and safeguarded properly without imparting some knowledge about sex. Prompted by this view the German bishops assembled in Fulda issued the following regulations regarding sex instructions which are conservative, safe and sufficient. They wrote: 1. 'In general, it must be said, that sex instruction should be given with great prudence and with reticence. In individual cases, if necessary, it is the duty of parents, priest or teacher to give this information. 2. The method of giving sex instruction publicly to classes or groups must be rejected. 3. Education to a sense of shame and a high regard for the virtue of purity must begin at an early age. 4. Should a necessity arise to impart sex instruction to young people, it should be given to girls by the mother, to boys by the mother or father, or, in both cases, by the priest or confessor. Also the spiritual director of organizations for the young and of educational institutions may instruct, warn and advise privately with great prudence.'

"To these rules might be added that in a closed retreat attended

by young people of the same sex and condition, some general sex information may be given.

"It is to be noted that medical doctors are, as a rule, not the right parties to impart sex instructions because these instructions should be religious educational rather than medico-scientific. An anatomical-physiological instruction is in most cases not desirable. (Much less, a mechanistical delineation.) What pertains to this field is supposed to be known to every priest and educator and is kept by them in the background to serve as a basis for giving correct information and advice. Hence, books and treatises on sex and purity written by physicians should not be recommended in general (to the young) and should not be found on open shelves. . . ."

#### BIBLIOGRAPHY

Kirsch, Rev. Felix M., O.M. Cap. *Sex Education and Training in Chastity*. New York: Benziger Brothers. Pp. 590, 16 mo. Price \$3.75. This is the most complete work in English on the subject. It is intended for the mature mind and contains an extensive bibliography covering books in several languages by Catholic and other authors.

Meyer, Rev. Fulgence, O.F.M. *Plain Talks on Marriage*. Price \$1.00; *Youth's Pathfinder*. Price \$1.50; *Helps To Purity* (For Young Women); *Safeguards of Chastity* (For young men). Cincinnati: St. Francis Book Shop.

*Training in Purity*, by the same. Report of the 29th Annual Meeting of the N.C.E.A. 1932. Pp. 684-709.

Henrich, Rev. Kilian J., O.M. Cap. *Watchful Elders*. Milwaukee: Bruce Publishing Company. Price 40c.

Husslein, Rev. Joseph and Others. *Courtship and Marriage*. New York: America Press. Ask for list of pamphlets on the subject.

Cooper, Rev. John M. *Sex Education in the Home*. Washington: National Conference of Catholic Charities. Price 10c.

Pire, Rev. Lionel E., C.P.P.S. *The Heart of a Young Man*. New York: Fred Pustet Co. Price 25c.

Furfey, Rev. Paul H. *You and Your Children* (Some chapters) New York: Benziger Brothers. Price \$1.50.

NOTE. Some of these books may be placed into the hands of the young and some preferably not.

New York

KILIAN HENNRICH, O. M. CAP.



## New Books in Review

*Work Book in Church History.* By Reverend Edmund J. Goebel. New York: Benziger Brothers, 1932. Pp. v+215. List price 68c. Net price 51c.

In forty-one units Father Goebel has organized study outlines for the text, *Church History*, by Reverend John J. Laux. Each unit has its specific problem or objective, following the order in the text for which the work book has been prepared. In the study of each unit the pupil has contact with various exercises that will assist him in gaining a knowledge of the unit as a whole and of the details that he should remember. The summary which he is required to make at the close of each unit gives him opportunity to organize his knowledge. Nine map exercises are interspersed throughout the book and suggested projects for extra credit are given with each unit outlined. The learning experiences that Father Goebel has outlined will help students in mastering the content of the text. Six review tests accompany the workbook, each based on a specified number of pages in Father Laux' *Church History*.

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*Communion Prayers for Children.* By Reverend Daniel M. Dougherty. New York: The Paulist Press, 1932. Pp. 32. Price: 5c each; \$3.50 the 100; \$30.00 the 1,000. Carriage extra.

The author has done a charming piece of work in the preparation of this pamphlet of prayers for the small child. The booklet is divided into three parts with the following headings: I. The Coming of the King; II. The Coming of a

Friend; III. The Coming of the Savior. Each of the sections has a different set of prayers. We consider this arrangement particularly suitable because children love variety.

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*Confession Prayers for Children.* By Reverend Daniel M. Dougherty. New York: The Paulist Press, 1932. Pp. 32. Price: 5c each; \$3.50 the 100; \$30.00 the 1,000. Carriage extra.

This pamphlet, by the author of *Communion Prayers for Children*, is a worthy companion to it. In no place does Father Dougherty lose sight of the fact that he is writing for the primary child. This is an accomplishment, and a commendable characteristic of "The Children's Pamphlets," published by The Paulist Press.

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*A Survey of Sociology.* By E. J. Ross. Milwaukee: Bruce Publishing Company, 1932. Pp. xxii+570. Price \$3.50.

This book, a 1932 contribution to the "Science and Culture Series," should receive gracious welcome from all teachers of elementary sociology. The volume will be most useful as a college text book. Review questions after each chapter emphasize important points. The reviewer is familiar with no other book presenting the same topics for study at the Catholic college level. Father Husslein, general editor of the "Science and Culture Series," says in his preface to the text:

Fundamental in this work are the important encyclicals of Pope Leo XIII on the Condition of Labor, and of Pope Pius XI on the Reconstruction of the Social Order, on the Christian Education of Youth, and on Christian Marriage. Note merely is the teaching of these authoritative documents faithfully reflected in the present book, but apposite citations are constantly made, often at considerable length, to keep the reader in direct contact with the original sources. Fulllest account has at the same time been taken of the most advanced and truly scientific thought in the field of basic sociology.

As a classroom text the book readily adapts itself for use in either a single-semester or a two-semester course. In the former case the first division of the volume will be covered, while appropriate selections can be made from the rest, affording an opportunity also for private reading. In the latter instance the two courses would naturally be: Sociology I, Fundamental Institutions, and Sociology II, Problems and Agencies. These correspond to the two main divisions of the book.

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*Medal Stories, Book III.* By The Daughters of Charity, Emmitsburg, Maryland. Lynchburg, Va.: Brown-Morrison Company, Inc., 1932. Pp. 256.

Teachers and parents who were pleased to put Books One and Two of this series into the hands of their children will be delighted to receive another book of stories from The Daughters of Charity. Those who participated in the preparation of these books manifest a real understanding of child interest and development. Twelve stories are related in the two hundred and fifty-five pages of content. In reading them the little one is carried to Germany, Alaska, Africa, China, France, England and the Home Missions, at the same time having many happy contacts with the things of God. Father Fulton J. Sheen in his Forward to Book III wrote:

Children trained under this parable method are perfected not only in mind, but also in the desire of the better things of God. They will be better men and women for hearing less about ghosts and goblins and more about the Holy Ghost and His love for men; they will lead better lives for knowing the Christ that was born in the cave of Bethlehem, instead of the fable of the cave-man; they will be more prayerful in reading about the angels than about fairies; and they will be more spiritual in hearing about the Sisters of Charity in China, then hearing about pigmies in the court of some non-existent king. Certainly these MEDAL STORIES belong, then, to the great teaching traditions of Our Blessed Lord who brought us spirit through matter. The author of the stories must have the Divine approbation on her work for rendering such spiritual bounty to those little ones whose angels always see the face of their Father who is in Heaven.

## Editorial Notes and Comments

### OUR BLESSED MOTHER AND THE SCHOOL

Devotions to Our Lady is the special privilege of Catholics. It is one that arouses confidence and filial love in both child and adult. During this month consecrated to Mary, let Religion teachers examine their pedagogical practice or rather its results, in the attitude of pupils toward the Blessed Virgin. Have the boys and girls in our elementary schools and high schools a real devotion to Mary? What about the young men and young women in our colleges? How is the school promoting a love for Mary? Flower-wreathed shrines and scheduled devotions are not sufficient. In fact, we question the advisability of requiring the presence of students at the Rosary or Little Office. While nothing should give the teacher greater joy than a large student attendance at May Devotions, he is showing real educational acumen who lets students themselves decide to attend, without pressure or ordinance from the school.

True devotion to Mary has a powerful effect on character. Have our units of study that dealt with the Immaculate Conception, the apostolic Church and the life of Christ brought our students to love and admire God's mother? Do the young people in our schools really know what it is to honor the Queen of Heaven? When we propose character ideals, do we send our pupils to the Gospels to study Mary? And do we help them to discover for themselves the modern applica-

tions of her virtues? Furthermore, in recommending the Rosary to the students in our classes, do we help them to make it a means of union with God through Mary? Many schools have assigned fifteen minutes daily for the Rosary during the month of May. If teachers will observe the inflection of voice and the exterior recollection of students, they will have at least a partial indication of what the Rosary means to them. Let the religious teacher recall some of those helps to prayer that he or she received in the novitiate and pass them on to pupils and students to use in the recitation of the Rosary. During this month of Mary let us help pupils and older students to know Our Lady as the Gospels describe her and to make her a dynamic force in their lives of prayer and Christian living.

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### THE ROSARY DURING THE HOLY SACRIFICE

In some parishes it is customary for the congregation to recite the Rosary at the weekday Mass during May, which is attended by large numbers of children from the parochial school. The above editorial is an indication of our desire to further love and devotion to Mary. However, the practice of reciting the Beads during the Holy Sacrifice of the Mass is a practice quite contrary to good pedagogical thought. In the school, pupils are taught to follow the prayers of the Mass, to unite with the priest in offering Christ to the Heavenly Father, and to participate in the prayers and spirit of the Mass. While there are some persons who may do all this while reciting the Rosary, for the majority it is not possible. Those who strive most earnestly to avoid distractions during Mass do not find it an easy task. If the administration of the school has anything to say about the practice of reciting the Rosary

during the Holy Sacrifice, let them make their recommendations, in the light of its effect on the growth of pupils in "praying the Mass."

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### INDIVIDUAL INSTRUCTION

There are many educators who feel that if instructors in the high school and college had a better knowledge of their students the school's program of religious instruction would be a more valuable factor in the student's life. Some few institutions with which we are familiar have provided a course in individual instruction for those students in freshman Religion who did not attend a Catholic high school. We are also familiar with high schools that require of second year pupils, a Conference Course in Literature. The teacher meets the pupils as a group several times during the semester. During the rest of the course the pupils report to the instructor at assigned hours once or twice a week. Every effort is made by the teacher to make pupils feel at home and to talk freely about their readings. We can see a wonderful contribution to the high school and college student's attitude and growth in Religion if this practice could be utilized in connection with our religious instruction programs. However, this implies the need of well trained instructors, persons possessing pleasing, enthusiastic personalities with the ability to keep within the field designated for the Department of Religion and not interfere with the province of the confessional. We believe that with properly qualified teachers a semester assigned to a Conference Course in Religion would be a valuable asset to Catholic high school and college education.

## WHAT DO YOU DO WITH YOUR COPY OF THE JOURNAL?

The JOURNAL OF RELIGIOUS INSTRUCTION carries content for teachers of all grades as well as for the supervisor of instruction. When only one copy goes to a house or school it is very possible for the JOURNAL not to get beyond the principal's desk. We sometimes meet with teachers who have never seen a number of this magazine, although it goes monthly to their respective houses. The principal who makes educational periodicals available to all teachers is contributing to professional improvement in the school. This periodical, devoted to the work of religious instruction, is for all teachers of Religion. The pastor who gives his copy to the assistant and the Sisters, and the principal who gives all teachers of Religion an opportunity to investigate and evaluate the content in the JOURNAL, is participating in the improvement of religious instruction. If your copies of this magazine are not in use, pass them on to those who are or who should be interested.

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## LOOKING FORWARD TO THE SUMMER

During the vacation period national, state and community groups will, without doubt, discuss various problems relative to religious instruction. During the past few years the attention given to these problems has been a happy indication of a valuable trend in Catholic education. There is, however, a recommendation that should be made to all of the groups who will work in the field of religious instruction. It is this, why not begin your deliberations and studies where others have left off? A survey of material in the *Proceedings of the National Catholic Educational Association, The Catholic*

*Educational Review*, *The Catholic School Journal*, *The JOURNAL OF RELIGIOUS INSTRUCTION* and in the bulletins of the Catholic University and other institutions, will give to the investigator a wealth of content both in theory and objectives. Duplications are not economical. They are not scholarly, unless engaged in with the intention of verifying facts already determined. If we are to get anywhere in an improvement of religious instruction the avoidance of duplication is most necessary. Chairmen of committees have a particular responsibility in this regard. Either they themselves should have this knowledge, or they should appoint some member of their group to procure it. Then and only then are they ready to present programs and to plan investigations. Those who are dependent on these committees are justified in expecting this from them.

If this magazine is of assistance to you, tell your friends about it. *Your cooperation will contribute to the improvement of religious instruction in the United States.*



# Religion In the Elementary School

## MUSIC AND PROCESSES OF RELIGIOUS EDUCATION

RIGHT REVEREND J. M. WOLFE

Bureau of Education

Dubuque

The content of this discussion will regard music not so much in its historical development in relation to religious influences, purposes, aims, and ends, as in its physical, psychological, aesthetic, spiritual, and religious effects upon the developing child. It will consider religious education not so much in the sense of learning about religion as living religious virtues. The aim and purpose will be to show what music can do in developing the child religiously through music as a correlated activity in all school programs. The end to be attained is to think through, with those who are willing to think candidly, the problem of more music of the right sort for all the children in our schools, rather than to continue the emphasis on specialized forms of music for a privileged few.

Music differs from so many of the other school subjects in that it involves the child's total use of himself. In correct music expression the child uses all of his faculties, and so it may be comprehensively stated that he uses his total self. It is thus an art by which the child not only learns but does. It is a satisfying experience which involves the physical, emotional, mental, aesthetic, spiritual, and religious natures. In fact, it is an art which can unite all of these natures.

Whilst there is music appreciation as an art, by which the listener enters into the enjoyment of feelings and emotions that are patterned through stimuli from without, there is also music expression which allows of the culture of inner patterns. As Millet once said: "Hearing is to music what seeing is to drawing, and reading is to writing." There is thus conformity with what is and also expression of what may be. The conformity may bring about the feeling for harmony and unity, but the variety of new patterns in a growing child can offer the element which completes the essential nature of the beautiful, unity in variety.

The expression as well as the impression of the beautiful through musical forms and instruments pertain to the arts of the beautiful, because both relate the invisibles through the visibles, or rather the insensible and spiritual through the sensible and the immaterial. The nearer the instrument to the agent the more it becomes the true vehicle of such invisible beauty. Thus the voice and other senses, with the hands and limbs, are the instruments of the most intimate as well as the most beautiful expression. Art expression cultivates a rich use of all of these instruments, yet humans are pretty much in expression what they are continually impressed by—idealists, realists, impressionists, or cubists.

The native endowments of the creature not only contain the powers of the beautiful but also the instruments; in his efforts to add to the power of expression and impression the creature, in his onward march, has added variously to the instruments. It is important to observe here, however, that the Creator evidently made the creature not only for the appreciation of truth, goodness, and beauty, but that He gave the powers also to express himself in his own creative patterns of these. Nature in the creative is still inexhaustible in the powers of creation—almost to the miraculous. The creature is thus not to be passive alone in knowing the Creator, but also active in loving and serving Him. Thus knowledge of the truth is intended for growth in goodness and beauty.

The development of musical forms, instruments and

modes of expression not only reveals the vast storage of beauty that God has put into His creation, but also the great creative power in the creature, who is endowed with the means to reach ever new and more beautiful heights, unless his spontaneity is warped and dwarfed. Whilst sciences which gum the curriculum of schools and engage so much general attention are discovering what is in the vastness and expansiveness of natural laws, the arts, and especially music, are advancing the forms which these laws may take in arriving at new goals in destiny.

There are those, of course, who are defective through want of the sense of even measured rhythm, so that they can only learn to keep step by watching others; there are those others also, who are tone-deaf, rhythm-deaf, and harmony-deaf, so that any measured activity with musical instruments is purely mechanical, so that they cannot recognize, much less appreciate, the same tune played by others. This defectiveness is due, in the vast majority of cases of adults, to neglect in childhood. The feeling for music was not cultivated in them. because their sense of rhythm was not stimulated by tonal sensations, of which they became conscious. Facts show that in large school systems only one-half percent of the school children are meagerly endowed in this respect, and that even these can be much helped, if taken in time and given special treatment.

From the earliest times, studies have been made to ascertain the physical and physiological laws that lie at the basis of and govern rhythm. The anatomical structure gives evidence that the physical nature was to give off energy in alternation, because all of the elements in the structure are paired; everything that exists in human anatomy is in pairs. With this pairing and the elementary patterning in alternation, there comes also and necessarily repetition. These provide the fundamental natural instruments and means for patterns that involve balance, proportion, and symmetry, as all of these involve the consideration of twos. The pairing is in the vital heart structure and function, for thus anatomical structure bespeaks the purpose that is achieved through functions; it is especially apparent in the structure of the lungs and the

functions of these organs in the activity of respiration, through expiration and inspiration. As soon as the child begins to feel, he experiences the rhythms of pulsation and respiration; he grows through the activity of these, and his first want is to grow by sustaining through food these organs in activity. He acquires thus his first lesson in solfeggio, through their time and tune exercises.

In fact, as he grows he finds himself more and more through rhythmic activities of feet, hands, ears, and eyes. With these he also discovers the things in his environment, which he experiments with by use of his paired special senses. Not only does he test materials with his pairs of senses, but he unites the use of the senses, such as seeing and hearing; he tries to hear what he sees, and to taste what he smells. He soon ventures forth to express the rhythmic law within his nature. The sounder and healthier he is the more does he strive to function through expression, and gives evidence that he enjoys the expression, through smiles and random motions that bespeak satisfaction.

Nature in his environment tells him, at least unconsciously, that there is rhythm in its laws. The leaves of flowers and trees, the wings of birds, the motion of animals and insects, all give indication that there is configuration of what is within and what is without. The artificialities in his surroundings: the carpet and rug patterns, the wallpaper figures upon which he gazes so intently and with stares of wonderment, all evoke the same inner experiences and stimulate to rhythmic expression. After he tests the materials he uses and shapes them according to patterns that originate within, and his cultivation of freedom becomes not so much the liberty to do as he pleases, as the power to realize an ideal that is within.

The child feels his art but does not consciously realize that he is growing through expression of it. His unconscious or subconscious motives, however, appear to work themselves out and in due time he becomes conscious of himself, and the more he is allowed to express his deepest nature through patterns of self expression, the more does that consciousness grow. Not only does he find his deepest self but also, in truth,

recreates himself through the forms of apparent recreation. The arrangement of sticks, the toy soldiers that he sets up in order, the towers that he builds with his blocks, the lines of mud pies that he arranges, the squares that he makes with his cards, are all indicative of the rhythmic world that he is building for himself. The adults in his company are too often unaware that the child is really doing something constructive—the most constructive thing in all of life—he is building a personality, by developing what God wants him to develop.

Then come the denials, the impoverishments, the don'ts of adults, and the first frustrations that beget inadequacy and repression of the best self. If these do not come from one form of un wisdom or misunderstanding, they may come from another, from the neglect of such foods as will establish the physical basis for healthy growth through rhythmic action and expression. Metabolism becomes irregular, stomach and intestinal action impaired in their timeliness, and even respiration and pulse action become untimed and go into unhealthy discords. The health of the total functioning of the organisms is impaired when the rhythmic action in relation to those of others intended by nature is disordered. One wonders if this is not what the psalmist felt, when he sang: "There is no health in my flesh, because of thy wrath: there is no place for my bones because of my sins."<sup>1</sup> The organs want to sing together in harmony just as in the social forms singing together becomes infectious.

It is a common phenomenon that the human body responds startlingly to discords, and from observation it is apparent that physiologic laws regulate musical capacity. A minor third is less satisfying to the ear than an octave or a fifth and in many other aspects the response to sound, as well as to color and motion, reveal that there are physiologic laws that govern rhythms. The science of musical aesthetics has thus long ago been related to the fundamental laws that govern the function and activity not only of the senses, but also of the organisms within, and of the mind itself.

Rhythm is thus a feeling and experience, which involves

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<sup>1</sup> Psalm, XXXVII.

the whole self in artful modes of expression. Whilst it has its source basically in body mechanics still in its modification of the feeling and consequently of the emotions and consciousness, it becomes a conscious experience which the mind interprets and modifies, and is itself modified by the feeling tone. It has its effect upon the mind and body, and these in their interactions on one another develop certain healthy or unhealthy modifications, coherent or incoherent activities. The tone patterns, whilst they are a felt experience, come to the ear and appear as living tone pictures that come and go like changes in the colors in the sky, the landscape, the lights and shadows, the blending of the feelings in the incomparable adjustments of rhythm. The tones when beautifully modulated make the art imperceptible, for then the rhythm and melody move smoothly like the rising and setting sun. These effects have been referred to in every literature since the earliest times.

As a feeling and emotion the music sense is dependent on the stimuli and objects or activities which effect them. There is thus physical motion involved which brings forth the rhythm and time elements in music. In this aspect music is a matter of correlation of nerve and muscular centers and activities. The muscular movements of themselves and the sounds produced become sensations, which beget motor images and patterns, which associate nerve and muscular centers in processes of correlation and consequent coordination. The nerve imagery innervates muscular centers so that they bring forth correlated expression, and the government of self through self expression.

The music in space and time elements awakens through sensations the sense of rhythm, and the movements under rhythmic influence are called eurythmic. The time and space elements are indeed unifying and develop through conformity and precision, symmetry, and forms of proportion. Art, however, calls for diversity also, else monotony and fatigue would result not only to the producer but also to the appreciators. Over used nerves and muscles invite toxic conditions, which call for a distribution of energy over other

centers or for rest; the residue of fatigue according to pathologists is not so much in the nerves as in the muscles.

Nerve control over muscles does not come from continuous repetition of the same precise activity; this would rather result in muscular mastery over nerve centers and possible and potential mental imagery, but nature, in its wisdom, does not intend the slavery of the lower to the higher, except in diseased conditions. To move the limbs and arms, toes or fingers in certain conformities ultimately makes the muscles antagonistic to emerging feelings that seek expression in increasingly intricate patterns. The control should be reversed so that motor patterns, which agitate the nerve centers, should find outlet in varying muscular coordinations. The art of the Laocöon would reveal the mastery of muscular control, which does not consist in the usual straight tensions, but in those forms necessary to meet the various demands of rhythm. The art in the Moses of Michael Angelo is in that serenity which comes when law or the principle of unity has achieved ultimate mastery over diversity.

In the relation of muscular movement and nerve energy the freedom of expression is a direct result of mastery of the one over the other, so that there may be diversity of patterns of expression through the unifying forces in the inner spirit. These rhythmic experiences stimulate the spirit to even a larger unfolding of itself in beauty of forms and patterns, with variety of quality, color, drapery, tone, and motion, in which are found the foundation of the freedom of the spirit while in the flesh. This process of development makes the outer elements serve the inner in nature and in the creature, so that moral religious results follow in the mastery of the lower over the higher, not by destroying the lower, but by making it serve not its own, but higher ends.

Extremes in time and space conformities, with others in the excessive precision of these elements in the rhythmic patterns, would lead to too much unification of the individual with mortal spirits that are not his own, and would thus result in their own enslavement. It is very true in this aspect of life that the letter killeth, but the spirit quickeneth. Personality



release requires that the individual give forth his own tune, while at the same time attaining that beauty, which harmonizes with others. Choir, orchestral, and band symphonies make it possible to achieve the necessary unity without destroying the varying moods, color, temperature, which the individuals through instrumentation put into the common selection. Music can combine all the dimensions without destroying proportion, symmetry, and balance. Each individual makes his contribution to the beauty by blending the diverse and varied to the general unity. Thus different instruments as well as different voices are not sacrificed but harmonized, and color, form, and design are combined. There could be no unity without diversity, just as there could be no diversity, if there were not in the concept a unifying principle of coordination, judgment, and of scrutiny. There is thus a vast difference between soldiers marching with measured movements and precise step, and the movements of the members of an orchestra, band, or choir. There is likely to be loss of that individuality which results also in higher personal freedom, when the steps and movements become diverse as they ultimately may; thus too much conformity leads, in times of freedom, to moral degeneracy.

Music as the first of the arts still offers the technique by which the individual can gain not so much muscular control in limited patterns, which mean rather control by muscles so that all are regulated to do the same thing, but control of spirit, soul, mind, nerve patterns by which the greatest variations can be obtained, while one soul is securing expression of beauty through varied movements with rhythmic changes in time. Patterns of beauty change as do modes of thought and moods of the spirit, and if music is the visible, audible, and palpable expression of invisible beauty, the muscular patterns must be in terms, not only of unity and precision, but also of increasing diversity through unity of personality.

Beauty, like goodness and truth, does not consist in one or other rhythmic image, which can be expressed in sensible ways with rigor of precision and total subservience, but in the variety out of which the most wondrous unity results. A beautiful cathedral is not built of one kind of material



only, but all of the visible and invisible creation in varieties make their contribution, so that all creation really manifests the glory of the visible Creator in a "laudate omnia." The Cathedral, for instance, of Chartres is not of this or that specialty, but the finest spiritual vigor of God's rational creation has brought together every material to create and compose this masterpiece of genius. Its windows were devised so that the harmony of colors which touch the silent worshiper ravish him with every phase of stimulated feelings, passions, and highest spiritual love. Within its precincts every invisible source of beauty is touched even to the highest of sound rhythms from the organ and choir, and the spiritual masterpiece of the art of divine love—which in the Sacrifice on the altar unites all of spiritual and material creation to the worship of the one true God: it thus truly is a religious (religious) masterpiece; where on earth does spirit speak more to spirit through sensible forms?

The proper functioning of all the elements in physical, emotional, mental, moral, and spiritual nature is conducive to the same beauty and goodness. St. Augustine (*Tractatus* 17 in Joan.), in commenting on the spiritual and religious lessons of the pool of Bethsaida, notes that sanity is one and that health is wholeness, while ills tend to diversify, as exemplified in the various afflictions of those who came to the pool. That wholeness, sanity, and sanctification are attained both in the physical and spiritual levels when all of nature in the creature is harmonized, is the real theme of the eminent Theologian.

The releases through the beauty of musical expression, which rise from the innermost soul and the deepest emotions, give the creature the power to rise toward God and to a gracious and feelingful interest in all His children. No other form of expression is so socializing and so rich with every phase of health giving influences, because it adjusts the creature to God in ways in which He has condescended to adjust Himself to His children; it adjusts the creature to all others and to nature itself. Man sang and danced before he did anything else of an artful nature, and so music in wood, music in stone, music in metals, music in color, music in poetic lan-

guage had their achieving forces in man's inner self, through God-given gifts, before he transformed his environment through these.

Music like sanctification leads the creature to realize his highest through his total self. It gives the soul, through the mind and nerves, a coordinating power over the instruments of life through muscular and through activities, which might otherwise never be brought under that higher control. It removes the antagonisms between the thought and expressive self by removing the resistance which, suppressed and untrained nature, unconsciously or subconsciously, might raise up as a barrier against the ever surging spirit.

It is a common phenomenon of the schools that backward and unnormal children, who are usually muscular minded, can be helped into thought activities, as they gain a greater mastery over muscular patterns. It is a result of enlargening the expressive self through growth by stimulation of the nerve centers. The mind thus is made free from the muscular tension and is released to enact elementary modes of thought at least. What does not music do to the normal child, by way of giving that self composure and serenity by which the mind and soul rise to heights ever higher and higher. As long as music remains merely feeling it is unhuman, because the real values in musical experiences are in thought and interpretation, by which the spirit and mind become aware of the invisible, in which the real beautiful consists. Every real piece of art music thus becomes a germ of thought, which grows as life goes on. The mind will thus see the world as the great masters saw it, and become more appreciative of beauty thereby. Music properly experienced qualifies the child to raise his academic standing, and to cultivate wholesome attitudes toward all school subjects and toward worthwhile living.

How many feelings rise from earliest childhood and are frustrated or stagnated, so that they lie dormant within and in conflict with the conscious self and its abilities to express itself. Music awakens answering voices in the nature of children which so much of the other school materials stullify or render dumb. In this aspect, music has vast resources which

can be tapped for purposes of developing healthy personality. In fact, it brings unity to personality by making it more colorful. Music gives the expressive power to stabilize the emotions, because it cultures in the body that suppleness and agility which make it more and more the instrument of the immortal spirit, and through them the spirit finds its deepest self. The moral values that are current with simplicity, sincerity, and regulated sentiments are so many that they can only be hinted at; in this aspect music can undo much of the damage to personality that is a result of over intellectualization, or so called knowledge without reasoned control.

The most beautiful music should thus be selected to awaken the emerging beauties in the souls of children. Beautiful meanings should be given to the feelingful and emotional experiences that are aroused by the kinaesthetic sense in vocal cords and movements of the body. That cannot be, however, when the very elements of chaste rhythm are violated in the sound of vocal tones. Good meaning given to aroused lower passions and impulses will not compensate for the lurking and insidious harm done to the developing emotions of the young by the wrong kind of insensating sounds. While rhythm has a physical basis, it should always be fashioned with a view to moral, spiritual, and religious tone and a wholesome interpretation. Language and rhythm are best selected from the inspired word of God. Music from the earliest times has aroused the diversity of moods for prayer: praise and adoration, thanksgiving, petition and sorrow, but always in that unity that the Divine will might be done.

"Sing ye to the Lord a new canticle: let His praise be in the church of the saints . . . let the children of Sion . . . praise His name in choir: let them sing to Him with timbrel and psaltery . . . praise ye the Lord in His holy places . . . praise Him with sound of trumpets . . . praise Him with psaltery and harp. Praise Him with timbrel and choir: praise Him with strings and organ . . . let every spirit praise the Lord."<sup>2</sup>

<sup>2</sup> Psalm, CXLIX, CL.

"I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit; I will sing also with the understanding. . . . When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification."<sup>3</sup>

With such chaste experiences come, quite naturally and almost in the same category, folk and art songs by reputable authors. Only the best in the world is fit for children, when their young emotions are being fashioned for life long tastes. The law of endurance of such materials is in their life giving qualities; they live on from century to century because they produce virtuous physical, emotional, and spiritual reactions in the producers. This is significant in folk songs, which have become a part of the liturgy of the Church. Selections of such folk music should not be narrowed by lowering national sentiments of those who direct children, because American children, by a kind Providence, are justly heirs of the best of every nation. Liturgical singing and general participation in the liturgical services of the Church are ideal accomplishments which the Church has long prayed for. These will not become realities, however, until schools acquire different tastes and prepare a generation of children to sing a great deal of our common and good liturgical music with pleasure. One generation of such singers would bring the liturgy into its own in the hearts of the people. The enjoyment of art is not a vicarious experience. People escape the High Mass because the neglect in their training has deprived them of the cultivated power and taste to appreciate it.

Yet how often does one have to go to public school programs to find evidence of capacity for the enjoyment of the best in art, and for that sensitiveness to beauty which enriches for all life. The following is a typical program of a progressive junior high school:

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<sup>3</sup> I Corinthians, XIV:15, 26.

## CHRISTMAS MUSICALS

## Part I

- "Good News from Heav'n".....Bach  
 (from the "Christmas Oratorio")  
 Mixed Choirs with Stringed Choir

## Three Carols:

- "God Rest Ye Merry Gentlemen".....16th Cent.  
 "The First Nowell".....About 1600  
 "Good King Wenceslas".....13th Cent.

Whole School

- "While Shepherds Watched Their Flocks by Night"

.....Michael Praetorius

A Chorus of a Hundred Girls

## Part II

- Processional—"Christmas Song".....Arr. by Gustav Holst  
 "A Dream of Christmas".....Gustav Holst

The Boys' Choir

- "Break Forth, O Beauteous Heavenly Light".....Bach  
 (from the "Christmas Oratorio")

The Boys' Chorus

- "From Heaven High the Angels Come".....14th Cent. Melody

- "Sleep, Sleep, Noble Child".....Luigi Cherubini

- "Jesu Redemptor".....Pietro A. Yon

The Madugal Club

- "Lo, How a Rose E'er Blooming".....Praetorius

- "Noel Nonvelet".....Old Carol

The Boys' Chorus

Catholic schools should give more scholastic recognition to music, not only because of its general aesthetic values and its health giving influences in the physical and emotional orders, but especially because of its contribution to the spiritual and religious development of growing children. Those who are not beyond the point of changing their views will easily recognize these cumulative results of musical experience. The inner needs of children call for music, and it gives them the

power of expression of the invisible beauty in their souls in visible, audible, and other forms, which result in the mastery of spirit over mind and of mind over the emotional and physical nature, so that the wealth of the individual's powers is fashioned into complete and harmonious personality.

Music through the ages has been recognized as a normal outlet for and a stabilizer of the emotions. The neglect of cultivating the use of music instruments allows the young to go into adolescence and maturity without the recognized ways of using the emotions wholesomely, and as a consequence the young are left to the hazards of chance. It may seem emphatic, but it is nevertheless true that schools, which neglect the emotions of developing youth by directing them into wholesome channels, are at least negatively involved in the moral delinquencies of these when they enter into the work-a-day world.

The difficulties under which music labors in our schools can all be overcome. These difficulties may be arranged under three heads: the first of which might be regarded as parental indifference; the second might be specified as arid training on the part of teachers, or no training at all. In this phase it is often found that the schools do not think that vocal music especially is a part of a complete school program, but that it is rather a specialty for the few. The third source of difficulty is from the children, who do not respond with ease and interest to the music project. This third class, however, can easily be eliminated because, if music is so much in accordance with the expressive nature of children, it is only a matter of making the composition of appeal more in keeping with the music learning process.

This brings us back to the second category, or defective methods of teaching. The common defect here is that there is too much teaching and too little learning. Pedagogy and technique are exalted above music experience, and the real perfection of any good pedagogy and technique in music consists in effecting a love for and interest in good music expression. A program of lifeless copying, instead of characterization and dramatization in a life-like way, would

naturally dry up the most abundant sources of life-giving waters. To prepare music delivery in packages for pepper and salt palates will also still the inner spirit of the young, unless their budding natures are prepared to participate in an active way in the rendition of the best of music.

So much of music teaching disregards the fact that children are naturally musical, and that pedagogical processes should rather aim to stimulate children to musical experiences than put music in them. After all, music came from humans first, and all the technique of composition and structure resulted as a response from inner rather than from outer factors. So children should be given music experience which they can enjoy and absorb; the liveliness and happiness of it all will give mental stimulus to understand, as they advance, more and more about music. The only source, after all, and way to the understanding rhythmic movements is to practice and experience them. Children will easily become interested in a natural activity that is pleasurable, and musical expression is eminently and significantly pleasurable. Interest with the skills that come from repeated experiences will give joy, and the young will respond with good adjustments to activities that are suited to their age levels and abilities. In Germany where school music has always enjoyed popularity and the favor of the best minds, choral singing is the first approach to stimulate to good music. There notation is not regarded until children have reached the age of ten.

It is a sad reflection on our real and valid appreciation of music that Catholic schools have neglected this element in the educative program by not giving vocal music that standing which, of its very nature, it merits. It is also a reflection of our unwisdom that teachers should continue in educative work during their active years, and neglect to prepare themselves to do the work of the grades in which they specialize. The life consecration to teaching should give Catholic schools an unequalled opportunity in music teaching, because improvement could be spread over the years, and the best work should thus be possible from those who are advancing in years.

Some easy convictions, however, will have to be changed



in regard to the classroom teacher's estimate of her personal and cultural equipment. There is still the too general feeling that teaching music and art in the grade under her charge is not to be expected of her, but that music and art supervisors must be supplied for these. This is just a traditional resistance, because if the supervisor is to do the routine work with the children, it appears to be just a shirking of duty by teachers, who refuse to learn as much from the supervisor or the teacher under the same roof as children of the varying ages are expected to learn.

"I hear America singing," said Whitman years ago, but the love and understanding of good music in our adult population gives little hope that the vision of the poet will soon be realized. The schools can contribute to that realization, however, by giving music its place in their consciences and consciousnesses, that it deserves. The loyalty of the coming generation to their schools will be rooted in such cultures, whose value their graduates will realize more and more as life goes on, because singing together for the joy there is in it is a school activity that can be continued through life. Schools can make valid contributions to the wholesome use of the increasing and enforced leisure time through generous attention given to music. The people of tomorrow are in the schools today; schools like tomorrow are now in the balance.



## BLESSED IMELDA, PATRONESS OF FIRST COMMUNICANTS

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### HER LIFE

On May twelfth, six hundred years will have passed since the death of Blessed Imelda Lambertini, whom Pope Leo XIII made Patroness of First Communicants. The details of her life, according to the estimation of our world, are very few and hardly worth mentioning. She was born at Bologna in the year 1322, of a noble and renowned family. At the age of nine she entered a cloistered convent of Dominican nuns situated at Val-di Pietra, a few miles outside of Bologna. Young as she was she soon became a perfect religious and was particularly remarkable for her persistent, and no doubt often annoying petitions to receive Our Lord in Holy Communion. What men would not give her God did, but the gift cost her her life; she died of ecstatic joy over her first meeting with Jesus in Holy Communion in 1333. This is all, at least all that could be seen from outside. So quietly did she pass through and out of this world that she is comparatively unknown. A beautiful legend, some call her story, but no more. Against them it may be wise to appeal to the authority of the Bollandists who have accepted the facts of her life as will be given here.

The world, even the Christian world, has failed to accept and appreciate Blessed Imelda. Perhaps it can be excused for she was unique; her story was hard to believe by those who did not know her. But we of today may not so excuse ourselves if we fail to bring her into our lives and make her example a force in the instruction of the young. We of today

have too many examples like unto her to be unable to understand her: Guy de Fontgalland, Michael, Anne de Guigne, Marie of Padua, Angiolina, Marthe de Sasseville, Nellie of Holy God, Jane McClory and many others, whose life stories are still crying out in vain to be translated into English. They prove to us, and prove conclusively, that sanctity is not a matter of years but of self-discipline and love of God. With her they make up a beautiful constellation, but they do not outshine her; she is still unique because, while they developed with the warmth of Holy Communion, Blessed Imelda developed without that warmth; while they truly lived by the reception of Holy Communion, Blessed Imelda died because of its reception.

Blessed Imelda was born of a truly Catholic family. Her father, Count Egano Lambertini, was a man full of faith and piety, with a hand ever open to the poor and the religious of his day. He had a sister who lived the life of a recluse for twenty years, an example of sharp penance tempered by heavenly love and died in 1344, esteemed by the people as a saint. Blessed Imelda's mother, Donna Castora Galuzzi, had two great devotions, the Rosary and the Souls in Purgatory in whose behalf she offered not only prayers and penance but abundant alms. Donna Castora's brother was a Dominican, Fra Egidio, who later became Archbishop of Crete.

Born of pious parents! That phrase often found in the Lives of the Saints, has been foolishly turned into a byword by some who would be "higher critics." Of course, there is no true causal relation between piety in the parents and sanctity in the children; saints have been born of wicked parents, and saints have borne wicked children. Piety in the parents, however, does furnish something essential in the development of the saint, especially of child saints as Imelda was destined to be, namely an atmosphere in harmony with the graces given by God to the child. The greater the perception of the supernatural by the parents and the greater the union of their wills with God, the better able will they be to help the child in his conflict with nature, and the quicker will they be to note, test, and assist the movements of God in the soul of their child.

Blessed Imelda was offered as a babe to our Lady of the Rosary. Even before she could lisp her parents' names she had those of Jesus and Mary constantly upon her lips, and she bowed her head whenever she heard them pronounced. Like Saint Thomas Aquinas she had a particular love for the Angelical Salutation, but her greatest devotion was for the Blessed Sacrament. Like Nellie of Holy God, she seems to have had an intuition of the nearness of Jesus when she was present in the church. She was fond of entertaining the Divine Prisoner with bits of the Psalms and the popular hymns of her day; she loved to express the inner worship of her soul by making genuflections and profound inclinations before the Blessed Sacrament.

All this might be expected of any good child carefully brought up by pious parents and by an uncle who was a Dominican, for these devotions and exercises are characteristically Dominican. What cannot be attributed merely to human influence and what needs to be explained to children, if they are to retain a sense of comradeship with Blessed Imelda, is her apparent lack of interest in toys and her self-seclusion in an oratory during many hours of the day. These peculiarities seem to indicate a listlessness or a grownupness that may repel children, and yet they would not have thought her odd had they lived with her and seen that she was just as bright and happy as any other child basking in the glorious Italian sunshine.

Interest in a child responds naturally to the interestingness of the things presented to it. Of two things offered to it a child will invariably choose that which most attracts its attention; this is a law on which modern education is founded. The fact that Blessed Imelda was more interested in pious objects as holy pictures, beads, and rhymed prayers than in dolls, is no proof that she was abnormal or subnormal from a merely natural point of view, but it is a sign of the secret workings of God in her soul that made the things of the supernatural order, God, the Angels, and the Saints, more interesting to her than the glittering toys of this world. Keeping this in mind, if we are more interested in temporal affairs than the Saints were, we cannot boast of being more

human than they were, but we ought to bewail the fact that we are less supernatural-minded. This may or may not be our fault. It is our fault if it is due to a failure on our part to listen to the inspirations of God, and then we should correct ourselves; it is not our fault if we lack such inspirations, but then we should ask for greater light.

Blessed Imelda sought seclusion. Children rarely do that, not because they are children but because God's grace does not ordinarily work so fully in them. In seeking seclusion Blessed Imelda followed out a law that not only children but grownups obey in their daily lives, namely, that you cannot have a friend unless you cultivate his friendship. If you have one friend and want another, you must take some of your attention from the first and give it to the second, and the more friendly you wish to be with the second person the more attention must you take from the first, at least until that second friendship has been firmly established. Now, by God's inspiration, Blessed Imelda knew the great value of cultivating friendship with God and the saints, and to do that she knew she had to tear herself, to some extent, from the world about her.

Blessed Imelda, therefore, did not seek seclusion because of any lack of love for her parents and friends or because of any abnormal desire to be away from people, but because she wanted to frequent the company of God and the saints and so cultivate their friendship, something that demands at least of beginners in the spiritual life deliberate self-seclusion from the noise and attractions of this world.

It is not surprising that a child of such tastes sought admission into a cloister. It is not surprising that once she understood the meaning and purpose of the various exercises of the cloister (and here her uncle, the Dominican Friar, must have been of help) that she bravely attempted all of them and soon became a perfect religious. It is not surprising to us now that she soon developed an overpowering desire to receive our Lord in the Holy Eucharist, but it did surprise the nuns of her day and their chaplain. In those days when frequent Communion was a privilege rarely granted to cloistered Sisters of advanced age, it was considered almost shock-

ing of a child of ten even to dream of receiving so young. Naturally the Sisters refused to grant Blessed Imelda such a favor. Each time they received, the fire of desire in her heart grew; to soothe her pain she would go to the Sisters who had received and lay her head over their hearts, obeying an impulse similar to that which made Jane McClory insist on being carried to the altar rail by her mother when she received and on kissing her mother's lips immediately afterwards.

Repeated refusals did not discourage Blessed Imelda. As soon as she saw that men would not grant her request she changed her tactics, she turned solely to God, something that we too often forget to do in similar circumstances. With unending perseverance she poured forth her petitions to Him, until she felt that He could not refuse to look down favorably upon her. God did grant her petition, and in an unexpected way, as is usual with Him in such cases.

On May 12, 1333 the Church celebrated the solemn vigil of the Ascension of our Lord. The liturgical preparations for this great feast deeply stirred the piety of Imelda's heart, and she made one last appeal to the Chaplain for Holy Communion. This time his refusal did not bring sadness to her heart; she seemed to be confident that she would receive despite that refusal. The Mass began, went on to the Communion; the Sisters received, and still no sign for Blessed Imelda. After their thanksgiving the Sisters left the chapel to take up their various duties. Blessed Imelda remained behind, weeping over her seemingly disappointed hopes, yet praying for she knew not what to happen. Suddenly the choir became brilliant with light. A sweet perfume spread through the convent, drawing the Sisters back to the chapel. To their amazement they saw a white Host hanging over the head of Blessed Imelda. They called the chaplain who understood the meaning of the sign. Putting on the sacred vestments and taking a paten he stood under the Host; It descended upon the paten and he gave It to Blessed Imelda. With a gasp of joy she received and then bowed her head in reverent adoration. The Sisters left her to enjoy her union with God. When later, surprised that she had not yet joined

them, they came to see what might have happened, and they found her dead! The ecstasy of her first Communion had torn her soul from her body and sped it on to heaven!

Blessed Imelda was buried in the choir of the nuns, and her name was inscribed in the convent martyrology on May twelfth. It was soon noised abroad that her intercession was powerful with God; people came in great numbers to pray before her tomb and called her a saint. In 1566 the troubled state of the times forced the Sisters to change convents with the Servites who kept the same jealous watch over the remains of Blessed Imelda. On February 24, 1582 her tomb was opened during an official investigation of her cult; her remains were still recognizable and, after being wrapped in a cloth of silk and gold, were transferred to the convent of her Sisters in the city. Pope Benedict XIV, the most illustrious member of the Lambertini family, officially introduced the cause of her beatification but died before he could complete the work. After a long delay she was beatified by Pope Leo XII on December 16, 1826. The process for her canonization is in progress; surely her six hundredth anniversary will arouse enough interest in her holiness and mission to bring that process to a happy end.

#### HER ARCH-CONFRATERNITY

On May 7, 1891, a confraternity in honor of Blessed Imelda was established by Monsignor Felix Arsene Billiard, Bishop of Carcassone. It was called the "Confraternity of a Good First Communion and of Perseverance." On August 21, 1893, it was affiliated with the Order of Saint Dominic by the late Cardinal Fruhwirth, O.P., and on May 7, 1896 it was raised to the dignity of an Arch-Confraternity by Pope Leo XIII. As this learned Pope said, this Arch-Confraternity deserves the attention of Catholic educators; by promoting devotion to Blessed Imelda it helps children to prepare well for their first Communion which very often decides their eternal welfare, and prompts them to seek to preserve all their lives the wonderful benefits of which Holy Communion is the source.

The obligations of the Confraternity are not hard to fulfill:

- A. To have one's name inscribed on the register of the Confraternity;
- B. To recite each morning and evening the invocation, "Our Lady of Prouille, Queen of the Most Holy Rosary, pray for us. Blessed Imelda, Patroness of a Good First Communion and of Perseverance, pray for us;"
- C. To say a decade of the Rosary each day for the intentions of the members of the Arch-Confraternity;
- D. To receive Holy Communion at least once a month;
- E. To celebrate fittingly the feast of Blessed Imelda on May thirteenth.

The advantages are many. Besides a participation in the prayers of the members of the Arch-confraternity, there is also a participation in the prayers and good works of the Dominican Order, and in some very special prayers said by the Dominican nuns at Prouille, France.

#### LITERATURE ON BLESSED IMELDA

*Blessed Imelda Lambertini* by Renée Zeller. Pp. 87, Herder. A beautiful little work, giving a vivid picture of cloister life.

*Blessed Imelda: Her Life and Confraternity*, by Thomas M. Schwertner. An interesting pamphlet of 48 pages, containing also a novena in her honor. Published by *The Torch*, 141 East 65th Street, New York City.

*The Torch*. Special number for May, 1933.

*Dominicana*, 487 Michigan Avenue, N. E., Washington, D. C. Special number for June, 1933.



# MY MASS IS UNION WITH CHRIST

## FOR THE UPPER GRADES

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### INTRODUCTION

#### *To the boys and girls:*

In the Bible History you have read about the times before Christ. The entire world lived as though there were no God. The world was in spiritual darkness. When we displease God, when we fall into grievous sin, we, too, are in spiritual darkness. We are far away from God.

In the beginning God created Adam and Eve. They were in God's grace. They sinned. On account of their sin all their descendants were born in original sin. On account of the sin of Adam and Eve, all were to be punished. All must suffer sickness. All must die. Sin is an outrage to God, Who is Goodness. Sin is the greatest offense that can be given to God. By sin man was lost. God could have left man to himself to be lost forever without further help, but in His mercy He planned to raise man from his fallen state and bring him back to a closer union with Himself. This union was made perfect by Redemption.

### THE GREATEST WORK OF GOD

God could have pardoned the sins of man. He could have required some form of reparation on the part of man. The plan of God was much greater. His work of Redemption was to be His greatest work. In His goodness and generosity He decided to send His Son, the Second Person of the Blessed Trinity Who was to become Man. He was to have a human



nature. He was to represent the whole human race. The Son would give the Father all praise, all glory and all gratitude, and man who had sinned against God would be redeemed. How was all this done? We have the answer in the Ordinary of the Mass where we read that this was accomplished by the order of God, the Father, with the aid of the Holy Ghost,—“by order of the Father with the cooperation of the Holy Ghost.” God so loved man that He gave His only Son to them. Everything that God did from the creation of Adam and Eve in grace, through Redemption and the foundation of His Church, was an act of love for man.

The more we study about the work of God, the more we realize what the Blessed Trinity means. God, the Father, was offended. No one could make reparation for such a wrong but One Who would represent the Father, and this was the Son. This is well explained in the story of the Incarnation. Jesus became Man. He lived among men that they might learn from Him the lessons of a Christian life. His Father's interests here were always His interests. It was the work of Christ to put us all in touch with His Father, and this He does in the Mass where He is the Priest, offering and offered. In the wisdom of God it was planned that the great act of Jesus Christ as Priest should be a bloody sacrifice. God exacted of His only Son the cruel death of the Cross. No one then is capable of giving God honor and glory or of satisfying for man's sin but Jesus Christ Whom God had sent.

#### JESUS CHRIST, THE SUPREME PRIEST

While on earth, Christ prayed in secret and in public to His eternal Father. <sup>1</sup> Christ is our supreme priest,—the Mediator between us and the Father Almighty.

To be a priest is to be intrusted with the offering of man's actions to God. From the moment that Jesus became Man, He was a priest. We read in the Psalms: <sup>2</sup> “The Lord hath

<sup>1</sup> Sister Mary Ambrose, O. P., *With Christ in the Mass*, Part I. Chicago: Lawdale Publishing House, 1931. Pp. 128.

<sup>2</sup> Psalm, CIX:4.

sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech." You may ask, was Jesus Christ ordained a priest? To this I answer, "Yes." He was ordained priest at the moment He became Man. He is God and Man. He will always be God and Man. He is eternal.

#### OFFERING WITH CHRIST

When God exacted the death of the Cross for the sins of men, Jesus was eager to obey. He was anxious, too, to carry out His priestly mission to honor and glorify the name of His Father. In the Mass, when the priest prays at the foot of the altar, I may kneel as did Magdalen at the foot of the Cross on Calvary and ask for pardon, thank God for the many good things I have had and plead for all graces and blessings. Every priest who is ordained represents Jesus Christ. He acts in the place of Christ.

The faithful play a great part in the Mass. Every society binds its members together by some sort of union. The soldier follows willingly the general who leads. We pick our captains in games. The Church, too, binds its members in a spiritual way. In the "Mystical Body" we have a union of most extraordinary power, and that is *grace*.

When we understand what a glorious thing it is to be in union with Christ by grace, who would fail to make the Mass part of his everyday life? We "live the Mass" when it becomes part of our everyday program, and we "pray the Mass" when we make our offering in union with Christ and participate in that union by receiving Holy Communion. The greatest help to a general participation in the Mass is the use of a Missal.

If we appreciate the dignity conferred upon us as members of the Mystical Body of Christ, we will strive to tighten the bond of union by lives of personal holiness. We will gather other recruits for membership in that army of which Christ is the Head.

## MY PART IN THE MASS

Let us remember that Jesus Christ does not make His offering in the Mass without having us in mind. We are necessary for the Great Sacrifice. You have already learned that you have been made one with Him in Baptism and that Confirmation made the union stronger. Grievous sin is the only evil that will break this union. In the Missal, "Ordinary of the Mass," you will note a union that is very distinct in the words, "*We offer unto Thee, O Lord, the Chalice of salvation,*" and "*May the sacrifice we this day offer up be pleasing to Thee.*"

After Consecration, when the bread and wine have been changed into the Body and Blood of Christ and we have already asked that our heart be changed into hearts that will please God, the prayer in the "Ordinary of the Mass" reveals another union in the words, "*We offer up to Thy Most Excellent Majesty a Victim which is holy, a Victim which is stainless.*" The whole action of the Mass calls for a realization that Head and members must cooperate in the one Sacrifice.

As a member of the "Mystical Body" of Christ I may increase my union by imitating the virtues of Christ. The more of Christ's spirit that I have, the more devoted I am to the work of the Most Blessed Trinity. Who first cooperated with Christ in the Sacrifice of Calvary? Who suffered most at the foot of the Cross? Jesus wished that Mary would follow the way He chose to reach Calvary. What a part Mary played in the "great first Mass" of Golgotha!

In conclusion, let us remember that every one in the state of grace may claim a part in the union of the "Mystical Body" of Christ. The real worth of that union depends on the intensity of the love that one has in his heart. The more one loves Christ, the more nearly perfect will his cooperation be. It is true that the whole Church participates in a very general way in all the Masses that are said, but actual presence at the Holy Sacrifice permits of a more direct, active and cooperative union with Christ. Even the sinner, separated from the Mystical Body by grievous sin, will find that

his presence at Mass is useful. Although the Sacrifice is not his, Christ's intercession for sinners may be a most assuring pledge of union with an offended God.

#### STUDY OUTLINE

##### I. Our first parents and their fall:

1. God's grace.
2. God's command.
3. Intended blessings.
4. Adam and Eve unfaithful.
5. Effects of their infidelity.
6. Immaculate Conception of the Blessed Virgin Mary.

##### II. Incarnation and Redemption:

1. Meaning of Incarnation.
2. Meaning of Redemption.
3. Work of the Blessed Trinity.

##### III. The ends for which the Mass is offered:

1. Honor God.
2. Thank God.
3. Satisfy God.
4. Petition God.

##### IV. The Mystical Body of Christ:

1. Definition.
2. Union with Christ.
3. Participation.
4. At the foot of the altar.
5. At the Offertory.
6. After Consecration.
7. Holy Communion.

##### V. The use of a Missal:

1. Parts of the Mass.
2. Prayers of the Mass.
3. Union in prayers.
4. The Missal a help.

##### VI. Benefits:

1. Charity.
2. Presence at Mass.
3. Intention.
4. The desire to hear Mass.
5. Christ's prayer for sinners.

## High School Religion

### WHAT HAVE OUR FOURTH YEAR HIGH SCHOOL STUDENTS ACHIEVED?

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In less than one month final examinations will be scheduled for the majority of high school classes. In some few schools the so-called graduating class will be exempt from examinations; in other schools this formidable exercise, which many educators consider of doubtful value to school and student, will be anticipated by a week or two. But why wait until the last weeks of school? The present paper is being written to suggest a substitute for the final examination, a technique and content through which the instructor may procure information, the diagnosis of which will prove of decided worth to religious education in his particular school.

In order that fourth year teachers may furnish themselves with some objective data relative to student achievement, the two following recommendations are made: first, to look at the success of the school's program in Religion in terms of attitudes and habits of fourth year students; and, secondly, to determine the facility with which members of the class can explain important topics in the curriculum. Let the courageous teacher take this outline and, if time will permit, evaluate *each* student in this year's Religion class according to the items given. It is possible that some teachers may not agree

with the outline submitted. This is not necessary. The topics included do not represent a complete survey of the field. Nevertheless, if the teacher will check each boy and girl against these items, he or she will have some valuable facts relative to the success of the school's program in Religion.

Knowledge, behavior, and attitudes of individuals are not the result of school education only; home and community are continually making contributions or setting up conflicting standards. Nevertheless, the school that is truly engaging in religious education is aiming to be a telic force in both home and community. Moreover, additional effort must be expended by formal education when the out-of-school lives of students set up more than ordinary inhibitions to the work and ideals of the school. Teachers must appreciate the part home and community play in the religious development of students. They must strive for cooperation and unity of purpose. The wise educator, however, never forgets the handicaps surrounding modern youth, and plans his program, relying only on the student and the grace of God.

Educational science has not yet furnished the school with any satisfactory method of evaluating behavior and attitudes. Nevertheless, it is in this field of behavior and attitude that the teacher of Religion will best discover the efficacy of the school's program. Indeed, of what value is it to have a student answer all the questions in the Catechism or Church History if he is not devoted in thought, word and practice to the teachings of Religion? It is, therefore, with this in mind that the following questions are listed:

1. Do your students use a Missal and show by exterior deportment that they are taking a *personal part* in the Mass?
2. Have they the habit of frequent reception of the Sacraments of Confession and Holy Communion, with no pressure or even reminder from home or school?
3. Have your students the habit of making the Morning Offering upon waking?
4. What is their appreciation of prayer? By what do you judge this?
5. How do they show love for Our Lady?
6. Have they the habit of evaluating books, magazines and plays as an educated Catholic should?

7. Are they loyal to their parish, as shown by participation in parochial life?
8. How do they participate in the lay apostolate?
9. What is their unsupervised attitude toward such questions as marriage, divorce and Catholic education?

No attempt was made to make the above complete or to rank items in order of importance. The questions are merely an attempt to provide an outline for those teachers and principals who have the courage to evaluate the effect of four years' high school Religion on the lives of their students. Such a study should not be made, however, in the light of those few students who will one day be priests and nuns, but after a consideration of *every* boy and girl in the class. It is quite possible that some will ask, how can the teacher ever discover the fidelity of youth to the practice of the Morning Offering? Many teachers, however, have this information. They know the limitations of classroom instruction, and they have learned the value of follow-up; they have utilized conversations, informal conferences, walks, etc., as favorable avenues for religious education. It is generally acknowledged that the written examination is never a satisfactory channel through which the school will get any reliable information on the student's true achievement in Religion. The simple process of observation and the opinions expressed by students when they are unconscious of the supervision of instructors are much more exact media for this information. In fact, it is unsupervised behavior only that is worth considering in evaluating objectively the religious development of high school students.

If teachers, and principals who are acting in a supervisory capacity, understand how each boy and girl of this year's graduating class rank in regard to the questions listed above, they will have a fairly good basis to use in evaluating some of the important learning products of high school Religion.

In the following list of topics the instructor will find additional items to use in estimating the success of this year's work in Religion, and that of the past three years as well. No attempt has been made to make the outline conclusive. However, for the teacher who is interested in experimenting

with it the suggestion is made that pupils be permitted to talk themselves or write themselves clear-headed on the topics given. It is not necessary to say that explanations should show a certain richness of meaning. All single sentence replies should be considered inadequate. Furthermore, all the topics listed require practical treatment. They have been selected because of the frequency with which they touch the individual's life and the Catholic's need for respecting them:

1. The authority of the Church.
2. Divine grace and the life of the soul.
3. The sacraments in the life of men.
4. The meaning of Holy Mass and the individual's part in it.
5. The observance of the Sunday.
6. The Catholic Religion, a rule of life.
7. Nature and purpose of marriage.
8. Why the Church forbids mixed marriages.
9. Catholics and non-Catholic worship.
10. Truths the Catholic must believe.
11. The responsibility of parents to provide a Catholic education for their children.
12. The obligation of temperance.
13. The duties of citizenship.
14. The obligations of the commandment of purity.
15. What the virtue of honesty requires of men.
16. The teachings of Leo XIII and Pius XI on capital and labor.
17. Devotions to the saints.
18. Man's obligation toward the reputation of his neighbor.
19. The example of Christ and the way of life He pointed out.
20. Universal brotherhood.
21. The Catholic attitude toward the Bible.

The above are some of the topics to which the high school student has been exposed during the four years of secondary education. What are the results of this exposure in the students of this year's graduating class? On how many of the above topics do fourth year students talk intelligently?

With the exception of the very small class, it would be an almost impossible task to have all students talk on each topic



listed. Time will not permit. But it would be an equally profitable exercise to give students a period each day to write on as many topics as they are able. Time will hardly permit teachers to examine these papers before June. This is not necessary; the present year's class is leaving Catholic secondary education, but other classes will follow. Diagnosis of the suggested papers will give the teacher data to use in planning another year's work, and coming students will profit by the teacher's experience. Furthermore, students will rejoice in their ability to explain, while those who were not able to do so will become conscious of their limitations. May this knowledge of limitations direct all, teachers and supervisors, as well as students.

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The aim of Catholic Action is not based on proud boasts of what has been done. It is not summed up in the things that are past, but it sets on the present as the time for action. It is not impersonal, but it seeks to make the Personality of Christ more radiant by multiplying the number of those that in their lives reflect the Personality of Christ. It is not concerned with the things we know—so much as with what we do—warrant for this being found in the words of Christ: "If you know these things, you shall be blessed if you do them."

Rev. James L. Connolly in *The New World*, 1932.

# College Religion

## SACRIFICE

MATERIAL FOR THE COLLEGE TEACHER

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In the September, 1931 issue of this magazine, Rev. P. A. Resch, S.M. very properly points out the necessity "to bring out into high relief a few of the fundamental ideas on the Holy Sacrifice, ideas that we ought to chisel deep into the minds of our youth, if we wish our lessons to have lasting effect and correct the vague, confused ideas, lack of intelligent comprehension and consequent haphazard participation in the Sacrifice of the Altar . . . ." <sup>1</sup> Fortunately, that initial stage of the liturgical movement during which too much emphasis was laid on externals seems to be over. It is now recognized that our main efforts must be directed towards a clear and appealing exposition of the central, dogmatic ideas which lie at the root of our sacred liturgy. The sacred liturgy being nothing else than the dogmas of the Church lived out by the Mystical Body of Christ, our faithful will be able to pray and live liturgically only when the dogmatic truths have become living values for their religious life.

The present paper is an attempt to sketch briefly the nature and spirit of Holy Mass, and the most correct man-

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<sup>1</sup> Reverend Peter A. Resch, S. M., "On Teaching How to 'Pray the Mass,'" p. 12, JOURNAL OF RELIGIOUS INSTRUCTION, II (September, 1931).

ner of active participation in this Sacrifice which accomplished our redemption. Holy Mass is essentially a sacrifice; or more correctly, the only true and eternal sacrifice which gives meaning and value to all other sacrifices by which men may work out their salvation through Christ, Our Lord and Saviour. Hence the meaning of the idea of sacrifice must be fully grasped before the prayers and ceremonies of Holy Mass can be studied intelligently.

The approach to the subject matter is in the form of a genetic-historical development of the idea of Sacrifice, and its application to the Sacrifice of Our Lord in Holy Mass. The paper has been prepared as an outline which might be followed in the discussion of this important subject in College, although it is not intended as a text for the student but as a guide for the teacher. Hence the concise treatment of some points which every teacher will be able to develop further in the classroom.

## I

What is a sacrifice? <sup>2</sup> All too frequently the idea of sacrifice has been associated with the notion of a painful experience. Wrong and destructive as this conception of a sacrifice is, there is nevertheless only too much reason to explain its origin, as we will see later in this paper. Yet, we must free ourselves of this misconception if we wish to understand the true nature of Holy Mass. How misguided is the idea that the trouble we have to take upon ourselves in attending Holy Mass yields the main merit of that religious act. Again, how wrong is it to emphasize the fact that by our attendance at Holy Mass we profess our faith in public, and to urge this as a motive for coming to Holy Mass. Is then Holy Mass only a religious rite to test one's willingness to inconvenience self for the sake of religion and to gain divine reward according to the amount of sluggishness, impatience and human respect overcome? Such or similar elements may be included in the actual sacrifice, but they never can

<sup>2</sup> This paper owes a good many of its thoughts to a chapter in P. Lippert, S. J., *Der Menschensohn*, Habel, Regensburg.

be its substance. We may even say that the more of these aspects<sup>3</sup> are found with a sacrifice the less is it acceptable in the sight of God, *hilarem datorem diligit Deus*.<sup>4</sup>

What is then the innermost nature of a sacrifice? The etymology of the word *Sacrificium* which is the official name of the Church to designate this religious act, and from which our English word "sacrifice" is derived, leads us straight to the heart of sacrificial action. Now *sacrificium*, from *sacrum facere*, means literally an act of *rendering sacred*, or *making holy*, or sanctifying. History of religion among all races shows that, at all times, those persons and objects were regarded as holy or sacred, which in some particular manner were given to God and cleansed of and separated from earthly attachments and uses. This is also our conception of sacredness and holiness, the degree of holiness being proportionate to the nearness of the holy person or sacred object to God. Sacrifice as an act of sanctifying means then a radical loosening of earthly ties and more intimate dedication to God.

This definition makes us at once understand why sacrifice is the very centre of religion and universally to be found wherever there is religion. For religion is the actuation of that aspect of human nature by which man is impelled to consider his union with God. Man's holiness consists in that nearness and close union with God, which makes him not a neighbor, or a friend, but a child of God. Divine life is pulsating through every fibre of a truly holy soul, divinizing its every act of thinking and willing. That such a condition of the soul should be reflected in the external ways of man's life is only to be expected. Even the worldly occupations of a holy person appear to be stamped with the seal of divine consecration. Everything in the life of the saints, as we call such God-devoted persons, partakes of that inward gravitation of their souls toward God; away from the world and frequently resented and opposed by the world. A certain difference between the views of the world and the views of those consecrated to God becomes apparent. Their vision is

<sup>3</sup> This refers to the disposition of the soul, not to external circumstances.

<sup>4</sup> II Corinthians, IX:7.

spiritual, their hearts are attached to God. The beauty and goodness of the created things fills their souls with a holy joy which carries them ever nearer to their Heavenly Father. They live in the world, but are not of the world.<sup>5</sup> Their lives are given to God and therefore do not belong to the world; they constitute a true sacrifice.

## II

The living sacrifice of man devoted to God in his mind and heart and soul and all his strength, was the native condition of mankind as a gift from God; but soon it was brought to an abrupt end by sin. By the inscrutable mystery of evil, man severed this bond of union with God and set his course in another direction: *peccatum est aversio a Deo et conversio ad creaturam*. Thus the true sacrifice of man consecrated without reservation to God vanished, and imperfect sacrifices which so frequently degenerated into veritable caricatures of the true sacrifice, entered into the world. Moved by a sense of guilt and despair, man now began either to appease the wrath of an offended God, or to obtain His favor by offering gifts. Man offered to God everything except what God desired, namely the oblation of a God-inspired and God-devoted life. The fruit of his fields, the best members of his flock, even his own children, became the victims of man's misguided religion. Sacrifice, once the loving embrace of the child with his Heavenly Father, had become a stiff effort of frenzied and revolting cruelty. And how often was the spirit of those sacrifices directly opposed to the spirit of a true sacrifice! Man used his offerings as a means of paying off God, if that could be done, in order to be able to go farther astray or to obtain as by force God's assistance for his own human plans. How much of this perverse mind is still lingering among us Christians when we obstinately pray that our will be done and refuse to understand the will of God!

But despite such defects, the sacrifices of sinful man still were reminders of the fact that man belonged to God, and

<sup>5</sup> St. John, XVII:15-17.

ceremonial symbols, not the reality, of man's consecration to God. The burnt offering by which the victim was consumed and irrevocably taken out of the sphere of human possession and enjoyment, expressed most forcibly the conviction that what belonged to God had to be detached from this world completely and unreservedly. The destruction of the victim did not mean simple destruction as evidence of man's recognition that he deserved death. The offering was not annihilated but transferred from the world to God. Painful death was involved in this as a violent and effortful passing out of the world. It was a powerful lesson for man who by his sins became more and more entangled in the things of this world, that life unto God required absolute freedom from such earthly affections (Abraham and Isaac!).

Thus conceived, the destruction of the victim has a deep significance: death to the world and life unto God; <sup>6</sup> it is a type of Our Lord (and ourselves) leaving the world to go to the father. <sup>7</sup> But those bloody and destructive sacrifices likewise taught most clearly that the work and prize <sup>8</sup> of sin are destruction and death. <sup>9</sup> And lastly, they were symbolic of the absolute necessity of adhering to God even at the cost of the most humiliating defeat at the hand of the world, <sup>10</sup> fearless of those who kill the body; <sup>11</sup> they pointed to that great sacrifice of the God-Man, in which all the symbols of the various aspects involved in the real surrender of man to God would be fulfilled by the shedding of the blood of Jesus Christ. <sup>12</sup>

Because of this symbolic and pedagogical significance, God commanded those imperfect and impotent sacrifices to be observed as religious rites in the Old Testament. But whenever the true sacrificial spirit was obscured, and the external ceremonies were regarded as the core of the sacrifices, God's messengers emphasized in strong and unmistak-

<sup>6</sup> Romans, VI:13.

<sup>7</sup> St. John, XIII:1.

<sup>8</sup> St. John, XVIII:11.

<sup>9</sup> Colossians, I:21, 24; Romans, I:32; St. James, I:15.

<sup>10</sup> Philippians, II:8.

<sup>11</sup> St. Luke, XII:4.

<sup>12</sup> Hebrews, IX:22; I St. Peter, I:19.

able words the nature of the true sacrifice. A few quotations from the Old Testament will prove this assertion and at the same time serve as a wholesome lesson for ourselves. So we read, for instance: "Do not defile your souls. . . . For I am the Lord your God: be holy because I am holy." <sup>13</sup> And again: "If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people. . . . And you shall be to me a priestly kingdom and a holy nation." <sup>14</sup> To which passage St. Peter refers when he writes: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." <sup>15</sup>

Striking are the pronouncements of the prophets on the abuse by the Jews of the external forms for the inner spirit of their sacrifices: "Seek ye good, and not evil, that you may live; and the Lord: . . . be with you. . . . I hate, and have rejected your festivities: and I will not receive the odour of your assemblies. And if you offer me holocausts, and your gifts, I will not receive them. . . . Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?" <sup>16</sup>

Instead of many others, only one more passage may be quoted from the prophets, which shows most evidently that the ritual forms lacked all sacrificial value, except they stood for a truly inward sacrifice: "Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh. For I spoke not to your fathers, . . . in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices. But this thing I commanded them saying: Harken to my voice, and I will be your God, and you shall be my people. . . . But they hearkened not . . . but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward." <sup>17</sup>

In the psalms where we find such tender expressions of

<sup>13</sup> Leviticus, XI:44.

<sup>14</sup> Exodus, XIX:5, 6.

<sup>15</sup> I St. Peter, II:5.

<sup>16</sup> Amos, V:14-15.

<sup>17</sup> Jeremias, VII:21-24.

religious sentiments, we read: "As the heart panteth after the fountains of water, so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?"<sup>18</sup>

Or: "Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God, his Saviour."<sup>19</sup>

These sentiments are brought in connection with the ritual sacrifices: "Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require: then I said: Behold I come. In the head of the book it is written of me that I should do thy will, O my God. I have desired it, and thy law in the midst of my heart."<sup>20</sup>

In order to understand these quotations correctly we must realize that they refer to "sacrifice," "oblation," and "holocausts" considered as mere external performances and devoid of inward spirit. God, indeed, does not care for these, but desires the devotion of the mind and heart of man which cannot but be externally manifested, as we saw earlier in this paper. Unfavorable circumstances may forbid elaborate celebrations, as when the Jews traveled in the wilderness. God, in fact, commanded external sacrifices and prescribed a very definite set of rites for them as the symbolic expression of their inward meaning, as explained above. But it would be wrong to search the spirit of these sacrifices by merely examining their external ritual, and then to apply the result as rigorously as possible to the Sacrifice of Our Lord in Holy Mass. It is almost axiomatic that the meaning of external performances have to be interpreted in the light of the ideas in back of them. The disregard of this principle has resulted in confusion and sterile theories concerning the nature of sacrifice.

<sup>18</sup> Psalms, XLI:1-2.

<sup>19</sup> Psalms, XXIII:3-5.

<sup>20</sup> Psalms, XXXIX:7-9.



## III

At the fulness of time, Jesus Christ, the Son of God and Son of Man, came into the world, unspotted by sin and possessed of divine holiness as His very birth-right. Christ is holy not only by His most intimate consecration to God, but by His union with God. Our Lord's humanity is supereminently sanctified by that inconceivably penetrating unction of divine grace which is due to the hypostatic union of His human nature with the Second Person of the Holy Trinity. Christ's whole being gravitates towards God by His intrinsic divine holiness. He was in the world but not of the world,<sup>21</sup> or to use that deep and beautiful phrase of Our Lord: "the Son of Man who is in heaven."<sup>22</sup> This intrinsic union and consecration of Our Lord to God extended into every aspect and moment of His earthly existence, and so sanctified that portion of created reality which came within the sphere of Christ's historical life on earth. Or to put it another way equally correct, the created world which had fallen away from God, began again by the grace of God to realize inwardly and externally its consecration and unreserved surrender to its Creator. The humanity of Our Lord was as yet like one infinitely powerful focus from which the whole world would be permeated with divine life and become again a living sacrifice unto God. (Cf. the parables of the mustard seed and the leaven!)

In the life of Our Lord that double aspect of redemption and sanctification is apparent; namely, the *nova creatura* by grace, and the actuation of this new life by man himself according to the nature of created reality. This law lies at the root of Holy Mass as the Sacrifice of Christ and our active participation in it. It is of Christ's humanity that St. Paul says: "When he cometh into the world, he saith: sacrifice and oblation thou wouldest not: but a body thou hast fitted to me. . . . Behold, I come to do thy will, O God."<sup>23</sup> It was meat and drink for Our Lord to do the will of his heav-

<sup>21</sup> St. John, XVII:15-17.

<sup>22</sup> St. John, III:13.

<sup>23</sup> Hebrews, X.

only Father<sup>24</sup> who was well pleased in his beloved Son.<sup>25</sup> Our Lord's human willing and bodily life was a concrete and complete sacrifice of a being of this world to God. That all-embracing command: "thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; "<sup>26</sup> which sums up the work of sanctification on the part of man, found its most perfect fulfilment in the life of Our Lord. Thus Christ's historical life is the model after which all men must fashion their practical life as a truthful expression and realization of their inward consecration to God.

Though, as we have seen, the whole life of Our Lord was a sacrifice acceptable to God and sufficient to effect the redemption of mankind—for in Jesus Christ as the New Adam, man was again sanctified and embraced by the love of our Father in heaven—nevertheless Christ had determined to consecrate the human race to God by an act which would stand out in the world's history like a mountain towering high up in the midst of a plain. In this momentous act, Christ would embrace mankind of all times and zones, together with its errors and sins and vain attempts at self-redemption. Burdened with that tremendous weight Our Lord would leave the world and go to His Father<sup>27</sup> as the firstborn among many brethren in the regained divine life.<sup>28</sup> For Jesus Christ would not appear alone before His Father, but would "offer us to God"<sup>29</sup> as an acceptable and holy oblation.<sup>30</sup>

Hence in Jesus Christ all the penalties for the sins of the world had to be paid. In Him also all those vigorous, yet fruitless efforts of mankind at sacrificial redemption would have to find their perfection and their real, not symbolic, consummation. Again, the meaning of sacrifice as a death to the world and life unto God, would have to shine forth from this great act with all clarity. Jesus Christ, indeed, stepped

<sup>24</sup> St. John, IV :34.

<sup>25</sup> St. Matthew, XVII :5.

<sup>26</sup> St. Luke, X :27.

<sup>27</sup> St. John, XIII :1.

<sup>28</sup> Romans, VIII :29.

<sup>29</sup> I St. Peter, III :18.

<sup>30</sup> Romans, XV :16.

in our place; He identified Himself with us in order to accomplish what man was seeking in vain to achieve, his redemption. With an almost shocking directness St. Paul says that Jesus Christ who knew not sin "*pronobis peccatum fecit*," i. e., assumed human nature, *similitudinem carnis peccati*, which by the loss of grace had become, as it were, a solid and permanent aversion from God: a sinful reality.<sup>31</sup> But sin works death.<sup>32</sup> And God *de peccato damnavit peccatum in carne*,<sup>33</sup> i. e., through the death of the Son of Man (including all humanity) the ultimate penalty of sin was paid.<sup>34</sup> In this death, however, only the "Old Man" with his sins was destroyed that all might be restored to life unto God.<sup>35</sup> Thus Jesus Christ has become in a most unique manner the High-priest and Oblation for the whole world. He has offered to God the One, Perfect and Everlasting Sacrifice, who "entered once into the holies, having obtained eternal redemption."<sup>36</sup>

But as a historical act occurring in this world, the sacrificial consecration of man to God by Jesus Christ had to express the great complexity of its inner meaning in an external manner. Its hidden reality had to be bodied forth, just as the old sacrifices which in the Sacrifice of Our Lord were fulfilled, found symbolic expression through their external rites. And last but not least, in those visible occurrences, His Sacrifice reached out from the spiritual into the material order of reality. Only when Our Lord's Sacrifice had swept through the whole range of created reality was the redemptive act completed. This consideration helps us to a proper appreciation of the external sufferings and circumstances of Our Lord's Sacrifice. They were not the essence and substance, but effects and final consequences by which the occurrence of this divine and world-stirring sacrifice came to man's attention<sup>37</sup> and reached its historical completion. *Consummatum est!* Matter is slow; and so are the actions

<sup>31</sup> II Corinthians, V:21 and Romans, VIII:3.

<sup>32</sup> Colossians, I:12; VI:23.

<sup>33</sup> Romans, VIII:3.

<sup>34</sup> Colossians, I:12; Hebrews, IX:26.

<sup>35</sup> II Corinthians, V:15-21; Colossians, III:1, 10; Ephesians, II:15-16; IV:24.

<sup>36</sup> Hebrews, IV:12.

<sup>37</sup> St. John, XIV:31.

of men on the stage of the visible world. Hence a certain interval of time is required for a sacrifice already completed in the realm of the spirit to become a visible fact in the world of matter. In the light of this reflection, the quarrel, whether the Sacrifice of Our Lord occurred in the Cenacle or on the Cross, becomes meaningless. This problem, however, will be clearer through the subsequent explanations.

If the physical pains and death of Our Lord do not constitute the essence of His Sacrifice, although they were integrating parts of it in more than one way, where have we to look for it? The source and substance of that Sacrifice lies deeply in the Heart of Jesus Christ. As the living and joyful sacrifice of mankind ended by a free act of disobedience towards God, so this sacrifice was revived by the love-inspired obedience of Our Lord. "For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just."<sup>38</sup> This was not only an obedient acceptance of the chalice of bitter pain and death as an act of expiation,<sup>39</sup> but also, or rather primarily, that complete and sacred union of Christ's will with that of His Father,<sup>40</sup> which would persist "unto death, even to the death of the cross."<sup>41</sup> While, thus, in the historical circumstances of Our Lord's Passion all aspects of sacrificial offering were fulfilled, the essence of Our Lord's Sacrifice was the consecration of mankind to God through the willing surrender of the New Adam to His Father. The Sacrifice of our Redemption was accomplished through the obedience of the Son of Man in whose "will we are sanctified by the oblation of the body of Jesus Christ."<sup>42</sup> These words of St. Paul are a classical statement of the unity of all the historical events of Our Lord's Passion, bound together and vitally informed by His Sacrificial Will which through them becomes a concrete fact, to be recorded and remembered throughout the history of the world.

<sup>38</sup> Romans, V:19.

<sup>39</sup> St. John, XVIII:11.

<sup>40</sup> St. John VIII:29.

<sup>41</sup> Philippians, II:8.

<sup>42</sup> Hebrews, X:10.

## IV

The Sacrifice of Our Lord was, however, not only to be remembered. As an Everlasting Sacrifice it had to be present to all times and all places, as Malachy of old had prophesied. Thus, even before this consecration of mankind to God became an evident historical fact in the death of Our Lord, the sacrifice, first accomplished in the innermost being of the Son of Man, had already appeared in the visible world as a concrete reality by the institution of the Holy Eucharist. The mystical incorporation in Jesus Christ of each and every member of the human race, had been realized in "the oblation of the body of Jesus Christ"<sup>43</sup> under the species of bread and wine. For as many grains and drops are united in the one bread and wine which are symbolically offered, so the many members of mankind have become one in Christ.<sup>44</sup> Mankind's *aversio a creaturis et conversio ad Deum* through Christ, our death to the world and life unto God in Christ, were mystically realized in Our Lord abandoning sacramentally the earthly form of human existence and His assuming the form of the purest material oblations made to God in former times (Melchisedech—Bread of Proposition). The separate existence of the species of bread and wine represents most forcibly the shedding of the sacred blood of Our Lord; as the penalty for sin, the prize of redemption; as a testimony of His obedience and love of the Father,<sup>45</sup> and a sign of God's love of mankind. For "where sin abounded, grace did more abound."<sup>46</sup>

By His sacrificial will Jesus Christ drew into existence a new world: the sacramental reality of the Eucharistic Sacrifice, through which the generations of later ages might come into the presence of this Sacrifice as really and truly as the apostles were face to face with this deepest of all mysteries in the Cenacle of Jerusalem. More still, through the Eucharistic Sacrifice, all men "from the rising of the sun to the going down of the same," are enabled to join in that act of man-

<sup>43</sup> Hebrews, X:10.

<sup>44</sup> I Corinthians, X:17.

<sup>45</sup> St. John, XIV:31.

<sup>46</sup> Romans, V:20.

kind's consecration to God, and so to bring their hearts and souls, their minds and all their strength to God through Christ Our Lord.

What is then the essence of Holy Mass? And what should be our attitude? How should we join in the celebration of the Holy Sacrifice of the Altar?

In the Sacrifice of Holy Mass the Church, as the Mystical Body of Christ (consisting of all men whose hearts are open to receive divine grace), consecrates itself to God as an acceptable and holy oblation; not by any human strength, but by the vital powers which issue from the Head of this Mystical Body. In fact, this consecration of man to God in Holy Mass is nothing other than a Universal and Everlasting Sacrifice which pervades and animates and sanctifies this world of living men. It is that Pure Sacrifice which is present in all places, from the rising of the sun to its setting. "It is the mystical Christ that offers Himself in the Mass, and that Christ is inseparable from the faithful, the members of His Body, of which He is the Head. . . . He must offer Himself in union with His members." <sup>47</sup>

In Holy Mass, all the holy desires and moral efforts of the faithful are merged with the sacrificial will of Jesus Christ. Thus transformed and sanctified by the infinite holiness of Our Lord, they partake of that reconciliation of man to God which is the fruit of Christ's death. Save for this union with Christ, all human attempts at sanctification would be utterly futile. By this union the faithful actively share in the Sacrifice of the Holy Mass: everyone, for his personal participation in the Mystical Body, offering himself "a living sacrifice, holy, pleasing unto God." <sup>48</sup> Holy Mass is the concrete and externally perceptible act in which our lives, devoted to God and sanctified by good works, are raised to the height where Jesus Christ Himself absorbs our external tokens of loyalty to God into the sacrificial reality of His Body and Blood. Herein lies the great glory of Holy Mass, viz.: that whereas man must be satisfied with only a symbolical expression of

<sup>47</sup> Rev. Walter LeBeau, "The Mind of Christ and the Mass," *Orate Fratres*, VI (September 3, 1932), 451-456.

<sup>48</sup> Romans, XII:1.

his consecration to God, the omnipotence and infinite love of Our Lord transforms these earthly symbols into a divine reality.

Thus, Holy Mass is not merely a public ceremonial act at which the faithful assist to commemorate Christ's death. No, this commemoration of Our Lord's death must stir our human hearts to unite our holy strivings, even our failings, with the sacrificial will of Jesus Christ, so that we personally offer ourselves to God together with the whole Church under the symbolical gifts of bread and wine. As Christ, after He had performed His memorable and eternally commemorated act of consecration, was taken from the world as by a vehement storm, so will our souls at the moment of the sacramental consecration of bread and wine be drawn into the mystical world of man's union with God. So all the faithful must exercise their priestly power of self-consecration under penalty of having no part in Our Eternal High-Priest. For we are "a chosen generation, a kingly priesthood, a holy nation, a purchased people."<sup>49</sup> As W. LeBeau says: "Christ will never do violence to His members. Therefore . . . there must be a subjective union of will between the Head and the members in every salutary act of the Body as regard the individual soul. And this is precisely what is needed for our participation in the Sacrifice of Christ."<sup>50</sup>

This general priesthood by virtue of which the faithful partake actively in the celebration of the Sacrifice of Holy Mass, does not take away the sacramental priesthood. For, first, Holy Mass is not a private act but a public one involving the whole Church and all men, whose representative is the ordained priest. Then the priest, as the ambassador of Christ, sanctifies men by implanting in their hearts His words like an incorruptible seed of eternal life.<sup>51</sup> As Christ says of His apostles: "For them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in

<sup>49</sup> I St. Peter, II:9.

<sup>50</sup> *op. cit.*, p. 453.

<sup>51</sup> St. John, VI:63, 68; I St. Peter, I:23.



me, and I in thee; that they also may be one in us.<sup>52</sup> Furthermore, for the sanctification of men the priest has been made in all truth a "*dispensator mysteriour Dei*."<sup>53</sup> But all these powers of the sacramental priesthood are designed to prepare mankind for that union with God which is accomplished in the mystical world of man's sacrificial consecration. This world, drawn into existence by the Sacrifice of Our Lord, breaks into the visible world of human life whenever the priest changes bread and wine, the external tokens of our spiritual devotedness to God, into the Body and Blood of our sacrificial Head, Jesus Christ. It is here that the powers of the sacramental priesthood reach the climax of their fulfillment: the real though mystical union of God and man; the whole wide realization of incarnation, as it were, proceeding from its center, Jesus Christ, God and Man. And so priests, filled with the sanctifying power of Christ, will continue upon our altars the Sacrifice of Our Lord, that all may share therein in commemoration of His and our death to the world and of His and our life unto God: *Haec quotiescumque feceritis in mei memoriam facietis*.

For a dogmatically correct and truly fruitful attendance at Holy Mass there is required then, first of all, a vivid realization that we ourselves, as the mystical body of Christ, are offered to God. Fundamentally we have been consecrated to God by our inclusion in Christ's Sacrifice. We have been stamped as oblations to God and daily receive the grace necessary for our personal sanctification and closer union with God. But do we fully and unreservedly realize our sacrificial character; even when we almost sensibly feel the nearness of God? The question itself is an answer. That our repeated efforts should be perfected, Our Lord ordained that His Eternal Sacrifice should unceasingly appear in the midst of men in such a way as to change the external tokens of our "spiritual sacrifices" into divine reality. Hence our holy desires, our moral efforts, our thanksgivings, our repentance, our joys and sorrows; we ourselves and our whole life are absorbed into Christ's divine Sacrifice, and thus divinely

<sup>52</sup> St. John, XVII:19-21.

<sup>53</sup> Corinthians, IV:1.



perfected, are presented to our heavenly Father. What a consoling thought to realize that our sincere devotion to God, despite its imperfections, is accepted by God as a pleasing oblation through Christ Our Lord.

These considerations must motivate our attendance at Holy Mass; as firm convictions they must prompt in us the desire and resolution to sanctify every aspect of our life, to consecrate ourselves to God, to live consciously in union with God. We must realize that when the bread and wine are offered to God it is we ourselves, with all the spiritual sacrifices of our souls that are offered by the Church under those symbolic objects. Our prayers should express our personal participation in this oblation. The use of the liturgical prayers is not absolutely necessary, if only our hearts and minds are attuned to the spirit of the sacrifice and send appropriate prayers to God. If the faithful are able to say the liturgical prayers intelligently and with spiritual fervor so much the better. But it must be said most emphatically that it is a thousand times more important that the faithful realize, feel, and live the central spirit of the Sacrifice of Holy Mass, than that they read the prayers of the Missal with a host of notes of all descriptions over which the idea of the sacrifice is lost, even though they may have been edified by such reading. Once, however, the real meaning of sacrifice and its application to Holy Mass has become a living part of the religious consciousness of the faithful, the sacrificial merit and force of the liturgical prayers will be vitally experienced and their impression deepened with every new reading.

## THE LITURGY COURSE IN COLLEGE: A PROPOSED OUTLINE

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In the revision of religion courses now so generally in progress in America, a great increase of emphasis is being laid on the subject of liturgy, as a survey previously offered by us makes clear. However, as to the content, or indeed the fundamental purpose of a course in liturgy, there is as yet no commonly accepted proposal. Meanwhile, the proponents of the so-called Liturgical Movement are losing no opportunity to popularize a new, or rather an old-but-recently-restored definition for liturgy, which makes it synonymous with corporate worship. Liturgy originally means, we are being informed, and it is true, the worship of Christians as a body, a complete body, and therefore including above all else the Head of that body, which is Christ. It is upon this broader and deeper and basically social concept of liturgy, as embracing the worship of God by all-Christians-together-with-Christ, that the new liturgy courses must be built, if they are to keep abreast of modern Catholic thought. Now, as long as the problem of unfolding and orderly arranging these (for us) new ideas in text-books for the young is still in the experimental stage, any light thrown upon it will, I take it, be frankly welcomed by Catholic educators. It is in the hope of being able to contribute something towards the final solution that the present plan is outlined.

The chief difficulty, naturally, is that of clearly formulating the purpose and scope of the liturgy course. With that fixed and accepted, the minor problems of content, correlation with other courses, and the like, are well advanced to-

wards solution, and the preparation of texts can be proceeded with. The starting-point must be our answer to the question, "What is the purpose of liturgical formation?" It is sometimes the case that non-Catholics, by very reason of their being outside the stream of Catholic thought, are better able than we are to estimate quickly and to measure new currents and eddies of that vast stream, over which is borne, as of old, the brooding Spirit of God. So, at least in this matter of appreciating the goal and value of the Liturgical Movement, the best estimate the writer has seen is from the pen of an Anglican, J. Perret. His recent summation of the aim and worth of this reawakened interest in liturgical formation follows: <sup>1</sup>

(It is) the problem of Christian worship in its relation to social action: worship transforming a congregation of individuals into an organic body, moulding that body's thought and activity on the Divine thought and activity; disciplining and strengthening the personality for corporate action: teaching to give to every spiritual impulse an external and social expression.

As the present writer sees the problem, after several years of study, Mr. Perret's short phrases contain the purpose of the new liturgy course. It must be a study of corporate worship with a view of imparting the social outlook of a Christian. It must show the Christian his actual ontological position in society with the concomitant relationships towards God, towards Christ, towards his fellow-Christians, toward non-Christians.

The most basic notion of all, in this view, is that Christian public worship is necessarily mediatorial worship, or, more specifically, that it is Christo-mediatorial worship of God. This manner of approach towards God through Christ is what sets Christian worship in a class entirely apart from the homage of a devout pagan, or of a devout Jew. They go direct to God, while "we have an Advocate with the Father,"<sup>2</sup> (as) "there is one God, (so there is) one Mediator also between God and men, himself man, Christ Jesus."<sup>3</sup> In all

<sup>1</sup>J. Perret, "The Spirit of Corporate Worship," in *Journal of Christian Sociology*.

<sup>2</sup>I St. John, II:2.

<sup>3</sup>I Timothy, II:5.

functions and acts of public worship, Christians become at once the *Ecclesia Orans*, the Church praying, the whole Church, with its Head, the great High Priest, voicing at the eternal throne of the Godhead the prayers and homage of His members, of His body.

Now, to teach this general fellowship in prayer, or *our* fellowship in the prayer of Christ, is the end of comprehensive liturgical formation. It alone will suffice "to transform a congregation of individuals into an organic body." When to this knowledge of the real nature of our worship, a certain amount of detailed instruction on the nature and rite of the principal offices of that worship be added, then the student is equipped to participate in a reasonably full and intelligent manner in all corporate worship, the public prayer-life of the Church. Everything is grounded on the notion of this mediatorial homage of God through Christ our Lord.

Before sketching the outline of the course it is proposed to construct upon this foundation of mediatorial worship, it would be well to say a word about certain extrinsic limitations to this or any collegiate course in religion in our present standardized curricula. As our religion courses are at present fitted into these curricula (or superimposed upon them), they are usually two-hour, one-semester courses. In the calendar a semester may be from fifteen to eighteen weeks, but what with registration and holidays and examination periods, it is rather exceptional, I believe, that such a course will actually yield more than thirty class hours. Of this number of thirty hours, several should be allowed for reviews, quiz-periods, and discussion. As a consequence, the matter of the course must be so selected and pared, that it may be treated in a competent and intellectually-challenging manner in about twenty-five or twenty-six lecture periods. Such limitations take heavy toll of any basic course planned to conform to them, but with the present systems of standardization in vogue, it is tilting against wind-mills to plan on a wider basis. What follows is a two-hour, one-semester course of this "straight-jacket" type.

The question of drawing out the several elements of the mediatorial worship peculiar to Christians is really des-

patched by setting down an outline something like this:

- A. We worship God as sons.
- B. We worship God as members of Christ.
- C. We worship God as body-and-soul human beings.
- D. We worship God chiefly by sacrifice.
- E. We worship God also through the Sacraments.
- F. We worship God also through Sacramentals.
- G. We supplement worship by work.
- H. All this we call the Christian life.

Obviously these several heads hardly more than map the field. Without an indication of the importance given to each, their bare enumeration can give no hint of the complexion of the course here planned. Suppose, therefore, we go a step farther, and set out the lecture topics dependent upon each:

## A

### WE WORSHIP GOD AS SONS.

#### *2 lectures*

- I. What it means to be a Christian.

By the sonship of adoption, all Christians share in a communication of the divine life; this is through union with Christ.

- II. Super-Life.

The participation in the divine life is through sanctifying grace, a super-nature, which has its super-faculties, posits supernatural actions, and culminates in divine beatitude.

## B

### WE WORSHIP GOD AS MEMBERS OF CHRIST.

#### *2 lectures*

- III. The Mystical Body of Christ.

The figure of Scripture, the reality of fact; channels of super-life in the sacramental system enfolding Christians in a complete, sanctifying worship of God in and through Christ.

IV. Christ the Mediator, Bridge-Builder.

Christ's **natural** mediation as man, supernatural mediation as High Priest of human race, the graduated sharing of Christians in this priesthood.

C

WE WORSHIP GOD AS BODY-AND-SOUL HUMAN BEINGS.

*3 lectures*

V. Worship as Man's First Duty.

Concept of religion, of worship, of Christo-mediatory worship; the place of sacrifice in all true worship.

VI. Christian Religion Made for Human Nature.

How Christianity sanctifies and elevates everything that pertains to the religious impulses of mankind; the uses of voice and postures, of natural and art symbols, the consecration of places, persons, things, seasons, anniversaries, crises of life, etc., to God.

VII. Eucharistic Worship, the Bond of the Primitive Christians.

The social characteristics of Christian public worship as chief cohesive element in Christian life: theory reduced to practice in the lives of the early Christians.

D

WE WORSHIP GOD CHIEFLY BY SACRIFICE.

*8 lectures*

VIII. The Sacrificial Calendar.

The dogmatic and moral purpose, the original and development of feasts and feast cycles.

IX. Interplay of Cultural and Racial Forces in Mass-History.

Early ritual spontaneity and simplicity tending towards manifold fixed rites; the several contributions to the Roman Rite of Hebrew, Greek, Roman, Goth, Frank, Saxon, and Celt.

X. The Altar and Accessories of Worship.

The real significance and sanctity of an altar; the altar a vicarious personification of God to receive sacrificial gift: how history of altar mirrors the successive stages of Eucharistic piety. Sacred vessels and vestments now in use.

XI. The Ideal Western Mass: Papal High Mass With St. Gregory Great.

The prominence of the communal and sacrificial characteristics as shown by quotations from the extant ordinal: *socia exultatione concelebrant*.

XII. Historical Relationship Between Frequency of Communion and Popular Sacrificial Consciousness.

Graphic parallelism between the history of frequent Communion and the popular sacrificial consciousness as shown in the old gift-procession. How the modern Catholic is rapidly recovering this sacrificial consciousness.

Insert: Full text in English translation of Ordinary and Canon of Mass in numbered sections; indication of racial origin of each item.

XIII. Present-Day Roman Mass. I. Ante-Mass.

The Mass of the Catechumens as the old synagogue rites slightly modified and enlarged; the rites that Christ shared in every Sabbath.

XIV. Present-Day Roman Mass. II. Sacrificial Oblation.

Historical development, liturgical exposition of Offertory and Canon; the offering of sacrifice as the highest function of the Christian life.

XV. Present-Day Roman Mass. III. Sacrificial Banquet.

Communion as natural complement of sacrifice; a token of God's acceptance of the Gift; God's Gift-in-Return; and the channel of sanctifying grace.

## E

### WE WORSHIP GOD THROUGH THE SACRAMENTS.

#### 7 lectures

XVI. A Christian Because Christened (Baptism).

Creative nature of birth into the supernatural life; illustrated by the rites of the old catechumenate; as illustrated by the present rites of Baptism.

Insert: English translation of baptismal rites in numbered sections, with commentary.

XVII. Supernatural Life Assurance (Confirmation).

The nature and abiding effects, importance and attendant circumstances of the Sacrament of Christian manhood.

Insert: English translation of Confirmation rites in numbered sections with commentary.

## XVIII. The Father of the Prodigal (Penance).

The dogmatic teaching concerning this Sacrament in the light of its historical variations in administration: social aspects of reparatory satisfaction.

Insert: English translation of form of absolution in numbered sections, with commentary.

## XIX. The abiding Presence—Emmanuel.

The Holy Eucharist as a Sacrament; Christ-life at the fountain; Communion with the historic Christ and with the mystic Christ; sketch of history of Eucharistic adoration.

Insert: English translation of rite of Communion outside of Mass, with commentary.

## XX. A Mystical Body in Miniature (Marriage).

The dignity of Christian wedlock in the light of St. Paul's teaching that it is the same kind of union as between Christ and the Church.

Insert: English translation of marriage rite in numbered sections, with commentary.

## XXI. Ambassadors of Christ (Orders).

The exalted prerogatives of those in Holy Orders; historical and ritual comment on certain striking features of the ordination rites.

## XXII. The Hand of the Healer (Extreme Unction).

Nature and effects of Extreme Unction: selected mediaeval usages connected with this Sacrament.

Insert: English translation of ritual of Extreme Unction in numbered sections, with commentary.

## F

### WE WORSHIP GOD THROUGH SACRAMENTALS.

#### *2 lectures*

## XXIII. The Christian's Repose in Death.

The tender sympathy and the abundant consolations of the Church's rites for the departed; meeting the body, the Mass of Requiem, the Last Absolution, and the Burial Rites. Pagan attitude towards death contrasted with the Church's belief in the resurrection of the body.

## XXIV. Sacramentals as Aids to Sanctity.

The rationale of all sacramentals, blessings, blessed objects in homes, etc.; function of sacramentals in creating the background of the Christian life.



## G

## WE SUPPLANT WORSHIP BY WORK.

## 1 lecture

- XXV. Liturgy, the Mystical Body at Prayer:  
Catholic Action, the Mystical Body at Work.

View of the entire Church as a vast body in which the Christ-germ is being reproduced in each individual; mutual inter-dependence of Christians in "growing into Christ"; scope and dignity of working for Christ.

## H

## SURVEY: THIS IS THE CHRISTIAN LIFE.

## 1 lecture

- XXVI. The Course in Retrospect.  
Synthetic evaluation and coordination of the leading ideas of the course.  
Supplement: Reading lists, theme-topics, etc.

It will be seen at a glance how the emphasis falls on Section D. If circumstances permitted amplifying the course, it is this section that should receive additional topics. They would embrace a fuller treatment of some external features of our worship, and a study of the worship proper to special feasts, feast-cycles, Holy week, and the like. These topics, although omitted with a certain reluctance from the above outline, should nevertheless receive only a cursory treatment. This would be for the reason that the *leit-motif* of worshiping as members of the Mystical Body, in the course as visualized, can now receive its own interpretation in (almost) each succeeding chapter, and this much more insistently than the topic-headings indicate.

If certain surface features of our worship seem relegated to the background, they need not be entirely neglected; enough discussion-topics and theme-topics (with reading lists) could be included to make up for the present lack of a high school introductory course in liturgy. Before long, it is natural to expect, most Catholic collegians will have had such an elementary course in the high school. There, as is quite proper,

these easier, surface aspects of worship will be adequately presented.

What are the abiding results to be expected from a course of this type? First and foremost a deep sense of how much human nature is ennobled by the Christian life should be the transcendent lesson of this study. When the deepened knowledge of Christ's mediation has become second nature, and the Christian's new-found prerogative of sharing in the Priesthood shall have been built into the Christian consciousness, a new bond will result towards Christ. The next most important lesson will be the sense of fellowship, or corporate being, in the whole of the Christian life. This loftier estimate of one's social obligations towards all actual or potential members of the Mystical Body was, it will be recalled, what we set up as the prime objective of the course. If we here rank it second, it is only because it is reached indirectly, by way, namely, of the increased love towards Christ. From that follows the new appreciation of Christ-in-His-brethren.

May this outline of a college study of our corporate worship play its modest part in the gigantic undertakings of Catholic higher education in America in its aim of bringing all things under the sole sceptre of Christ. May it help form Christians after the model of St. Paul, who said of them, "Whose is the adoption and the glory . . . and the liturgy . . . and the promises."<sup>4</sup>

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<sup>4</sup> Romans, IX :4.

# Teaching the Public School Child

## THE SORROWFUL MYSTERIES <sup>1</sup>

### A LESSON PLAN

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CAROLINE M. BOUWHUIS  
in collaboration with  
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### AIMS

1. To help pupils gain a deeper knowledge of the sorrowful mysteries.
2. To increase appreciation of our Saviour's love for all of us.
3. To teach pupils something of the joy of contemplation.
4. To quicken their love of our Saviour through a knowledge of the price of redemption.
5. To increase fervor during the recitation of the rosary.

### PREPARATION

In our last lesson on the rosary, we discussed the early life of our Lord—His birth, the presentation in the Temple and the chief incident of His boyhood, namely, His presence in the temple among the doctors.

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<sup>1</sup> The full set of Rosary Lesson Plans, prepared by Miss Bouwhuis and Miss Galmbacher, are being put in mimeographed form and may be procured from The Queen's Work Press, 3742 West Pine Boulevard, St. Louis.

**What name is given to these mysteries?**

The Joyful mysteries.<sup>2</sup>

**Why are they called joyful?**

Because they express the joyful events in the life of our Lord and of our Blessed Lady.

**What forecast of sadness do we find even in the joyful mysteries?**

The loss of the Divine Child. Mary's three days of sorrow before finding Him. Her realization that her Son must one day be about His Father's business. Simeon's prophecy is beginning to be fulfilled. (St. Luke, II :21-40, omitting 23)

#### PRESENTATION

**What is the second group of mysteries?**

The Sorrowful mysteries.

**Why are they called sorrowful?**

Because they tell of the sufferings of our Lord.

**Name the sorrowful mysteries.**

(Teacher or pupil may write them on the blackboard using a separate panel for each title.)

**Let us consider the first sorrowful mystery, "The Agony in the Garden."**

**When and where did this event take place?**

On Thursday, the night before our Saviour's crucifixion and death, in the garden of Gethsemane near the Mount of Olives.

**Who accompanied Our Lord to the Garden?**

His apostles.

**Which of them did He invite to stay near Him?**

Peter, James and John.

**On what other occasion were these disciples so signally favored?**

During the transfiguration. (St. Luke, IX :28-36; St. Matthew, XVII :1-10; St. Mark, IX :1-10)

<sup>2</sup>The authors have included answers to questions in order to suggest to teachers the minimum of accuracy to be gotten from the class before proceeding with the lesson.

Just previous to the transfiguration Jesus questioned the apostles as to the belief of the people regarding Him. They answered, "Some think You are Elias. Others think you are Moses." Then He questioned Peter, "Whom do you say I am?" "Thou art Christ, the Son of the Living God." (St. Matthew, XVI:13-18.)

It was after this outburst of faith that Peter was made Head of the Church. (Continue St. Matthew, XVI.)

**Why did our Saviour withdraw Himself from His companions?**

He wished to go apart to pray for strength to face the coming ordeal.

**What command did Our Lord give to His apostles at this time?**

"Watch ye and pray lest ye enter into temptation."

**What words did our Saviour use which indicated mental suffering?**

"My soul is sorrowful even unto death."

**How did the beloved disciples fail their Master during this time of anguish?**

They slept when His anguish was keenest.

**What sorrow did He endure in His agony?**

The burden of the sins of mankind, the oppression of evil which was so repugnant to His holy nature. The knowledge that in spite of His sufferings and death many would be lost.

**What pain did He suffer in anticipation?**

Being God He anticipated all the tortures of the crucifixion.

**What prayer of our Saviour expressed His wish to conform to the will of His Heavenly Father?**

"Father, if Thou wilt, remove this chalice from me; but yet not My will, but Thine be done." (St. Luke, XXII:42.)

**Who comforted our Saviour after this prayer?**

An angel from heaven.

**What physical suffering did Jesus endure during His agony?**

His sweat became as drops of blood, trickling upon the ground.

What further sorrow was caused by an unfaithful apostle?

The betrayal by Judas.

What was the real cause of the great anguish of our Lord at this time and of all the suffering to follow?

The sins of mankind.

#### EXPOSITION

The disobedience of our first parents was so serious an offense that it merited for them and for the whole human race, the loss of heaven forever. Original sin and every subsequent sin had to be expiated and atoned for. Mountains of evil had piled up throughout the centuries. But Jesus, our Elder Brother, loved us too much to let us suffer the consequences of original sin and offered Himself to His Heavenly Father as a Redeemer for every single member of the human race. At last, He came down from heaven and dwelt among us. The second Person of the Blessed Trinity became man, suffered and died, not content until He had given all that he had to give, full measure, pressed down and running over. So great was His delight to be with the children of men that on the last night before He died He instituted the Blessed Sacrament by which His presence might be perpetuated among us. And after this most solemn act of love had been accomplished He took with Him His apostles and went a short distance in a garden to pray.

Up to this time the sufferings of our Saviour were not of a public nature, but in the second mystery humiliation was added.

What is the second sorrowful mystery?

"The Scourging at the Pillar."

What does the word *scourge* mean?

To punish severely by lashing or whipping.

What is meant by pillar?

It is a column or post to which the body was bound in order that the lash might not miss its mark.

Why did Pilate command that our Lord be scourged?

Pilate did not feel convinced that the divine prisoner was guilty

of any crime, yet the bloodthirsty people would not be satisfied until our Saviour was made to suffer. Let us read St. Luke, XXIII:1-24; St. John, XVIII:28-40; St. John, XIX:1-13.

We discover that Pilate did not want to take the responsibility of condemning our Lord and hoped that some punishment less severe than death would serve to satisfy the angry mob. He commanded that Jesus be scourged. The piteous spectacle of the Sacred Body torn and bleeding did not move the stony hearts of the people. Pilate made one more attempt to save our Lord from a shameful death.

**What offer did he make to the Jews?**

He presented for their choice, Jesus and Barabas, and asked which one they wished released.

**What choice was made?**

Barabas.

**Who urged the people to make the choice?**

The high priests. St. Mark, XV:6-11.

As we read the gospels which relate the passion of our Lord we learn that the high priests were the instigators of the unjust trial and condemnation. But who else was really responsible for these dreadful sufferings?

We were, because of our sins.

History tells us that scourging as practiced by the people of that time was a most horrible punishment. Heavy thongs with metal tips were used to lash the body of the condemned. The scriptural phrase, "He was bruised for our offences," has very deep significance.

We must remember that an added indignity was suffered by our Lord when, before the scourging, He was stripped of His garments and His sacred Body exposed to the vulgar gaze of the populace. Then His hands and feet were bound with heavy cords as if He were a common criminal. Throughout all the dreadful torture not a sound of complaint did He utter. Each lash on His sacred body was endured for love of us.

In the sorrowful mysteries we have just discussed, two distinct kinds of suffering compel our attention, keen mental

anguish and severe bodily torture. While it is true that physical pain accompanied the mental agony, we note this: in the first instance our Saviour cried out to His Heavenly Father for comfort, but that in the second, although the lash cut cruelly into the sacred flesh and lacerated it so that the thought of it makes us shudder, He did not implore help from on high.

Can you think of a reason why the prayer, "Let this chalice pass from me—" a prayer so indicative of agony, was uttered at this time rather than at the scourging?

During the agony in the garden our Saviour took upon Himself the burden of the sins of man. To the singular purity of the holy nature these sins must have been revolting in the extreme.

Note: If the teacher can draw from students the thought that to take the blame for the wrong-doing of another is one of the most difficult trials one can undergo, there will come some glimmering of comprehension of the way our Lord felt at this time. This question may elicit the thought: How many have ever been accused of something they did not do?

This has been a common experience. How resentful we felt when the punishment followed swift and sure—but the pain of the punishment was not so bitter as the pain of suffering from a false accusation, especially if the evil charged against us were shameful, something our whole nature revolted against, something that urged us to prove our innocence. We can picture to some extent then how our Saviour must have shuddered as He took upon Himself the weight of our sins. Now, was our Redeemer obliged to undergo the passion?

No, the incarnation alone would have been adequate to redeem us; indeed, any slightest act of Christ as God-Man would have sufficed to gain salvation for us.

Do you recall any incident following the agony that shows that our Lord could have prevented the continuance of His passion, had He chosen to do so?

St. Matthew, XXVI:50-54. "Thinkest Thou that I cannot—."

When the rabble laid hands on Jesus, Peter rushed to defend Him, drew out his sword and cut off the ear of a soldier. Then our Lord told Peter that His heavenly Father would



give Him more than twelve legions of angels did He but ask. Why, then, if our Lord had done enough to win our salvation did He undergo all that subsequent torture?

It was a super-abundance of love for us—a love greater than we can understand. (Read *Isaias*, liii:7.)

After that most cruel scourging the sacred body had lost its unearthly beauty, ugly gashes and welts disfigured it and the prophecy of *Isaias* was fulfilled. What terrible suffering and humiliation followed the scourging?

The crowing with thorns.

Why did the Jews crown our Saviour with thorns?

Because He had declared Himself king of the Jews. This was done in mockery.

What added indignities did they inflict on Him because he called Himself king?

Our Saviour was clothed in a purple garment, purple being the color of royalty. A scepter, the symbol of authority, was placed in His hand; they knelt in derision before Him and cried, "Hail, King of the Jews."

Let us read *St. Matthew*, XXVII:22-30; *St. Mark*, XV:12-20. On three different occasions we find Pilate reluctant to pronounce sentence upon our Saviour and even attempting to shift the responsibility to Herod. (*St. Luke*, XXIII:1-15.) Pilate loved power, and the high priests played upon that weakness to win their point. Jesus was accused of having stirred up sedition among the people, but when Pilate examined the evidence, he declared, "I find no cause in this Man." (*St. Luke*, XXIII:1-24.) But the people found one point on which to focus Pilate's attention. They said that Jesus forbade the people to give tribute to Caesar and that He called Himself King of the Jews. It was evident to the people that Pilate wavered in pronouncing judgment and that he would have been glad to see the hearts of the rabble soften toward the divine prisoner. Fearing that the sentence of death would not be passed upon Jesus, the mob led Pilate to believe that in releasing our Saviour he would be disloyal to Caesar and, therefore, in danger of losing his governorship. (*St. John*, XIX:1-15, emphasis on verse 12.)

What other reason besides that of believing that our Saviour was a just man and the victim of the envy of the high priest caused Pilate to exonerate himself of all blame in the matter?

Pilate's wife sent a message saying that in her dreams she had suffered because of our Lord and begged that he have nothing to do with "that just Man." (St. Matthew, XXVII:17-25.)

What did Pilate do to show the people that the sentence of death was not his will?

He washed his hands and said, "I am innocent of the blood of this just Man. Look you to it." (St. Matthew, XXVII:24.)

Just a few years ago the Holy Father instituted a new feast, that of Christ the King, to be celebrated on one Sunday each October. It must please our Saviour that we pay homage to Him as our King and that we try to make some reparation for the cruel mockery suffered by our Lord during His passion.

It would seem that all the agony endured by our Lord so far in His passion must have moved the hearts of the multitude to compassion. The gentle hands so often raised to heal and bless are bound by cords that cut the tender flesh. Eyes that looked with mercy and with love are blinded by the blood that trickles from the thorn-crowned brow. But sin coarsens the mind and the soul and makes us cruel.

Once, when a Frankish king had heard the story of the passion he cried out, "Had I and my Franks been there this would not have happened." We like to think that we would have said that too, but every fall into serious sin adds our voice to the many who cry out, "Crucify Him, crucify Him."

When Pilate asks, "What shall I do with Jesus that is called Christ?" They say, "Let Him be crucified," and so we answer today when temptation assails us and we give in to it. By our sins we imitate Pilate who delivered our Saviour to be crucified. In each of the gospels we notice the part played by the high priests in instigating the people to cry out against Jesus and to chose Barabas.

Is there any way in which we may sometime sin as the high priests did?

Yes, by bad example. If we help others to sin, we are guilty of great evil, too.

The sentence has been passed. We have come to the fourth mystery, "The carrying of the Cross."

Where was the place of execution?

At a place called Golgatha—where Calvary is also.

Why was this location chosen?

It was the customary place for the execution of criminals.

What added indignity was forced upon our Lord?

He was compelled to carry the cross and so bear the weight of shame publicly.

He was treated as a criminal and was further humiliated by having two thieves for company.

In spite of the cruel suffering of our Lord, what incident shows his thoughtfulness and compassion for others? (St. Luke, XXIII:27-28.)

A multitude of people followed our Savior. Many of the women lamented and bewailed His suffering. Our Saviour appreciative of this human sympathy spoke gently saying, "Weep not for Me but for yourselves and for your children."

What effect did the loss of blood have upon our Saviour?

He was so weakened that he fell three times under the weight of the cross. A burning thirst added to His suffering.

What was offered to our Lord to assuage His thirst?

Wine mingled with myrrh. (St. Mark, XV:23; Psalm, LXVIII:21, 22.)

When it was evident that our Saviour had become too weak to continue carrying the cross, what did the executioners do then?

They called upon Simon, the Cyrene, to carry the cross the remaining distance.

At last the place of execution was reached and now, let us consider the fifth sorrowful mystery, the "Crucifixion."

Again, our Saviour is stripped of garments. He is nailed to the cross. On what day did this happen?

On Friday, which we call Good Friday.

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### Why do we call that day, Good Friday?

It was the day on which our Lord bought our salvation, a day of great good for us.

NOTE: Our Saviour had raised the dead to life, given sight to the blind, healed the leper, fed multitudes of hungry and yet there is no record that any of these who had received benefactions came forward in His hour of anguish to assist Him or to comfort Him.

### What apostle remained near the cross?

St. John.

### What precious gift was made to St. John and so to us?

The Blessed Mother. (St. John, XIX:26 and 27.)

Again, although in the very throes of death, our Saviour takes thought of those He loves. Mary, His Mother, is confided to St. John and we are confided to her.

It would be effective at this time, perhaps during the music period to give them the poem called "An Old Legend" by Florence Hoare which is set to music by Tschaikovski. It has devotional appeal without being too sentimental. The music is in a minor key and conducive to a spirit of contrition. A copy of the words and music may be found in the *Laurel Music Reader, Special Edition*, CC. Birchard & Co., Boston, Mass.

Suggested Music: "Before the Crucifix"—Music by La-Forge; "Improperium"—Music by Witt; for chorus work, "The Seven Last Words" by DuBois; "The Stabat Mater" and "Oh Faithful Cross" by Rev. John G. Hacker, S. J.  
Summary: What mysteries did we contemplate today?

The sorrowful mysteries.

### Which of them do you think reveals the keenest of Our Lord's suffering?

(Answers will vary according to temperament of individuals.)

# Research Investigations

## LIFE SITUATIONS AND THE FOURTH COMMANDMENT

PRACTICAL AIDS FOR THE HIGH SCHOOL CATECHIST

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EDITOR'S NOTE: The following content was assembled by Sister Josina while pursuing graduate studies at Marquette University, Milwaukee. In the preface to her thesis she states: The sources from which these practical situations have been drawn are numerous. Some have been drawn from the immediate experience of the pupils and will function directly; others are those which people, in general, have encountered and which the boy and the girl may some time encounter; while still others are found in the Bible, in the Lives of the Saints, in History, in Literature. Certain situations have been selected primarily to provoke discussions which are eventually to lead to the development of definite principles. These offer occasions for serious consideration of the results of the action and form a very fruitful medium for moral instruction because, after all is considered, the greatest safeguard that right conduct has is the development of the habit of reflection and conscientious thought about what is the proper thing to do for right living."

Situations related to the first three Commandments were printed in the March and April numbers of the JOURNAL OF RELIGIOUS INSTRUCTION. Additional material from Sister Josina's study will appear in subsequent issues of the JOURNAL. It is not necessary to remark that the use of this content demands a thorough preparation on the part of the teacher as well as text-books for pupils that offer enriched content for assimilation. Moreover, teachers must realize that there are situations in the interpretation of which theologians themselves do not agree.

"Honor thy father and thy mother."

### DUTIES OF CHILDREN

1. "Jim, why don't you ever take your mother out for a ride?"

"Oh, she dresses so old fashioned and talks such broken English that I am ashamed of her," responded Jim.

"You bet, if my mother were living, I would not care what the other fellows thought; I'd take her out," replied Donald.

Discuss the other fellow's opinions from both Jim's and Donald's point of view.

What effect would Donald's remark have upon Jim?

Would it have had the same effect if Jim's father had said it? Why?

2. Louise's mother was not feeling well and had asked Louise to do the morning's work. Scarcely had Louise begun when the morning's mail came and, within a few minutes, Louise was engrossed in a *Delineator* story. About an hour later, Louise realized that the work was waiting and again began with real energy. The fire whistle interrupted her activity and away went Louise. At noon she tried to justify the appearance of the house to her father by telling him about the story and the fire. The father was very indignant and forbade Louise to go to the show that evening.

In what different ways had Louise failed?

Was her father justified in punishing her?

Would Louise's father be negligent in his duty had he said: "Oh, she's young only once; let her have a good time now; she won't have one later." Why?

Discuss the situation from the mother's point of view.

3. Mr. Fairchild refused to give Ray, his son, money to see a show which he considered of too low a moral standard for him. Ray, in a rage, said to his father: "I want you to know that I am going to that show if I have to steal the money to get in."

Of how many faults was Ray guilty?

Why was Mr. Fairchild right?

What can you forecast of Ray's future?

4. Mrs. Harley was obliged to give her daughter, Mary Jane, a severe reprimand for dishonesty. Mary Jane was angry with her mother and for three days refused to speak to her.

How could such actions amount to a mortal sin?

Mary Jane has younger brothers and sisters who have noticed her obstinancy. What must she do?

Enumerate the sins of which Mary Jane was guilty.

5. Mr. Stratton frequently misses Sunday Mass and sometimes even forbids his son, Jim, to go. One day Jim was asked by the pastor if he had attended Mass the previous Sunday. On receiving a negative reply the pastor spoke most earnestly about this serious negligence whereupon Jim promised never to miss Mass again.

Was Jim or his father the more guilty in this case? Why?

What would you do were you confronted with such a problem?

Why is Jim not obliged to obey his father in this situation?

6. Jack Stevens has again and again requested his father to permit him to study for the priesthood instead of for the medical profession, but each time his father refuses, saying: "I have other plans for you."

Should Jack obey his father? Discuss.

Is Mr. Stevens guilty of sin? Explain.

What should Jack do?

#### DUTIES OF PARENTS

7. Mrs. Ross belongs to three of the most fashionable clubs in the city. When these clubs meet, her three children are left alone hours at a time and can frequently be heard crying bitterly.

What duty is Mrs. Ross neglecting?

May she then belong to no clubs at all? Explain.

8. John Edward is a robust chap, active and full of fun. As a result of spinal meningitis George, his brother, has been lame since infancy. Naturally George's mother and father sympathize with him. He receives many gifts and is granted many privileges refused John Edward. John notices this and becomes discontented.

Are George's mother and father doing wrong?

Is John wrong? Explain.

What would you advise in such a case?

9. Mr. Stearns has but one ambition, to have his only daughter obtain world renown. In order to attain this wish

he frequently suggests false doctrines, encourages dangerous company-keeping, and constantly flatters her.

Of what is Mr. Stearns guilty?

What is likely to be the result of such foolishness?

In what does true renown consist?

10. The Catholic school is poorly equipped and has many regulations that do not appeal to Mrs. Lenton and, consequently, she sends her children to the public school.

Under what condition may Mrs. Lenton and her children receive the Sacraments?

Why does the Church hold that public school education is incomplete?

Why are so many parents guilty of sending their children to the public school?

11. Mr. and Mrs. Sage are invited out for the evening. In order to be free from the care of their children for the evening they send them to a movie without further investigation.

How do Mr. and Mrs. Sage fail in their parental duties?

What effect does such actions have upon the "home spirit?"

When might such actions be justifiable?

12. The McCall family live on a ranch far from a Catholic church and a priest. They have not been able to receive the Sacraments or go to Mass for nine months.

What duties have Mr. and Mrs. McCall in regard to their children?

John is ten years old and does not know how to make the Sign of the Cross. What does this show?

If later on the children drift away from the Catholic faith, who will be at fault? Why?

13. Mr. Scranton is very lax with his children and permits them to be out night after night until eleven o'clock or later.

To what will this lead?

Will the children be grateful to their father later on?

14. Joseph Teelon has a hobby for reading anything he can lay his hands on. Mrs. Teelon is very happy that she has such a quiet, good boy and lets him read whatever he pleases.

Why is Mrs. Teelon wrong?

Give some examples of the results of such reading.



15. Jane Adams was dismissed from school because she failed to obey the school's regulation of wearing a uniform. The mother was so indignant that Jane was sent to a public school.

Discuss the action of Jane's mother.

What would have been a better plan?

Is Jane guilty of sin? Explain.

#### DUTIES OF SUPERIORS AND INFERIORS

16. Miss McDunn, the Latin teacher, requested Jack Dale to remain after school for additional help. Jack, however, had made arrangements with his mother to meet her downtown at four, and, consequently, he did not keep his engagement with Miss McDunn. Miss McDunn on that particular evening had a very severe headache and would have gone home immediately had it not been for her engagement with Jack.

Why was Jack unjust? Did the fact that Miss McDunn had a severe headache alter the offense?

Should Miss McDunn have waited?

What should Jack have done?

17. The Junior-Senior prom, so diligently prepared for, proved to be an unusual success. All the members of the decorating committee were completely tired out after the affair. A week later the decorations were still up. The chairman of the Committee spoke to his assistants about it, but they carelessly said: "Let the janitor take care of it; we put it up and that's enough."

Why was the chairman right and his committee wrong?

What could have been done?

18. Edward and Vincent went fishing one Saturday morning, very early in spring. Vincent caught a fine bass, carefully concealed it in a basket, and took it home with him.

Of what was Vincent guilty?

What should he have done?

Because Vincent's mother said nothing about it, did that excuse Vincent of guilt?

19. You know that you have the measles, but you beg

your mother not to report it in order that you will not be quarantined.

Of what are you guilty?

Why must the quarantine law be enforced?

If you should be the cause of a friend contracting a disease which later on resulted in death, would you be guilty of murder? Explain.

20. An employer, without urgent necessity, demands that his employees work on a particular Sunday.

May they? Explain.

Is the employer guilty of sin? Discuss.

21. Your teacher assigns a certain lesson for Tuesday. Out of sheer laziness you fail to do it.

Of what faults are you guilty?

Why are you obliged to obey your teachers?

Has the teacher a right to punish you?

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To put the Christian once more in possession of these concepts, that he is in the Church worshipping God in spirit and truth, as a co-sharer in Christ's priesthood, as co-victim in Christ's sacrifice, was what Pius X meant when he said to laymen: "You must not *pray* at Mass, you must *say* Mass." That alone is the interpretation to be given his words in the famous—but ill-observed—*motu proprio* on church music about the active participation of the laity in the prayers and offices of the Church as the primary and indispensable source of the true Christian spirit. "It is most necessary," echoes the present Vicar of Christ, "that the Faithful, *not as outsiders or as mute spectators*, but as understanding truly, and as penetrated by the beauty of the liturgy, should so assist at the sacred functions . . . that their voices alternate with those of the priest and the choir." Anything less than this means depriving the Christian of what is his by reason of his participation in the priesthood of Christ.

Rev. Gerald Ellard, S. J., in *Thought*, December, 1932.

## Theology for the Teacher

### THE COMMANDMENT OF PURITY<sup>1</sup>

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**EDITOR'S NOTE:** The following article, which has met with a wide welcome in Europe, was written by an eminent specialist, Reverend J. Creusen, S. J., professor of Moral Theology and Canon Law in the Jesuit College of Louvain, Belgium. While the author informs us that, in writing the article, he has particularly in view religious Superiors, Masters and Mistresses of Novices, as also all religious charged with the education of youth, nevertheless we are convinced that apart from these, other readers of the JOURNAL will be interested in seeing an English version of an article that provides so much needed information on a most important and delicate topic. It is for this reason that the article is here published in full with Father Creusen's kind permission. Part I is printed in this issue, and Part II will be given in the June number of the JOURNAL OF RELIGIOUS INSTRUCTION.

Educators, even priests, approach with a certain hesitancy the explanation of that part of the catechism which treats of the sixth and ninth commandments. This is due to two causes; first, the danger of giving rise to troublesome thoughts and alluring desires, if detailed information is imparted; secondly, and especially, the impossibility of clearly defining the nature of the sin contrary to these commandments, without explaining to a mixed and ill-prepared audience the providential purpose of the organs and the function abused by him who sins against purity. The same difficulty

<sup>1</sup> J. Creusen, S. J., "Le Commandement De La Pureté," *Revue des Communautés Religieuses*, VIII (March-April, 1932) 47-64.

is met, though in a less degree, when explaining the nature of the vow of chastity, the superiority of virginity over conjugal chastity, and especially the grievousness or lightness of faults contrary to the angelic virtue.

And yet ignorance in this matter is not always free from serious inconvenience. The danger of contracting evil habits is well known. For want of proper information, some souls suffer needless disquietude which they have not the courage to make known. But what is still more serious, certain educators, without being aware of it, give inaccurate information and imprudent advice, or they fail to remove real dangers. Finally, this ignorance sometimes fosters deplorable illusions.

Therefore, in order to comply with wishes very often expressed, it is the purpose to treat here of the precept of chastity with all possible delicacy and with the clearness to be desired in such a matter. These pages are addressed particularly to Superiors, to Masters and Mistresses of Novices, and also to all religious charged with the education of youth. A special effort has been made to present the treatment of the subject in such a way that it might prove useful to all religious.<sup>2</sup> The splendors of the divine work of creation, the wisdom of the plans of the Creator, the triumphs of grace in virgin souls will shed upon the melancholy weakness of our fallen nature a light truly capable of dispelling any slight trouble that might momentarily arise from the thought of certain faults.

This article will consist of two parts. In the first, an explanation will be given of certain elementary notions and of the general moral principles necessary for the understanding of the problem treated; and in the second, the application of these principles will be made to the virtue of chastity and to the faults opposed to it.

#### I—NOTIONS AND PRINCIPLES

God has been pleased to join man to His creative work in

<sup>2</sup>The manuscript of these pages was submitted to a number of religious of different institutes of both men and women. All expressed an eager desire to see them printed. The author gave careful consideration to the suggestions that these religious had the kindness to make to him.

the propagation of the human species and in its intellectual and moral development. He has made this cooperation a work of love, which has not been intrusted to the isolated individual. He has constituted man and woman in such a way that physically, intellectually and morally they complete each other. As every function possesses its own proper organs, such as the eyes, the ears, the papillae of taste, various secretory glands, etc., so also are internal and external organs especially and marvelously adapted to the work of generation. In marriage, the husband and wife acquire, to the exclusion of every other person and until death, the right to place acts ordained to the reproduction of the human being. These acts are perfectly lawful between husband and wife, provided they respect the divine law by not voluntarily placing any obstacle to procreation. Even when generation can not occur for various natural causes, these acts also serve in the divine plan to manifest the mutual love of the husband and wife for each other and to appease in a lawful way the concupiscence which prompts them to this union.

Under the new covenant concluded by God with redeemed humanity, marriage of those baptized has been raised to the dignity of a sacrament. The contract has become the efficacious sign of the graces bestowed on the husband and wife in order to enable them to fulfil worthily their exalted mission, and we know from Holy Scripture that in the divine plan the marriage union is a symbol of the union of Christ with His Church. In their homilies and doctrinal treatises, the Fathers, Doctors, and theologians insist on the august symbolism and the moral and religious significance of the act itself in which the husband and wife become one flesh, according to the expression of Scripture. Thus appears in its full splendor the grandeur of Christian marriage, thus is restored the dignity of an act that is too often debased by passion, thus also we are enabled to form some idea of the malice involved in the fault by which man abuses this high and noble function.

All normal activity of our senses and of our faculties is accompanied by a feeling of satisfaction of which we become more or less conscious. A certain discomfort likewise necessarily follows from any disorder introduced into the or-

ganism. As pain serves to shield man from a multitude of dangers, so pleasure stimulates him constantly to action, particularly when the latter requires toilsome and repeated effort. Without the annoyance of hunger, without the relish for foods, man would neglect, at times, to repair his strength and to take the varied nourishment that is often indispensable for him. The activity of the function destined by God for the propagation of the species is, therefore, also accompanied by a pleasure so much the greater, as its purpose is more important and its organism more complex. In the divine plan, this pleasure prompts husband and wife to place acts the consequences of which involve prolonged and painful duties. Conjugal love, however, will help to maintain the stability of their union, and the joys of fatherhood and motherhood will sustain the parents in the arduous task of rearing and educating their children.

Each of our faculties spontaneously seeks the delight which it finds in the possession of its object. Man likes to see beautiful colors, to hear sweet harmonies, to taste pleasant food, to increase his store of knowledge, to assert his liberty and independence. This results from the very complexity of our nature, at once spiritual and corporal, endowed with sensibility and intelligence. Under the pressure of an instinctive tendency these faculties seek enjoyment independent of the order imposed by reason.

In the primordial plan of creation, it was by a *preternatural* gift that man was preserved from that *natural* independence of the inferior faculties, and from the conflicts and disorders to which that independence almost of necessity gives rise. The day on which Adam and Eve in punishment of their proud disobedience were stripped of their privilege, they felt within themselves what we call concupiscence, that is, the inordinate desire of pleasure, and they also experienced the revolt of the senses, or the inordinate impulse towards gratifications of a sexual nature.

Thenceforward, in order to remain faithful to the law of God, active resistance to these disorderly inclinations became indispensable, and to the impulses of pride and sensuality it was necessary to oppose habits developed by patient

and persevering effort and rigid self-denial. By reason of its violence, it is in the sphere of the sexual instinct that the majority of men grievously experience the revolt of their lower nature. The struggle there is more frequent and more troublesome, the defeats more degrading and more disastrous for our moral life, but the victories, on the other hand, are more glorious and more meritorious, and they lift man to a moral grandeur that makes him comparable to the angels. This is why purity and the faults opposed to it hold such an important place in moral and religious education. Without being the gravest of sins, impurity is the most frequent of grave faults; without being the most perfect of virtues, chastity is one of the most necessary.

The sin of impurity consists in the voluntary use, outside of marriage and the laws that govern it, of the organs and function destined by God for the propagation of the species, for generation. The virtue of chastity is the habit of regulating, according to the precepts of reason and faith, the pursuit of carnal pleasure. Outside of marriage this virtue imposes the total repression of the desire for such pleasure. As practiced in accordance with the laws of the married state, it is known as conjugal chastity. We are not here concerned with the consideration of the virtue under the latter aspect, but it is our purpose to speak of perfect chastity and of virginity.

From the moment that original sin introduced into our nature the disorder from which it had been exempt by reason of its primitive integrity, the sexual instinct, the seeking of the pleasure that accompanies the exercise of the reproductive faculty has become the frequent source of grave sins. Moreover, even in lawful marriage, it is possible for the love of parties for each other and for their children to become too absorbing and too absolute. There is a very natural tendency to this, by reason of the close and intimate union existing between husband and wife on the one hand, and between the parents and the children on the other. The soul becoming somewhat self-centered as a result of this exclusive satisfaction often finds in it an obstacle to the perfect love of God and of men. So also the imagination and desire easily



become too much engrossed in the object of gratifications otherwise lawful, which the relations of the consorts procure for them. The soul, in the language of St. Paul "is divided" (1 Cor., VII, 33-34). The renunciation of the gratification of the senses and that profound and exclusive affection to be found in marriage, tends by its very nature to establish great liberty of mind and of heart. This renunciation becomes a *means* of concentrating on God and souls all one's thoughts and affections. A means, we say, because its purpose is to permit a soul to love God more. Chastity is primarily a preference given to God above every creature, a testimony of love. Chosen voluntarily and forever this virtue is called *perfect chastity*.

It is evident that it may be embraced by a person who has lived in the married state, or who has had the misfortune to commit faults opposed to the virtue. Virginity, on the contrary, is the condition of those who have *never* lawfully placed the conjugal act, or committed, either alone or with others, the complete act contrary to the holy virtue.<sup>3</sup> In other words, the person is no longer a virgin, and cannot again become a virgin, who has either lawfully (in marriage) or unlawfully, voluntarily admitted complete carnal delectation.<sup>4</sup>

It is of *faith* that the state of virginity, or even of voluntary celibacy is preferable to the conjugal state. This simply means that considered *in itself*, continence chosen *voluntarily* outside of marriage *in order to draw nearer to God*, is morally superior to conjugal chastity (Council of Trent; Session XXIV, Canon 10). Evidently this is not to be construed as meaning that every person who lives in voluntary chastity is superior to every one who lives in the practice of conjugal chastity.

The Fathers of the Church have all interpreted the texts of Scripture concerning virginity in this sense, that a special

<sup>3</sup> An incomplete act, as for example, even a grave sin of thought, or of look, does not cause the loss of virginity.

<sup>4</sup> It seems, however, that only the fact of having placed the act of complete sexual intercourse is an obstacle to receiving the consecration of virgins. A person who aspires to this consecration should, therefore, not be interrogated on the subject of grave sins that may have been committed alone.



recompense is reserved in eternity for those who shall have voluntarily preserved their virginity *intact until death*. The praises bestowed by the Fathers on the victory implied in virginity may be readily understood when we consider the number of obstacles that must be overcome to attain the victory, and the heroic acts it supposes in a great many men in the course of a life of average length.<sup>6</sup>

We must recall here certain very important principles concerning the nature of sin, the obligation of avoiding the occasion of sin, and the elements that constitute a grave sin or a venial sin.

Sin resides essentially in the *will*: it consists in freely choosing a created good incompatible with our obligations towards God, contrary, therefore, to His law, and destructive of His love if it involves grave matter. This definition, so simple and so obvious in appearance, is singularly useful with reference to the subject that we are treating.

No *thought* considered in itself is necessarily bad. For, every thought, in other words, all intellectual knowledge considered in itself enriches the understanding since it is a greater participation in the truth. The professor of Dogmatic Theology glorifies God while going over in his mind the most terrible blasphemies of heresy or impiety in order to refute them, and the professor of Moral Theology does the same while studying the nature of the most degrading faults in order to teach future priests how they are to assist souls preserve themselves from these faults. *The thought of an evil thing* must be distinguished from *an evil thought*. The latter is a useless or dangerous thought, because it inclines a person *to will the evil*, to take delight in it, to approve it. The *sin of thought*, which is distinct from the sin of desire or of action, consists in voluntarily taking delight in evil solely as thought, without the wish to accomplish the act, (as for example, the thought of injuring one's neighbor, of committing an impure act).

*Sensations and impressions* being of themselves mere re-

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<sup>6</sup> We are pleased to refer here to the excellent article of Father Mersch, S. J., "Love, Marriage and Chastity," in the *Nouvelle Revue Theologique*, 1928, 5 et seq.

actions of our sensibility cannot by themselves be morally bad. This is easily understood. If, at times, a person is reasonably disquieted on account of these, it is because of the danger they involve, or of the difficulty in distinguishing between a mere impression and delight that is partially culpable.

Furthermore, it must be added that no *external action* is *by itself* necessarily and always bad. To stab a person to death may in certain cases be an act of virtue. Consequently no look, no touch is *bad in itself*: for there may be circumstances under which such acts may be lawful. The *willing* of these external acts is sinful only when the motive prompting the acts is either morally wrong, or it is not sufficient to justify the danger to which the person exposes himself in placing the acts.

Although sin is essentially *internal*, our external evil acts always augment the evil contained in the sin. They increase its intensity in the sinner, and often inflict an injury on the neighbor.<sup>6</sup>

Since the cause of our culpable actions is nearly always the immediate pleasure they procure for us, sin is sometimes defined in terms of forbidden pleasure. This is particularly the case with regard to the sin against the holy virtue. It is therefore important to note that pleasure, delectation *in itself*, is a thing physically good and morally indifferent. It is good if it arises from an action that is morally good: if, on the contrary, it arises from an action that is morally bad, it is morally bad. A person can not be guilty before God, because while doing an act that is good and permissible, he happens to experience pleasure, which sometimes, or even always, accompanies certain forbidden acts. The obligation to abstain from these actions that are good in themselves, if it exists, results solely from the danger of being incited by the pleasure, that may arise, *to yield wilful consent to an evil action*.

The obligation to do good and to avoid evil implies that

<sup>6</sup> Although culpability resides wholly in the will, nevertheless the external act in which the acts of the will are realized must be confessed in the Sacrament of Penance. After having stolen, it would not suffice to say: I wished to steal. This is not the place, however, to explain the reason for this prescription.

of employing the means necessary for the fulfillment of this two-fold duty. Hence the sincere will to be faithful to this obligation will result in the avoidance of anything that may tend to a violation of it. If, therefore, an action even morally good in itself is an occasion of sin, if it allures, incites or impels to evil, he who means well will not place such an act except for serious motives and only after having taken the necessary precautions.

To expose one's self to the desire of evil without a proportionate reason which fully justifies the action, gives evidence of a divided and vacillating will, already more or less disposed to yield, and consequently more or less culpable. One who exposes himself without sufficient reason to danger of violating a virtue, thus sins *indirectly* against that virtue.

The reading of a book known to be heretical by one of the faithful, insufficiently instructed, is in itself an indirect fault against faith, even though the reader is not seeking for reasons to doubt; if there were question of a very sensual book, the reading of it would be an indirect fault against purity, unless the reading were rendered useful or necessary for some reason proportionate to the danger.

Thus it can be seen why sensual pleasure arising from actions good in themselves *may sometimes* impose the obligation to omit such actions.

In order that a sin may be grave and mortal, the guilty person must have a clear knowledge of the gravity of the sin and act with complete freedom. Man cannot decide with his whole being to choose or reject his final end, if he is ignorant of the very nature of his act, or if he acts in a way that is not entirely human, that is to say, if his liberty is not substantially intact. This serves to explain the venial character of faults committed in the state of somnolence, which separates sleep from the moment when a person regains full possession of himself.

Any fault may therefore be venial by reason of the *imperfection* of the *human act*: there are some faults, however, that may be venial by reason of light matter.

A grave offence against God always supposes an act that completely contradicts His law, that destroys the order es-

tablished by Him. From this point of view, sins are divided into three categories: those that are grave by their nature and do not admit of light matter; those that are grave by their nature, but sometimes admit of light matter and hence at times they may be venial; finally those that are venial by their very nature.

For example: blasphemy being in itself a contradiction of a divine attribute is directly and completely opposed to God Himself. There cannot be such a thing as a slight blasphemy. The same must be said of every fault that completely destroys the union of charity, which God has willed should exist among His creatures: the hatred of one's neighbor, the refusal to have any relation with him, even by prayer or the desire for his true welfare.

But a somewhat less respectful attitude in prayer is compatible with due subjection to the Divine Majesty: a venial fault. An impatient word, a slight discourtesy are not sufficient reasons for grave sadness or for breaking off relations with one's neighbor. The bond of charity is relaxed, it is weakened but not destroyed: a venial fault.

When a person sins *indirectly* against a virtue it is always possible to have light matter. In such a case the matter of the sin consists in an act that is good in itself, but which exposes a person to a danger more or less proximate of committing a fault that is more or less grave in itself. For example, the reading of a book slightly or gravely sensual.<sup>7</sup>

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Note: Part II of this article, which will appear in the June *Journal*, deals with the applications of the principles presented above.

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<sup>7</sup> On this difficult subject, the excellent article by Rev. E. Jombart, S. J., in the *Revue des Communautés Religieuses*, 1926, pp. 88-103, may be read with profit.

## New Books in Review

*The Dawn of History.* A First Book in History for the Grades. By Sister Mary Gilbert. Chicago: Loyola University Press, 1933. Pp. viii+224. Price 72c.

This book, designed for use in the intermediate grades, is written by a member of the Congregation of the Sisters of the Holy Names. The text provides pupils with a preview of Ancient and European history. Not only is the Catholic element given due attention, but the work of God in Creation and Redemption and the contributions of the Church to civilization are presented in a manner that children will understand. Teachers will welcome this first book in history in giving pupils an appreciation of history and the part man played in making God known, loved, and served.

The book is divided into two parts: the first is entitled "The Dawn of History," while "Our European Forefathers" is the second. The book has an abundance of illustrations. With each chapter there is a good outline map, a study lesson and directions for map work. The completion exercises at the close of almost all the chapters are well developed, providing pupils with reading tests and emphasizing important ideas, a valuable aid to the pupil in organizing the content studied. The index, combined with the word list, gives pronunciations of all but the simplest words.

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*Our Lady's Feasts.* By A Religious of the Sacred Heart. New York: The Paulist Press, 1932. Pp. 32. Price: 5c each; \$3.50 the 100; \$30.00 the 1,000 Carriage Extra.

This small booklet, one of "The Children's Pamphlets," gives the story of the Blessed Virgin's life following her feasts of the year. The pamphlet is one that may be read to children or put into the hands of those of the intermediate grades. *Our Lady's Feasts* is illustrated.

## Editorial Notes and Comments

### LOOKING FORWARD TO ACTION

Catholic education, from a variety of angles, will be discussed at educational conventions and conferences during the coming three months. Groups of teachers and supervisors, some of them tremendously interested and others merely assigned to the task, will attend these meetings. If there is one problem that should receive direct attention from these groups it is the question of religious instruction and provision in the entire scheme of education for a well rounded religious development. Time and again we have urged our readers to leave purely secular problems to others who have time, money, personnel and data to use in investigating these problems. We have limited time, little or no money and crowded schedules. Let us use the findings of others in the purely secular phases of our work, but in attacking not only the question of religious instruction but the entire curriculum viewed from its possible contributions to Catholic education, let us provide for immediate action. Let us not let this summer slip from us without definite plans for experimental action during the coming year. Let us establish contacts with capable and enthusiastic teachers and research specialists who will study our common problems for us. For too long a time have we had theoretical discus-

sions that only one in a thousand can put into practice. Our schools need concrete assistance if they are to make education truly Catholic. It is surprising to note the number of persons who would be leaders in this field but whose names are conspicuously absent from convention and conference programs. Without doubt, if the proper approach were made cooperation would be given willingly. One can hardly hope for Catholic education to take on the color that should characterize it without the assistance of specialists. Then with the cooperation of a good sampling of the teachers in our school, experiments can be made and programs initiated that will contribute to the study of the work in which we are vitally interested.

Superiors and other administrators, who appoint those who are to represent schools and communities at the various meetings that will be held this summer, should take into consideration the ability and interests of the individuals sent. Conventions that are to contribute to an improved thought on any given subject require the presence of alert, well-trained teachers who are able to participate in discussions. If pre-arranged meetings of teachers, particularly of national, state and community groups, are to advance the cause of religious education, they require the presence of those who have the background, experience, and willingness to further action. It should be the work of the administrators of institutions to discover this leadership and to offer its services in the study of our common problems. This cooperation is necessary if results are to be looked for, if experiments are to be planned, if procedure and content are to be followed up, and if Catholic education is to progress toward its objective of relating the entire education of the individual to his religious development.

How are Catholic colleges accrediting courses in Religion?



## CREDITS IN COLLEGE RELIGION

Are these courses recognized with credit that is accepted toward the minimum units required for the bachelor's degree? In what light are credits in Religion received by secular institutions, and particularly the various state universities? These are three questions that the editorial office of the JOURNAL investigated during the past Spring. In one of the fall issues of this magazine this study, presenting data from seventy-eight Catholic colleges in twenty-two states, will be reported in detail. Our present purpose is to call immediate attention to the following observations that a cursory inspection of the facts procured present:

1. Some institutions accept Religion credit towards the minimum requirements for a degree, but they have raised this minimum, i.e., from 120 semester hours to 128, 136 or even 140 semester hours.
2. In some Catholic colleges where credit from Religion courses is not recognized toward the minimum requirements for a degree, the local state university recognizes the same courses for credit upon the transfer of a student.
3. A number of institutions have no specific knowledge relative to the reception received by their courses in Religion at their respective state universities.
4. It is interesting to note that Catholic colleges in the same state differ in their recognition of Religion credit.

College credits in Religion should be accepted at their full value both by Catholic institutions of higher learning and by state and other non-Catholic universities. It is a problem that Catholic education should attack and carry through to a healthy solution.

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## TEACHING MENTAL PRAYER

In the March fourth issue of *America*, Reverend Francis G. Deglman, S.J. of Omaha described briefly the plan where-



by members of the Omaha Sodality Union studied the practice of meditation. In one of its first issues the JOURNAL OF RELIGIOUS INSTRUCTION expressed its great interest and confidence in the possibility of teaching mental prayer to the children and older students in our schools. We would like to recommend Father Deglman's step by step explanation to all teachers, from the junior high school group through the college. Instructors will find in this simple and direct procedure a technique that may be correlated with almost all programs of religious instruction. We are missing an important factor in our Religion curriculum through the omission of mental prayer. It is a powerful channel through which our young people will grow in mind and heart and will with the Father, the Son and the Holy Spirit. It is, indeed, a pity that so few Catholics have any understanding or appreciation of mental prayer, an exercise that has so much to offer to their growth in the spiritual life.

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### BROADENING THE TEACHER'S PERSPECTIVE

The JOURNAL OF RELIGIOUS INSTRUCTION, through its editorials, articles, and research investigations, endeavors to place before the teacher a variety of approaches and challenges. The instructor, who is desirous of procuring a maximum of assistance from the pages of this magazine, will peruse more than the material placed under the heading for his or her specific grade or school level. The college instructor will have a better knowledge of his particular pedagogical problems through an appreciation of what the secondary school has discovered or is endeavoring to do. The high school teacher, who has some familiarity with current practices in the elementary school and college, will have a keener knowledge of the objectives of his or her work in Religion.

The elementary teacher, as well, may profit from reading editorials and articles that have been written primarily for the high school or college instructor. Through an appreciation of the work of the high school and upper grades of the elementary school, the teacher of primary and intermediate grades will discover that it is not her task to expose young children to the more subtle questions that belong to the province of later education. As a result, she will have an impetus to find out how to delimit the elementary curriculum to those topics that are of immediate importance in the life of children. It is, therefore, with earnestness that we recommend that teachers of Religion procure a fairly comprehensive knowledge of what the school has done, is endeavoring to do and might do in those grades or courses prior to and following the work in which the teacher is engaged.

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### COURSES IN RELIGION AND THE TRAINING OF PARENT-EDUCATORS

In a recent analysis of those topics that should be included in the preparation of parent-educators, we noted that high school and college courses in Religion may make many contributions to the training of boys and girls for a responsibility that most of them must encounter with adult life. It is unnecessary to comment on the fact that very few parents enter upon their obligations with any preparation at all. Without doubt, the religious and moral training of children is one of the most important responsibilities of parents. It would not be out of place for high school and college departments of Religion to insert units in existing courses of Religion that would give youth some specific assistance in understanding and meeting these responsibilities, particularly those related to the religious and moral development of the

small child. Until Catholic education requires specific courses in preparation for parent-education from all students, high school and college courses in Religion might provide for this deficiency.

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COURSE ON THE LIFE OF CHRIST RECOGNIZED  
BY MONTANA STATE BOARD OF EDUCATION  
TOWARD MINIMUM CREDITS REQUIRED  
FOR GRADUATION FROM HIGH SCHOOL

In 1931, the State Board of Education of Montana adopted a plan by which one unit of the fifteen or sixteen required for graduation from a fully accredited high school may be obtained when a study of Bible History is pursued out of school hours under approved regulations. Montana is using the courses of study prepared by the Michigan State Teachers' Association consisting of Syllabus I: Great Old Testament Characters, The Bible as Literature—The Narrative; Syllabus II: The Life of Christ, The History of the Early Church, The Bible as Literature—Letters and Early Christian Oratory; Syllabus III: Old Testament History, The Bible and Social Institutions, The Bible as Literature—(1) Studies in the Types of Literature Found in the Bible, (2) Prophecy: Isaiah, Jeremiah, Ezekiel; Brief Studies in the Minor Prophets.

Last year the Board of Catholic Education of Montana published a handbook to be used by teachers with that part of Syllabus II that deals with "The Life of Christ." In it specific directions are given in regard to credit, aims and methods, reading references and time allotment. This outline is used in the dioceses of Helena and Great Falls for high school students and for adult study groups. During

the present year the same Board of Catholic Education issued additional material to guide teachers and leaders of study groups in the treatment of "The Life of Christ." We would like to comment particularly on that portion of the material that suggests religious practices and conduct related to each unit of study. Map work, picture study, correlation with liturgy, the leader's preparation for each lesson, and study assignments are a part of this supplementary material.

Those interested in the religious instruction of boys and girls attending public high schools will see an added incentive for study on the part of pupils when their study of Religion is recognized with credit toward graduation. Furthermore, we hope that that day is not far remote when Catholic Education throughout the country will convince accrediting associations, state departments of education and universities to recognize high school courses in Religion toward minimum requirements for graduation. General education acknowledges that one of the prime deficiencies in character development is the lack of appropriate motivation. Catholic education supplies this in its courses in Religion. Through these same courses students are given a knowledge and appreciation of personal obligations toward their neighbor, both individually and collectively. Nowhere else in the high school curriculum is this same type of provision made. Omitting those phases of the Religion curriculum that Catholics alone appreciate, there is sufficient wealth in our various courses to procure recognition for credit. This is a task for Catholic Education. Its accomplishment should bring about a greater earnestness on the part of students in attacking the subject of Religion as part of their daily schedule.

## Religion In the Elementary School

### INTERPRETING SOCIAL JUSTICE THROUGH THE STUDY OF GEOGRAPHY

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HELEN M. GANEY

Chicago  
Illinois

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We are living through an era of reconstruction wherein Society is seeking its equilibrium. Restoration of social equilibrium is essential to progress. Whither shall we look for balance? The keynote of the world transformation and reconstruction is to be found in the sane understanding of, and the sincere application of the principles of social justice. Catholics need not flounder in a search for guiding principles. The famous encyclical of Leo XIII, *Rerum Novarum*, laid down positive principles for the guidance of social conduct and the solution of social problems. It opened the vista to a new social philosophy based upon right reason and supported by divine revelation.

Educators are challenged as never before to meet the problems of a reconstruction of human society. Divine Providence has ever given a definite mission to educators and especially to religious educators. More than any other group they shape the thoughts and direct the actions of future generations. It is the task of educators to see that intellectual powers which develop thought and guide actions are directed and used to good purposes.

The great social forces are thought, will, and action. Youth needs direction so that the social force of thought

seeks ever to find its goal in truth, while the social force of will strives ever to be subject to truth and virtue, to the end that actions may ever be guided by truth, virtue, and worthy achievement.

Ideas and ideals of these social forces radiate through geography, history and civics, the trio commonly called the social studies. It is essential that these subjects be so presented, so motivated, and so studied that a sane interpretation of social justice is the resultant.

What can the study of geography contribute to the pupil's interpretation of, understanding of, and application of social justice? Huntington and Carlson, in *Environmental Basis of Social Geography*,<sup>1</sup> (page 3) point out that geography is "the point of contact between the natural sciences and the social sciences." Modern geography shifts the emphasis from the physical to the social or humanistic aspects.

Within the scope of geography are the latent possibilities of bringing to the pupil's recognition two salient facts: First, the relations of men to God as developed through the understanding of, the appreciation of, and the wise use of natural environment; second, the relations of men to their fellow-men, through a recognition of the interdependence of mankind, controlled by supply and demand, bound by trade and commerce, and strengthened by mutual dependence.

Geography can be so taught that the stress is on man, God's masterpiece, as a user of God's gifts on earth. These gifts are the natural resources of the land whereon the various peoples live. The relation between man and his environment is correlative, for man modifies his environs, yet in a measure his environs influence his ways of living and the active industry in which he engages.

Let us survey briefly the four fundamental principles of social justice and note some of the possibilities of utilizing geography as a means of instilling social justice into the minds and hearts of pupils.

1. *All Creatures Are Created for the Honor and Glory of God.* It is a step upward in the interpretation of social

<sup>1</sup>C. C. Huntington and F. A. Carlson. *Environmental Basis of Social Geography*, p. 3. New York: Prentice-Hall, 1930.

justice when pupils are led to see the brotherhood of mankind underlying the yellow skinned Eskimo of the tundra, the black skinned native of the Congo, the swarthy skinned Arab of the desert, the red skinned Indian of the southwest, and the fair skinned Caucasians scattered throughout the world. The Catholic teacher should seek to mold a sympathetic understanding of these diverse peoples and lead the pupils to realize that while these people differ in color, race, customs, dress, and ways of doing things, yet all are creatures of God, capable of loving and serving their Divine Master.

No opportunity should be lost to emphasize the dignity of labor, be that labor the toil of the peasant following the plow or pulling weeds, the skill of the miner with his drill or dynamite, the quickness of the lumberman as he swings the axe or pulls the saw, the steadiness of the engineer as he guides the engine or dynamo, the sureness of the artisan as he blows glass or weaves a pattern, or the ingenuity of the craftsman as he designs a cathedral. Let the teacher point out that strength, skill, and ability to work are God given. Thus will be instilled the idea that work is the quintessence of success.

This first principle of social justice radiates through the whole field of geography; it awaits but the magic touch of the teacher to bring forth the honor and glory of God, even in the prosaic things round about. To cite but a few examples which the teacher may elaborate upon: 1. The wide variety of plant life, the adaptability of plants to environmental conditions, the utility of plants, the gorgeous splendor of certain plants as balanced by the dainty beauty of others; surely plants bear mute testimony to the honor and glory of God. The awe inspiring words of the poet Kilmer, "But only God can make a tree" summarize well the trite fact that the finger of God is everywhere if we but look for the fingerprint. 2. The wide range of the animal kingdom passing in parade, the polar bear of the tundra, the camel of the desert, the yak and llama of the plateaus, the giraffe of the grasslands, the elephant of the jungle, the birds of the air, and the fishes of the deep, each in its adaptability to its environs, and in its utility to man, as well as in its own form, strength,



grace or beauty, reflects the wisdom of an all-wise Creator. 3. Land and water forms, whether we gaze on the majesty of Mont Blanc, are lured into the fiords of Norway, are charmed by the South Sea Islands, are awed by the expanse of the ocean or the extent of the land, or are thrilled by the silence of the desert, give the Catholic teacher many glorious opportunities for reading on the face of God's earth some of the honor and glory reflected from the heavens above. 4. The solar system, with its precision of movements, gives ample proof of a divine harmony which pupils can be led to appreciate, although no man is so wise that he can fathom its mysteries. 5. Transportation and communication, the magic ties which bind all parts of the earth in closer unison, are man-made; yes, but remember to bring to the pupil's attention that the inventive genius given to certain men is God given. It is a significant fact to note and to help pupils to appreciate the fact that God in His wisdom has enlightened the mind of men to a new way of doing things, only when a real need has arisen for a better or a quicker way to communicate or to travel. 6. Climate in all its varieties, whether caused by altitude or latitude, is a resultant of God's laws, and pupils should be led to see how man is able to respond to climate in the region where, in the Providence of God, he is living. For instance, in the cold lands, where man's body needs food to generate heat, an All-wise Father has provided animals whose bodies yield plenty of fat; in the hot lands where man's energy is invigorated by the heat and moisture, the same wise Father has made man's life easy by providing an abundance of foods, such as fruits and nuts which require but little, if any preparation, while in the temperate lands, where the changes of climate are invigorating, a wide variety of both plants and animals have been provided by the same All-wise Father. 7. Trade and commerce, with their complications and intricacies, are based upon the principles of honesty and justice. In so far as traders are true to their ideals, they give honor and glory to God.

*2. Society or any Community of Society, Howsoever Small, Must Be Organized for the Benefit of All the Persons Comprising that Society or Community.*



It is essential that pupils recognize that all persons must enjoy the fullest measure of self-determination and personal liberty, providing that these are ever compatible with good order. Charity is the link which binds men in just relationship one with another.

Social justice demands that man, made to the image and likeness of God, be respected. This necessitates the admission that man's personality cannot be ignored. Man cannot, therefore, be treated as a machine, neither can he be enslaved. This principle of social justice is violated when an insufficient wage is paid, when long hours of labor are demanded, or when unsanitary working conditions prevail. Pupils can be helped to recognize when working conditions are bad and to appreciate when working conditions are good. Pupils can be led to understand when the workers' outlook on life is hopeless and when it is hopeful. Children can comprehend the justice of a fair wage for a fair day's labor. Geography would fail if it neglected to establish the reciprocal duties of the workers to promote faithfully the interests of the employer and to exercise reasonable diligence in the performance of all work.

Exploiting natural resources to the detriment of the community is a violation of this second principle of social justice. Natural resources are God's gift to all, and when a man or a group of men combine to utilize the resources of the earth to their own selfish advantage, then social justice is violated. Pupils need guidance to an understanding of the injustice of land confiscations, of monopoly of resources, and of the practical enslavement of natives in certain dependencies. Conservation and the various types of reclamation are good examples of the positive workings of this second principle of social justice. Not only is the present society or community benefited by these forward steps, but future generations, too, will derive a just benefit.

3. *Man as a Social Being Has Obligations to His Fellow-men.* Cooperation is the lever by which this principle of social justice functions. Pre-school experiences give the child certain social ideals. In the home he learns to live with others. This is experience in cooperation. He learns to respect his

parents, this is experience in the recognition of authority; he learns to obey, this is experience in the weight of the power to command; he learns to pray, this is experience in knowing and loving God; he learns to play and this gives him additional experience in cooperation and a measure of its value.

Geography is replete with examples of the application of this principle of social justice. Natives endure the heat and humidity of tropical forests to gather latex so that people in the temperate lands may enjoy rubber goods; trappers brave the loneliness of the forest trails so that furs may add to the fashion and comfort of people in other climes; miners fearlessly dig below the surface of the sun-kissed earth, so that coal and minerals may be obtained to generate heat, power and light to provide many articles useful to man; farmers toil in the fields, so that food for animals and men may be produced; fishermen dauntlessly face the dangers of the stormy sea in order that fish may please the palate of hungry mankind. On and on goes the story of cooperation. It is the magic key by which systems of communication and transportation operate to span space and time, bringing nations closer to each other.

4. *God Created Men to Live in Families.* This fourth principle of social justice may well be called the pivot around which human society revolves. The family is "the cornerstone of society," hence, all life and all activity must centralize around this key unit of society—the family.

Geography, by introducing pupils into the life of peoples throughout the world, affords golden opportunities for inculcating respect for home and family. A glimpse into the snow and ice igloo of the Eskimo, a peek into the adobe pueblo of the Indian, a glance into the thatched hut of the Amazonian, a look beneath the cloth tent of the Arab, a gaze into a castle on the Rhine, or a lingering glance into the cottage of an American workingman, should leave the pupil with a recognition of the basic importance of family life, with its labors, its sorrows, and its joys. Pupils so trained will face life fortified with a sense of social justice which in later life will decry anything in the social order which

attempts to upset the peace of the family, frustrate its purposes, or condone its dissolution.

Again let us ask—what can the study of geography contribute to the pupil's interpretation of, understanding of, and application of social justice? The answer to this query is found by the teacher who rises above the limits of the course of study or the text and helps pupils to interpret social justice through the magic of the panorama of life and life's activities. This necessitates guidance of pupils to see God's power and majesty in all things, and to be thankful for the heavenly benediction which He sheds upon all who strive to attain the ideal of social justice.

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. . . . a most important duty of the Catholic school at the present moment is to make its graduates more articulate. Indoctrinated with the sound principles of Christianity, they must be taught to speak and write courageously and creatively on the great problems of the day. A vital and a holy responsibility rests particularly, I believe, on the teachers of Language. In all other departments the aim of instruction should be the stimulation of the mind, not merely to know the truths imparted but to express them in creative word and action. We have the truth, the only truth that can make the world free. We can preach that truth effectively only to the degree in which we cast off the shackles of timidity and smugness and touch to our halting tongues the burning coal of persuasive eloquence.

Rev. George Johnson in *The National Catholic Educational Association Bulletin* (November, 1932), Vol. XXIX, No. 1.

## SCRIPTURE STUDY FOR THE UPPER GRADES

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*To the boys and girls:*

In your study of the Mass you found that the gospel usually read at the end of the Sacrifice was the Gospel according to St. John. If we wanted to present the life of Christ as a drama, we would find that the best introduction would be the story of this very gospel. "Gospel" means good tidings or good news. St. John, in his gospel, gives us a very good picture of the lesson of the Incarnation,—Jesus is both God and Man. In this gospel we have the undisputed proof of the Incarnation.

### THE FOUR GOSPELS

The four gospels are therefore the news or tidings of the redemption of man. This good news Christ commissioned the apostles to preach to the whole world. The teachings of our Lord were oral. In the beginning the gospel was understood to be that which the apostles preached. What was first preached was known as the "Gospel" and that which was afterwards written was known as "Gospels" or different renditions of the same thing. That is why you will find much of the material in St. Matthew, St. Mark and St. Luke that is alike. St. John's Gospel is a summary of all the others. It might also be called a supplement to the other three.

Following the introduction to our drama or the prologue of St. John we have the *Infancy of Jesus*, including His boyhood. These stories are told by St. Matthew and St. Luke. Here we might list ten units that might be selected for

study: 1. The Birth of John the Baptist Foretold<sup>1</sup>; 2. The Annunciation<sup>2</sup>; 3. Mary Visits Her Cousin Elizabeth<sup>3</sup>; 4. The Birth of John the Baptist<sup>4</sup>; 5. St. Joseph Did Not Understand<sup>5</sup>; 6. Jesus Is Born in Bethlehem<sup>6</sup>; 7. The Circumcision and Presentation of Jesus in the Temple<sup>7</sup>; 8. The Wise Men and the Flight Into Egypt<sup>8</sup>; 9. The Return to Nazareth<sup>9</sup>; 10. Jesus Is Found in the Temple<sup>10</sup>.

The first scene in our Lord's life ends with the wonderful picture of a teacher. There Christ stood among the doctors and wise men. There He taught them about His heavenly Father.

The modern critic is ever ready to say that the Gospels, as we have them, were not known in the first centuries. The critic will agree that the apostles may have had their pupils make notes, but there have been so many additions to these statements that the accounts are unbelievable. You may read about these critics and their opinions, you may hear that we have been deceived by the Gospels, you may even listen to those who say that Christ had a wonderful personality but that He forced His followers to accept His miracles and prophecies. It is very easy to prove the contrary. (a) The authors of the Gospel, St. Matthew, St. Mark, St. Luke and St. John, lived at the time of Christ. The Gospels were written in Greek, with the exception of the one written by St. Matthew. His Gospel was written in Hebrew and later translated into Greek. These writers knew the Holy Land. They were well acquainted with Palestine. (b) Palestine was practically a wilderness after the year 70 A. D. More than fifty towns were destroyed. Could a writer one hundred years later give the geographical detail that we now possess? (c) All historical evidence points to a direct contradiction of the above mentioned assertions.

<sup>1</sup> St. Luke, I:5-25.

<sup>2</sup> St. Luke, I:26-38.

<sup>3</sup> St. Luke, I:39-56.

<sup>4</sup> St. Luke, I:57-80.

<sup>5</sup> St. Matthew, I:18-24.

<sup>6</sup> St. Luke, II:1-20.

<sup>7</sup> St. Luke, II:21-38.

<sup>8</sup> St. Matthew, II:1-18.

<sup>9</sup> St. Luke, II:39; St. Matthew, II:19-23.

<sup>10</sup> St. Luke, II:40-52.

## ST. MATTHEW'S GOSPEL

Each one of the authors of the Gospels had a particular reason for writing his story of Christ. St. Matthew's Gospel has twenty-eight chapters dealing with our Lord's childhood, His public life and His passion and death. The Jews were well acquainted with The Old Testament and, for this very reason, St. Matthew often refers to the prophecies and reminds his hearers that these prophecies and types of the Old Testament have been fulfilled by Christ. In some parts of Judea, Christ was not at all welcomed, so St. Matthew writes little about Christ in those places. Most of Christ's followers were Galileans. St. Matthew preached in Galilee and wrote his Gospel for these same people.

Of the life of St. Matthew we know very little. Before his call to the Apostolic College the saint was a tax collector at Capharnaum, on the Lake of Genesareth. In some of the Gospels he is called Levi. St. Matthew may have changed his name, which means "gift of God," in joy and gratitude. It was an ordinary thing for Jews to change their names. Tradition tells us St. Matthew preached the Gospel twelve years to his own people, after which he went to the Gentiles. It is believed that he did much work in Ethiopia where he suffered martyrdom.

## ST. MARK'S GOSPEL

Like St. Matthew, the author of the second Gospel had two names. He was many times called John Mark. The home of Mark's mother was a meeting place for the early Christians. Mark was closely associated with St. Paul and Barnabas but left his companions to return to Jerusalem. We do not hear much about St. Mark and St. Paul again until 66 A. D. At that time St. Paul was held a prisoner at Rome for a second term. He wrote to Timothy to bring Mark to Rome, but the association of St. Mark with St. Peter was growing stronger and no plea was sufficient to claim his attention. St. Peter baptized St. Mark and claimed him as his son. Later tradition tells us that St. Mark founded the Church at Alexandria in Egypt and was

its first bishop. There is no record of the time or manner of his death.

St. Mark wrote his Gospel for the converted pagans of Rome. His special aim was to emphasize that Jesus is the Son of God. He speaks about the great power Christ had. The miracles hold a prominent place in his Gospel. The miracles, as proof of divine power, would be accepted by these people. In the Gospel of St. Mark the public life of our Lord holds first place. The public life of our Lord may be divided into three parts: (1) the time of preparation; (2) the proclamation and organization of His kingdom; (3) the time of conflicts with the Jews and the Passion of Jesus.

#### THE PUBLIC LIFE OF CHRIST

The events which outline the public life of Christ will form some interesting units of work, beginning with the Preaching of John,<sup>11</sup> the Baptism of Jesus,<sup>12</sup> the Temptations of Jesus,<sup>13</sup> the Testimony of John,<sup>14</sup> the First Disciples,<sup>15</sup> the Miracle at Cana,<sup>16</sup> and Jesus at Capernaum.<sup>17</sup> This completes the time of preparation.

The time of proclamation and organization begins with the story of Christ driving the traders from the temple as told by St. John,<sup>18</sup> and ends with the stories of the multiplication of the loaves<sup>19</sup> and Jesus walking on the water.<sup>20</sup>

The time of conflict with the Jews and the Passion of Christ is well told by St. John also. He begins with the sermon on the Eucharist<sup>21</sup> and ends with the prayer of Jesus<sup>22</sup> before He leaves the Supper Room. Each one of the other three authors of the Gospels has written much about the

<sup>11</sup> St. Mark, I:2-8; St. Luke, III:1-18; St. Matthew, III:1-12.

<sup>12</sup> St. John, I:32-34; St. Mark, I:9-11; St. Luke, III:21-22; St. Matthew, III:13-17.

<sup>13</sup> St. Mark, I:12-13; St. Luke, IV:1-13; St. Matthew, IV:1-11.

<sup>14</sup> St. John, I:19-34.

<sup>15</sup> St. John, I:35-51.

<sup>16</sup> St. John, II:1-11.

<sup>17</sup> St. John, II:12.

<sup>18</sup> St. John, II:13-25.

<sup>19</sup> St. John, VI:1-15.

<sup>20</sup> St. John, VI:16-21.

<sup>21</sup> St. John, VI:22-72.

<sup>22</sup> St. John, XVII:1-26.

life of Christ. For example, St. Mark, in his Chapters I-VI, covers the first two parts of the public life of Christ and continues the time of the conflict in Chapters VI-X. St. Mark begins the story of Palm Sunday in his eleventh chapter and continues with the Passion to the denial of Peter in Chapter XIV. The same events are recorded much in the same way by both St. Matthew and St. Luke.

#### ST. LUKE'S GOSPEL

St. Luke's Gospel contains twenty-four chapters, beginning with the history of Our Lord's childhood and ending with the sufferings and glories of the Messias. Of the author himself little is known. There is some account of his life in the Acts of the Apostles. St. Luke was a physician by profession. He was a companion of St. Paul on his second missionary journey and joined him again during the two years of imprisonment.

St. Luke made every effort to write his Gospel as instruction for his converts. For example, a certain Theophilus, whom Luke had converted, read the Gospel with great interest. Theophilus must have been highly respected since St. Luke dedicated his work to him. The whole Gospel of St. Luke is intended to supplement the two that had already existed. His work was further intended for the Christians whom St. Paul had converted.

St. Luke was not satisfied with the writings of St. Matthew and St. Mark since they both omitted much about the childhood of Jesus. Tradition has it that Theophilus and others urged St. Luke to compose a fuller account of our Savior's life and the history of redemption. St. Luke did much to satisfy both Jews and Gentiles by his appeal. He died at the age of about eighty-four.

We have already outlined the units in the early life of Christ. Like the other three evangelists, St. Luke writes about the: Preaching of John, III:1-18; The Baptism of Jesus, III:21-22; The Temptations of Jesus, IV:1-13. In a similar manner he proclaims the Kingdom of Christ in Chapters IV-IX, and he takes up the conflict with the Jews in Chapters IX-XIX. Beginning with Chapter XIX and



ending with Chapter XXII St. Luke gives to his reader a wonderful account of the Passion of Christ.

#### THE GOSPEL OF ST. JOHN

Twenty-one chapters make up the Gospel of St. John. The aim of the other three evangelists was to stress the fact that Jesus, the God-Man, was the Messiah. Now St. John is concerned with a Gospel that will teach the divinity of Christ.

St. John was a Jew of Palestine. He was well acquainted with the people of Jerusalem. He writes in detail. He was an apostle and one of the chosen three who were favored by Christ on so many occasions. He was a close companion and friend of St. Peter.

It was the purpose of St. John to prove the divinity of Christ. He wrote at a time when heresies had arisen attacking Christ's divinity. He wrote to refute these heretics. He tells the stories of fewer miracles but, with Christ's own words, he sweeps away the teachings of heretics by presenting the true doctrine in the strongest possible terms. Towards the end of his life, St. John was banished to the island of Patmos in the Aegean Sea. Some of the Doctors of the Church say that he was first taken to Rome where he was dipped into a barrel of boiling oil but was taken out uninjured. This happened during the reign of Domitian. Nerva, somewhat more merciful, welcomed St. John back to his See as bishop of Ephesus, where he died in the year 100.

#### CONCLUSION

The Gospels are the written reproductions of the teachings of the apostles. They were commanded to teach all nations, and this they have done in the four gospels. They are the crown of all revelations and, since the writings of St. John came at a time when heretics were denying the divinity of Christ, we may call his Gospel the rarest jewel in the crown. The teaching contained in the Gospels conquered Rome. They show to all historians the events that are more important than the siege of Troy, and they are an object of veneration to all Christians. The Gospel, the Word of

God, reaches the hearts of men. No wonder we stand when the Gospel is read. No wonder lighted candles and incense are used, for the Most High is giving to the world the divine announcement.

It is a great joy to us to know that the Church has handed down to us God's message of love and salvation in the Gospel. Here we have the lessons of right living for time and for eternity. Where then, shall we find the solution for all of our problems? In the Word of God. Yet, let us stop even here and consider that God's word was misinterpreted in Paradise. His written word may be mistreated in the same way; but we shall always feel secure in our interpretation of the Gospels if we follow the rules laid down by the Church who teaches the Holy Scripture to us, her children.

### STUDY OUTLINES

- I. THE GOSPELS IN GENERAL:
  1. Meaning of the word.
  2. The Gospel of St. John.
  3. Jesus is God and Man.
  4. The mystery of the Incarnation.
  2. Additions to the Gospels.
  3. The authors of the Gospels.
  4. The language used.
  5. Proof of historical events.
- II. THE CHILDHOOD OF JESUS:
  1. The birth of John the Baptist.
  2. The Annunciation.
  3. Mary's visit to Elizabeth.
  4. St. Joseph did not understand.
  5. The birth of Jesus.
  6. The Presentation of Jesus in the temple.
  7. The Wise Men and the flight into Egypt.
  8. The return to Nazareth.
  9. Mary and Joseph find Jesus.
  10. Jesus is preaching in the temple.
- III. THE MODERN CRITIC:
  1. Gospels unknown in the first centuries.
- IV. THE AUTHORS OF THE GOSPELS:
  1. The aim of St. Matthew.
  2. The aim of St. Mark.
  3. The aim of St. Luke.
  4. The aim of St. John.
- V. THE PUBLIC LIFE OF CHRIST:
  1. The time of preparation.
  2. The time of proclamation and organization.
  3. The time of conflict.
  4. The Passion of Christ.
- VI. THE VALUE OF THE GOSPELS:
  1. The teaching of Christ.
  2. The teaching of the apostles.
  3. The teaching of the Church.
  4. Interpretation of the Holy Scripture.

## EN RAPPORT: RELIGION AND THE BOY OF TODAY

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I do not think that there is any place in the world where you can study the modern boy better than at a summer camp. While I have associated with boys a great deal, and while I teach them every day, I feel that it is at camp that I understand the boy and his problems most clearly. There, boys seem to be themselves with a wholeheartedness that is often amazing. Of course, the atmosphere at camp is ideal to inspire confidence. At the diocesan Camp with which I am associated the counselors are Seminarians, the ideal leaders. Everything is informal. We live, play, and pray together; we form one happy company around the glow of the camp-fire. The most delightful spirit of comradeship exists between counselors and campers. As chaplain, I join the boys in all their programs, a procedure enlightening both to the boys and to me. Between boys and chaplain time brings a sympathetic understanding. The camper learns that a priest is a real man, interested in sports, games and stories, and that he has time to stop and discuss everything in which the boy is interested. And the priest learns plenty! He learns the whole world of the boy; his home, his school and Church associations; he hears his likes and dislikes, his desires, hopes and ambitions; most important of all, he learns what the boy thinks of religion. The priest sees, as in a mirror, grace and fallen nature struggling for possession of a soul; he sees through the boys' ingenuous speech and action the influence of both good and evil. It is a long-drawn process; but when it is finished, the mind holds in a clear focus the nature of children and the forces influencing them in the world of today. We see and feel these influences as strongly and clearly as though they were concrete. With these things in mind, and because it is our duty to lead children to Christ, I

want to discuss some methods and principles of increasing our religious influence over the boy of today.

The first impression, and one that grows with time, is that our present methods of religious influence are entirely inadequate to hold the modern boy. The problem of educating our boys to be Christians is not merely one of catechetical instructions and reception of Sacraments. These are important, but are not comprehensive enough. The whole problem is that of training a youthful Christian to face a strong pagan civilization.

Today, we find a widespread and influential culture allied against Catholic principles and Catholic life. Years ago society and the home were Christian. All that was needed was to teach the child a few intellectual truths and show him how to receive the Sacraments. If methods were defective, it did not matter so much, because the vast field of Christian education was gradually supplied by the home and society at large. The prevailing culture was Christian. Now things have changed; the prevailing culture is pagan. We can no longer trust civilization to complete the deficiencies of religious training. The change in atmosphere and the growth of militant atheism make the problem of Christian education more extensive in scope and more intensive in depth. The Church must assume the whole burden of forming the Christian youth. The fight is against a complete culture, a complete civilization—a pagan civilization. The only complete and adequate defense is to oppose our own culture to that of paganism. We must seek to influence the child in every department of life, in his thought, his imagination, his play, his leisure, and in his prayer. Every possible channel of religious influence must be employed. It is either to stem this modern tide of paganism or perish. Russia, Mexico and Spain are learning this to their bitter sorrow. Let us then fight intelligently, while there is time. "Seize the child and you seize the future." Our aim is to glance over the methods of religious influence, and with our eyes more upon the children than upon abstract theory, to discuss the faults in the old methods, and the possibilities in other and more recent channels of religious influence over the modern boy.

The most important factor, through which we lose tremendous influence, is in a department a little difficult to discuss because of misunderstanding and controversy. But it must be faced and remedied, for it is an error of fundamental importance. I am referring to the blunder of teaching Religion to children through the catechism method. By the catechism method I mean the traditional procedure of forcing children to use the *Catechism* as a text-book and of demanding that they be able to recite the definitions by heart. The "parrot-system" is a less beautiful but more appropriate name for it. But whatever its name, this method is a failure. It is a failure by the only criterion of all methods of pedagogy; it does not work.

How do I know? Certainly, not from reading a library of books by philosophers and theologians upon ideal methods of teaching Religion to the children. Defenseless children have already suffered too much from this theoretical type of pedagogy. My criticism is based upon experience, upon teaching in grammar school and high school, and in living with boys at Camp. And all my experience and knowledge point to the failure of the catechism method. It is a failure because it does not make the children realize what the Christian religion is, which surely ought to be the primary result of any method of teaching Christian doctrine. The essential reason why this method fails is that its appeal is directly intellectual; consequently, in the minds of children, it is disassociated from reality and ordinary life. A child's mind, because of its immaturity, is singularly incapable of appreciating a direct appeal to the intellect. His mind is still too weak to analyze; life and experience have not yet furnished him with sufficient concepts to evaluate this method of presenting abstract truth. Adults refuse to become interested in what they cannot understand; can we blame the child for claiming the same privilege? Such a direct intellectual approach to the immature mind is a tragic mistake; it amounts to moral suicide. Why is that? Because it is for the child a false method and defeats its own end. Repulsed by what seems unreal, the child surrenders all interest in the matter, and places Religion in the category of those neces-

sary evils of childhood from which only maturity can free him. Reports on Catholic leakage indicate that the child will use his prerogative of independence as soon as he is able. Nature abhors artificiality. It seems that nothing can penetrate our stupidity. Contrary to Christ's parable of the mustard seed growing from a tiny grain to a mighty tree, the catechism method tries to go Nature one better; it plants the tree without the intermediate stage of seed and growth. Nature answers in her inimitable way with crushing logic; she lets the tree die. "And some fell by the wayside—."

And what is the remedy? Religion must be made vital. How? Learn from the great Teacher, Jesus Christ. Read those ideal lessons in pedagogy, the parables and sermons of the Master. Note how Christ aimed at the heart of the problem of teaching religion—to make people desire to be Christians. To reach this goal He got attention and interest by making His instructions vital. By welding religion and the spiritual with life, Christ gradually unfolded the spiritual from the concrete things of daily experience. Stories, parables, figures of speech flow from His lips without effort; the seashore, the fields, the mountains, the birds of the air were made to speak the message of the spirit. "And without parables He did not speak to them." Take the instance of His sermon on Divine Providence. Jesus first appealed to things of daily life to insure vitality and interest; He mentioned lilies and birds. All listened; he was speaking their language. They understood that flowers are clothed in beautiful raiment, and birds do not need to labor because God cares for them. Then follows the explication of the spiritual from the concrete. As the birds are cared for, so is man cared for by the Father. Again they understood and realized what was meant, for they understood and realized the concrete bases from which the abstract was unfolded. Nor is that all. Time and grace must finish the lesson. Like yeast the parable must ferment until it begets its fruit of influence and desire. God does the rest. Exact theological definitions are of secondary importance.

Now this is nothing new; it is a method as old as man himself. The only difficulty is that while we recognize it as

the only method, we do not use it. We listen to the Gospel stories on Sunday and follow just the opposite course on Monday. The story and parable method of teaching is the only way in which you can teach children abstract religious truths; it is the method used by every great catechist in the Church. Yet the catechism method follows just the opposite course. The Catechism approaches the intellect directly through abstract terms, scorning vitality, interest and an explication of the abstract from the concrete. Further, it bases its strength of appeal not upon essential understanding of the truth presented, but upon a definition that the memory is supposed to preserve forever. Lastly, it ignores the fact that religious truths must grow with the growth of the mind and heart. Christ followed an opposite course in His parables. He went from the things of sense to the things of the mind, using the concrete as the fulcrum, and was more concerned with an essential understanding and realization of the truth presented than an exact definition of its theological content. Christ made religion real and vital, a part of life; the Catechism places religion in the world of mind and theory, which, to the child, is synonymous with unreality.

How, then, shall we teach? What shall we do with the Catechism? We shall keep the Catechism, but we shall keep it in its place, in the hands of the teacher. As a text-book and guide for the teacher, the Catechism is invaluable; placed in the hands of children, no matter how we try to mitigate the severity of the method by explanation, inevitably the old artificiality and unreality of the traditional catechism method revive. When the child reaches the sixth or seventh grade, demand that he learn only about twenty or thirty of the most essential definitions of the Catechism by heart; until then, keep the Catechism as a text-book away from him. He will learn his Catechism in another way. From the first to the eighth grade, teach him through story and parable, through picture and concrete illustration. Give him text-books worthy of the name of religion. Print them with good paper, clear type, and fill them with stories and pictures. Make the book at least as presentable as history or geography text-books. Teach the child as a child and not as an



adult. Take it for granted that he is not an incipient heretic looking for a quibble upon theological terms. Forget exact definition and memorization until they at least reach the fourth and fifth grades. Then commence gradually, increasing definitions, if you wish, but make the children answer in their own way and in their own vocabularies; do not insist upon exact definitions in examinations. Let the children have their own apperception of the Faith until such time as maturity gradually teaches them better, and gives them a more exact terminology. Remember seed must grow! Make religion vital. Associate religious thought and principle with the whole range of human knowledge and experience. Above all things show the implications of Christianity in the social world of today. The immediate effect of such a system (we know this from actual use of similar methods in certain dioceses in this country and abroad) is a realization by the children that religion is interesting and vital. In their eyes religion and life become interwoven. And with interest won, only time and grace can bring that grand culmination of all Christian pedagogy, desire. When the children desire to be Christians, your battle is won. Grace must do the rest.

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The learning of religion is to make him God-minded, so that absence of the spirit of dependence on Him and consciousness of His omnipresence would make his developing spirit feel insecure and his mind uncertain. His attitude towards what he learns is more important than the knowledge. Love for the truths, practices, and instruments that make him God-minded is to be the function of his learning. He is to learn that he may love. This will often slow down the measured inculcation of knowledge, but nothing but good can come from loving more and knowing less, as far as educational changes are concerned.

Rev. John M. Wolfe in *Journal of Religious Instruction*  
(June, 1932) Vol. II, No. 10.



## High School Religion

### RELIGION IN THE CATHOLIC HIGH SCHOOL AS VIEWED BY SOME OF ITS GRADUATES

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The purpose of this article is to present a summary of the opinions of more than four hundred graduates of Catholic high schools in respect to various aspects of religious education afforded them in the Catholic high school.<sup>1</sup>

Since the primary object of the study here reported was to solicit opinions from graduates, their reactions to both the direct and indirect religious training experienced by them during their high school years, the method of securing the

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<sup>1</sup> On the assumption that opinions from graduates, teachers, and priests relative to religion in the Catholic high school might enhance the value of the data used in a published study of the writer, *Religious Instruction in the Catholic High School—Its Content and Method from the Viewpoint of the Pupil*, the reactions set forth in this article were secured from graduates of Catholic high schools for the sole purpose of checking their viewpoints with those of the high school pupils. This material was gathered during the years 1929-31. Since that time, however, a very convincing study of this type has appeared in this *Journal* (Horan, Ellamay, "Religious Influences in the Catholic High School," 2: March, 1932, 672-86). The writer feels that, while the present work may not add anything new to what has already been presented, it might offer one more justification for some of the conclusions drawn from the results of the previously mentioned studies.

information desired was frankly that of the questionnaire.<sup>2</sup> Whatever may be said against the unreliability of this method for research procedure, it is generally considered legitimate for this type of investigation, since an individual's statement of his opinion is probably the most reliable index that can be had to his attitudes in general.

The data used in this study were obtained through the personal cooperation of interested priests and religious teachers who had definite information as to its purpose and who explained the questionnaires to those participating.<sup>3</sup> Although the majority of graduates returning blanks usually confined their answers to each question to two or three points, these were so fully amplified that the writer feels that nearly all responses reflect serious thought and interest in the project. Answers<sup>4</sup> were received from 143 college boys, upper classmen; 65 men of experience; 108 college girls,

<sup>2</sup> The questionnaire used is as follows:

Of the numerous opportunities for religious formation afforded us by our Catholic high schools through information imparted in the catechism classes, contacts outside of class with both teachers and pupils, religious activities, special instructions, retreats and other like experiences, some stand out pre-eminently as having been of more benefit to us than others. We can often distinguish the knowledge that has been of most value to us; the activities and instructions that have been most instrumental in forming desirable habits and instilling ideals that have been our guide and inspiration. Since all these things are worthy of emphasis, you will perform a genuine service for us if you will kindly think back on your high school experiences, and, in the light of them, endeavor to answer the following questions:

1. What were the things in your religion class that have meant most to you? (Please include, besides knowledge taught, all class experiences, such as methods used, etc.) Be specific.

2. What were the influences outside of your class in religion that have meant most to you? (Please include all influences, such as devotions, certain practices, school organizations, parish activities, sodalities, environment, etc.)

3. What were the things that the school failed to give you, and that you think ought to be introduced and stressed? Be as specific as possible.

4. What were the things that made little or no impression on you, and that, in your opinion, could be omitted without any serious loss? Be specific.

<sup>3</sup> Collecting material according to this plan is somewhat unsatisfactory from the point of view of returns, but answers are especially interesting since they represent an independent listing of items instead of the rather passive checking which may easily occur when printed statements are submitted for checking.

<sup>4</sup> In the returns from 3 colleges for boys and 2 colleges for girls, 20 states are represented: Connecticut, Massachusetts, New York, D. C., Minnesota, Missouri, New Jersey, Illinois, West Virginia, Maryland, Pennsylvania, Ohio, Indiana, Texas, Louisiana, Wisconsin, Oklahoma, Mississippi, California, and Kansas. Returns from the non-college group included the same states, California excepted. Numbers of high schools represented could not be exactly determined.

sophomore standing and above; 112 women of experience including mothers, secretaries, social workers, and teachers. The range in years since graduation from high school for the non-college group was from five to twelve with a median of eight.

In order to compare the factors enumerated by the high school graduates attending college with the factors enumerated by those not attending college, returns were tabulated by groups as well as by sex. Answers, from each group, to the first three questions are paralleled in summary tables.

Responses to the question, "*What were the things in your religion class that have meant most to you?*" admitted of three classifications:<sup>5</sup> subject matter factors, method factors, and teacher personality factors. Evidence of the close

TABLE I  
FACTORS IN HIGH SCHOOL RELIGION CLASSES THAT GRADUATES OF CATHOLIC HIGH SCHOOLS MENTIONED AS MEANING MOST TO THEM

Items Enumerated	Men		Women	
	120 College	65 Non- College	105 College	112 Non- College
Subject-Matter Factors				
Topics relative to means of grace and morals .....	102	41	71	81
Life of Christ .....	13	---	11	9
The Mass and Catholic ceremonies.....	7	12	36	37
Apologetics .....	8	7	6	---
Lives of Saints.....	7	---	5	7
The fundamentals of Religion.....	2	7	---	8
Weekly talks by the pastor.....	---	---	10	7
Method Factors				
Practical illustrations—concrete presentation .....	49	24	18	26
Allowing questions by pupils and class discussions .....	24	15	26	23
Careful explanations .....	12	6	---	---
Informal talks .....	---	---	6	8
The use of the Question Box.....	4	4	17	3
Teacher-Personality Factors				
(Interest, sympathy, good example, and special abilities) .....	26	14	23	15
Not much impression .....	3	3	5	5
No answers .....	23	---	3	---

<sup>5</sup> Replies were tabulated in detail, but it was thought best for the sake of brevity to assemble answers under certain major headings. Replies were read and classified by two individuals so as to decrease, as far as possible, misinterpretations or errors in judgment.

correspondence between the estimates of each group may be readily observed in Table I. The data here show that the outstanding factors that have meant most to all these graduates are subject-matter related to "How to live a good Christian life," the concrete presentation of this subject-matter, and the avoidance of too much formalism in the class recitations in religion. This similarity is striking when one considers that a large number of high schools are represented. The minor variations in other factors might possibly be due to the same cause. The frequency of the teacher personality factor is also significant, especially as the question admitted of such a great variety of responses.

The points stressed in the foregoing paragraph are brought out clearly in the following excerpts from graduates' comments:

#### COMMENTS OF MEN AND COLLEGE BOYS

The things that meant the most to me were the direct way in which the instructor handled all questions, particularly the questions on purity—also certain duties that we have to comply with.

When a thing was taught one always felt that the teacher practiced what he preached, and this led to a desire to imitate him.

One class in particular where the pupils were encouraged to ask any and all questions, and the good Father seemed delighted in answering them.

I might sum up my answers in the word "practical," the practical nature of the subject and the concrete method of presentation employed by the teacher.

The things that meant the most to me were the informal explanation of specific cases of the matter under consideration, for I only yet become interested when I see a practical connection between the subject matter and my own personal experience.

What meant the most to me was the exhaustive treatment of questions that were practical. Not the mere repetition of a book definition of Catholicity, but the application and practice of rule is what makes the real dyed-in-the-wool Faith.

The most impressive and most unforgettable system of teaching I have ever received in religious training was that of a series of forceful, plain speaking talks which were given in our senior high school religion class.

Insistence upon the knowledge of religion and why, and this by an instructor conscious of the necessity, and in sympathy with the subject.

Catechetical method has made very little impression on me at any time in school, though it was not lost upon a retentive memory. The necessary appeal to the faculties of the mind and the will—a necessary function, I believe, of the Catholic system of education—I found in the personality and training of the teacher, who, thoroughly possessing the truths of faith in her mind and loving them in her heart, carried to the classroom work an apostolic conviction that far outran the subject matter.

The most important was the lasting impression made by the personality of the priest-teacher through whom the explanation of religious doctrines came. The insistence on the necessity of a good confession and the reception of Holy Communion at frequent intervals.

The thing that impressed me most in high school religion class was the bringing up of the practical everyday problems of a moral nature and asking these of the priest who clearly and straightforwardly and definitely settled the questions in our minds.

#### COMMENTS OF WOMEN AND COLLEGE GIRLS

The study of the Mass meant a great deal to me. Before taking up this study I had no idea of the true meaning of the parts of the Mass. Attendance at Mass is now an understandable service which has brought me consolation and hope.

The things that have meant the most to me were the practical subjects discussed freely by the priest, and freely and unrestrainedly entered into by each student.

The discussions of both the teacher and the pupils helped most, and I think, too, straightened out many difficulties. Often the period was devoted to everyday advice to girls, which was most helpful.

The things in religion that meant the most to me was that I was very fortunate in having a well versed teacher who answered all our questions.

Our class was a dry process of memorization after which a questioning process followed. I cannot say that I remember anything outstanding aside from the dryness of it all.

Having a religious teacher who had a saintly character and influence. Her sincere effort to better us by showing us higher motives.

The deviations of the teacher when she sought to connect the religious instructions with everyday experience by short extemporaneous talks to the pupils. In this way she helped to instill religion not only into our heads but also in our hearts.

My first year religion class meant the most to me—perhaps because of the method used. It was not mechanical questioning, but rather a series of interesting talks with examples applying the precepts taught.

A practical lecture once a week did more to encourage me in right doing than any knowledge derived from text books.

What has meant the most to me as far as I am concerned is the fact that daily Communion and the recital of one's prayers, which I think are essential things in a young girl's life, were impressed on our minds so much that if a young girl were led away, it was through no fault of the religious training.

The informal method used by one teacher, a Sister, a woman of great solidity of character, frank and genuinely good. The class period reflected her character. It went on in a fine straightforward way. We did much thinking in class and long afterwards reflected on points that had been stressed.

The teacher had an interesting method of discussion which appealed to us and made our religion hour an impression and fruitful one.

Class discussions followed by a clear cut summary in which the priest brought before us the truths as being reasonable, noble, lofty, and beautiful. This made us proud of our faith.

TABLE II  
A COMPARISON OF GRADUATES' ENUMERATION OF SIGNIFICANT RELIGIOUS INFLUENCES OUTSIDE OF THE RELIGION CLASS

Religious Influences	Men		Women	
	143 College	65 Non- College	108 College	112 Non- College
Frequent reception of the sacraments.....	46	25	30	33
Frequent attendance at Mass.....	10	14	15	22
Devotion to the Blessed Sacrament.....	26	3	33	17
Devotion to the Sacred Heart of Jesus.....	12	1	17	26
Devotion of the Way of the Cross.....	5	12	5	14
Devotion to the Blessed Virgin.....	23	9	44	36
"My Private Devotions".....	5	3	4	.....
Devotion to the Little Flower.....	.....	.....	7	3
School devotions (nothing specified).....	.....	3	11	12
Novenas.....	.....	.....	.....	9
Retreats and missions.....	29	14	40	39
Sodality of the Blessed Virgin.....	15	5	29	32
Junior Holy Name Society.....	22	13	.....	.....
School organizations (nothing specified).....	17	5	7	.....
Mission crusade.....	.....	.....	19	.....
Parish organizations (nothing specified).....	11	5	8	19
Influence of priests and religious teachers.....	34	27	34	36
Home environment.....	21	10	22	13
Catholic environment of the school.....	15	12	15	5
Influence of associates.....	24	.....	14	15
Serving Mass.....	8	10	.....	.....
Reading.....	5	10	3	13
Clean sports.....	6	.....	.....	.....
Sermons.....	6	5	.....	.....

A comparison of graduates' reactions to the question:  
*"What were the religious influences outside of your religion*

*class that meant most to you?"* is given in Table II. Here it is clearly seen that while the devotions for the different groups vary, devotional practices are outstanding influences in the lives of all. The other marked influences are example, the total of organized religious activities, retreats, and missions.

The following comments will perhaps be an aid to the interpretation of the data in Table II:

#### COMMENTS OF MEN AND COLLEGE BOYS

The influence outside of class that has meant the most to me was the sanctity of some priests that I have met and the devotion that some of my associates had to the Blessed Virgin.

Clean sports which fostered honesty and loyalty to the school.

Frequent confession and communion have been the great factors in keeping me straight.

Personal contact with priests, especially three, and good Catholic companions, both male and female.

My parents' influence and training and the daily recitation of the beads in the family circle.

Being a Mass server for seven years.

Personal contact with priests who were fatherly and "regular" fellows and yet never lost their priestly dignity.

I attribute much to my family circle. We had piety and devotion instilled into us from infancy.

The fact that I found out the ease with which one could be good if one tried to make it a point to receive Communion daily.

The influence which affected me most was my luck in being thrown into good company—the general good example of my classmates who went to Mass almost every morning impressed me.

The shining example of several priest friends whose lives were truly inspirational.

The insistence in our Catholic Academy upon the things of the spirit.

The confidence and inspiration of a saintly pastor.

Sodality talks about subjects concerning ourselves and our faults and the cure for them, rather than about the holiness of the Blessed Virgin. We knew she was holy; what we found out was a practical way to keep out of harm and thus become like her.

Talks, frequent, with my parish curate, were always profitable, and I do not expect to forget the sound advice he gave me so cheerfully.

## COMMENTS OF WOMEN AND COLLEGE GIRLS

The guidance of a saintly prefect of discipline, and teachers who were living exemplars of the high ideals they aimed to inculcate.

Friendly acquaintance with Sisters who, instead of trying to appear to be superhuman, won the confidences of the pupils, at the same time giving a superior example to them, they not being aware of it.

I happened to join a very active sodality where the social element was brought in with the spiritual, and through this contact I formed many desirable friendships.

Meditations on the Passion given by an English teacher to demonstrate the effectiveness of word pictures.

Friends of sincere religious beliefs rather than those who think the opposite is smart.

Influences outside of my class in religion that meant the most to me were the religious organizations, especially the Handmaids of the Blessed Sacrament. The reason that I liked them was because one was not under obligation to belong.

The influence that meant the most to me and which has done the most for me is the training that I received at home from my mother. My spiritual life has not been affected much by outside influences.

Example has been the greatest influence. I remember sodalities, etc., only as a necessary part of school organization. They did not yield any conscious influence.

My devotion to the Blessed Virgin and her ever listening ear to my intercessions have meant the most to me.

Making a visit to the Blessed Sacrament every day seemed to be a particular practice of the members of my high school. Naturally I contracted the habit also.

Good example, especially the patience and kindness of the teachers.

I have always prayed to the Holy Ghost because I got the habit in high school.

The practice inculcated in youth of always stopping for a short visit when passing church.

While the question, "*What were the things that the school failed to give you and that you think ought to be introduced and stressed?*" might have been interpreted as referring to all the offerings of the school, only one of all who submitted answers failed to reply in terms of religious experiences. Table III presents the more important points emphasized



TABLE III  
A COMPARISON OF GRADUATES' REACTIONS TO THE QUESTION "WHAT DID THE SCHOOL FAIL TO GIVE YOU?"

Items Enumerated	Men		Women	
	107 College	48 Non- College	81 College	87 Non- College
Failed to be frank when dealing with moral problems, purity, marriage, personal questions, and practical life-problems.....	57	33	67	40
Vocation talks .....	14	6	9	9
Practical apologetics .....	12	12	5	12
Appreciation of the Mass.....	5	3	15	12
Appealing explanation of material taught.....	10	.....	8	.....
Use of the New Testament.....	4	2	8	10
Instructions on the Liturgy.....	4	6	7	8
Interest in my Religion and zeal for the spread of faith.....	4	4	7	2
Opportunities to put Religion into practice.....	2	2	6	3
Character formation—other than being taught the difference between right and wrong .....	5	2	2	8
Did not afford proper social life.....	4	5	5	7
Personal interest of teachers.....	10	.....	.....	.....
Church History .....	2	.....	3	7
Lives of the saints.....	.....	1	5	.....
Knowledge of missionary work.....	.....	3	.....	2
No answers .....	27	17	19	.....
"The school gave me enough".....	9	.....	8	25

by the graduates. The same general pattern of criticism appears from group to group, although the emphasis on some points vary. However, the variations are not nearly so impressive as the unanimity of opinion manifested by this sampling of graduates in regard to the failure on the part of instructors in religion to deal with practical life problems. This fact is mentioned by 53 per cent of 107 college boys, by 68 per cent of 48 men of experience, by 83 per cent of 81 college girls, and by 46 per cent of 87 women of experience. There were numerous other factors mentioned from two to four times, such as, "How to pray and meditate," "Did not set up Christ as a Friend," "That there is a natural as well as a supernatural reward for virtue," "How to occupy leisure time profitably," "Necessity of practical charity," "Value of personal sanctification," and one college student remarked, "Failed to give me a teacher who was religious himself."

The following statements, characteristic of the many received from all the groups as well as the data in Table II

indicate this pronounced demand for the practical teaching of morals and for ways of putting these teachings into effect:

#### COMMENTS OF MEN AND COLLEGE BOYS

I believe that my religious education in high school failed to give a thorough explanation of one's future state in life, especially the married state. I find that my classmates, even those who attended a Catholic school for 12 years, have a poor conception of these things.

More of an insight of how the dogmatic teachings are applied to practical use, and the defense of religion.

A majority of the teachers should take more interest in the students.

In regard to sex, too much has been left to the student to find out for himself.

Not much was said about fair play or sportsmanship, little transgressions may be done against our neighbor that are not sinful, but are unfair and unmanly.

The things which I think ought to be introduced and stressed in high school are more talks and lectures on vocations, and also on acts of impurity. These subjects which are most important seemed to be overlooked too much.

Failed to give sufficient knowledge concerning morals. Teachers treated morals in an ethereal way, were afraid to be concrete.

Most of my classmates were 18 years or more, yet certain delicate points were passed over quickly—the sixth commandment is a good example.

I think that for high school religion a more thorough treatise on finer points of morals would improve everyone. Every Catholic youth should know and wants to know these points clearly.

Our school training taught us how best to meet success, but failed to teach us much about meeting failures in our own lives and in those of our associates.

I do not think the school failed to present important phases of religion, but it did fail to arouse sufficient interest in religion.

A practical viewpoint in life. When I met real conditions I was rather scandalized because one side was stressed too much.

In high school I think more emphasis should be placed upon the Mass as the greatest devotion of the Church. Sometimes minor devotions were stressed more than this. Also a practical application of the truths of our religion to the situations that arise in life.

There was not enough talk about the after school years, and not enough attention centered on the attention of sex—even if only laying stress on the ideals and institution of marriage.

Failed to treat boys in high school like young men—not frank with them in every respect.

Failed to make me naturally happy for being a Catholic. Drew too much on “post mortem” rewards.

Not enough talks on self-control, self-respect, respect for women, and other subjects dealing on a rather delicate but very important topic.

I think that most of the graduates were not equipped to give a reason for the Faith that was in them.

A vital appreciation of the importance of religion in every day life, and its correlation with many other subjects.

Although all the matter in the text books was covered, the practical problems were overlooked. I did not get them until I reached college. Everyone has not a chance to go to college.

Failed to give me the feeling that religion is a manly thing for men and not only for women and children.

#### COMMENTS OF WOMEN AND COLLEGE GIRLS

No opportunities were provided for meeting socially, Catholic boys. Consequently, many girls developed “crushes” on each other.

I needed the answers for the practical questions set before me by Protestants. Nothing that I have had in my twelve years of religion has helped me sufficiently to explain clearly.

Definite instructions in very practical matters as personal questions in relation to boys. Too stringent and narrow views made us deem most advice and rules too strict and prudish.

It “hedged” issues that were brought up rather than explained them as logically and reasonably as possible. It should face the outlook on life as we are forced to meet it.

Real instructions on life. If these were given many of the most grievous mistakes in adolescents’ lives would be avoided.

No opportunity was given to meet Catholic boys. In fact, any effort to do so was forbidden. If the Catholic Church does not believe in co-education, why does it not make provisions for more social functions at which the Catholic girls and boys can meet? I met mostly Protestants.

School failed to give me advice on how to meet circumstances when away from school. It seemed to stop after explaining the doctrines and the Sacraments.

There is a tendency in religious instruction to evade the questions which in later years we must experience without any practical knowledge.

Often in the religion class the teachers failed to present religion in a practical way, and the religion classes really meant very little to me, since they gave not much incentive to the real use of religion in every day life. Religion was taught from an unpractical standpoint.

Mission education as an integral part of the curriculum.

I failed to see that every situation in life presented a religious problem.

In adhering so strictly to the question and answer method the school failed to develop in its pupils the ability to discuss intelligently or to meet situations that are bound to confront us in later life, in business and elsewhere. Religion was taught in such a way as to involve little or no reasoning on the part of the pupils, consequently leaving them with little or no desire to increase their knowledge of religion.

The necessity of charity in all its fineness in all walks of life—a death grasp on the fact that the perfection of each soul and the obligation to assist in the spread of Christ's Church are not hobbies confined to those in religion.

Social contacts. The Catholic boys and girls were not allowed to mix where I was at school. This was an opportunity lost for forming friendships among Catholic groups. This is one crying need and if the Catholic Church expects Catholic marriages to outnumber mixed marriages, Catholic girls and boys must have social activities which will bring them together and a Catholic school and parish hall is the place for this.

The question "*What were the things that made little or no impression on you and that you think could have been omitted without serious loss?*" yielded unsatisfactory results. It was not answered by 47 of the college boys, and 11 others merely stated that nothing should have been omitted; 25 of the non-college men did not answer; 24 of the college girls did not answer, and 17 more merely stated that nothing should have been omitted; 30 of the non-college women did not answer and 30 more merely stated that nothing should have been omitted. However these limitations do not preclude the use of data reported as a basis for suggesting what to avoid in religious instruction. Therefore, totals for all reporting, regardless of groups or sex, are given in Table IV.

TABLE IV

ENUMERATION BY 244 GRADUATES OF FACTORS IN RELIGIOUS  
EDUCATION CONSIDERED AS HAVING LITTLE  
RELIGIOUS INFLUENCE

Some parts of Church History (Schisms, heresies, details, etc.).....	47
Technical and theoretical Religion that was too deep and too theological.....	40
Repetitions of grammar school Catechism.....	32
Rote memorizing .....	29
Impractical phases of the subject.....	23
Too many insignificant details.....	23
Non-practical lives of the saints.....	16
Compulsory devotions .....	15
Too many devotions.....	6
Negative precepts .....	5
Exaggerated fables .....	5
Emphasis on eternal punishment.....	4
Technical treatment of sin.....	4
Some teachers without personality.....	3
Too many religious organizations.....	3
Non-interesting sodality meetings.....	3
Prize motivation .....	2

Although the data in Table IV are too meager to admit of any generalizations, they afford some evidence again that high school boys and girls are not interested in generalities, and furthermore that there are very few of them who find enjoyment in abstractions. It is to be noted that those who mentioned Church History, always qualified their statements by such expressions as "details," "heresies," "the way it was taught," "some phases," etc. Some of the comments which follow will bring out the foregoing points:

#### COMMENTS OF MEN AND COLLEGE BOYS

Certain philosophical explanations, which, after all, I could never be able to understand.

Making the saints too perfect. Saint Magdalen's reform meant more to me than Saint Rita's always spotless character.

Over emphasis on certain points of theological apologetics for which we were not prepared and the importance of which we had no appreciation.

I thought that some nuns stressed the practice of numerous devotions too much. I think that devotion to the Blessed Sacrament, to the Blessed Virgin and one or two fundamental devotions would be sufficient.

Certain fables and devout practices, exaggerated in manner or matter, with no sound theological basis.

Too many devotions, I believe, cause laxity in attendance at Mass, the principal devotion.

The saying of the rosary daily is a beautiful habit to acquire, but the idea of making it compulsory made it bear less merit for me. Have the beads said, but make the choice of saying it optional.

The monotonous repetition of the same matter. Repetition is the mother of study, but a boy soon tires and is quickly disinterested or indifferent to what he has had before.

Miscellaneous irrelative facts concerning unimportant figures whose lives are stressed while Christ is left in the background.

Some of the high school teachers would demand that the students know the lesson in religion word for word without bothering much about understanding, and when the fellows got to college and had to use their heads and figure things out they were not used to this kind of work and were in a muddle.

Religious teachings that "went over our heads" and should have been left for college.

I have found that the teachers (too often) resorted to texts that were difficult for any but the theologians to understand. After a good explanatory simple talk I learned more than I had been trying for two weeks to absorb from these books.

I have forgotten all I learned except what the sacraments are and how to use them, and the lessons on the Commandments.

Unnecessary details—too numerous for enumeration here—that were mere theology, could have been omitted. More theory could have been omitted and the more practical could have been stressed to a greater degree.

A normal high school student is constitutionally opposed to the abstract of all the sacraments, granting of dispensations, jurisdiction of bishops, etc.

Over insistence on the form of question and answer. The sacrifice of a comprehensive fundamental knowledge to useless exhaustive quotations from the Fathers and the councils. Too much of the early church activity to the exclusion of present day activity.

#### COMMENTS OF WOMEN AND COLLEGE GIRLS

Some of the instructors literally forced one to attend Mass every morning in fear of punishment, rather than attending because of one's will or desire.

Too detailed instructions on technicalities. It seems to me that the high school pupil should be filled with the love of God rather than with discussions in detail of sacraments, etc. This should be taken care of earlier or later.

Some of the nagging for attendance at daily Mass left a bad

impression. A more constructive and reasonable method would be more effective.

Too frequent sodality meetings which were dry and uninteresting could have been omitted without any serious loss.

Too much of one book—not enough material supplementing the book.

Church History as it was taught in high school could probably have been omitted without serious loss.

Reading religious essays during religion class instead of giving us a good practical knowledge of our religion.

Church History was too inclusive. An attempt was made to cover so much ground that in the end we were minus knowledge of the more important points of Church History. It would be better to teach a few things than many in a haphazard way.

Drill in the same matter year after year, without more mature phases brought in. Emphasis on non-important matter not morally concerning us.

The second year of religion as prescribed by the Catholic University was superfluous to me. But perhaps this might be blamed on the teacher as she seemed to make no effort to hold our interest, but merely dictated. I thoroughly enjoyed the other three years of work.

The study of many "theses" and their proofs, especially about deep matters that ordinary Catholics are not likely to use. Neither did I get much out of Church History, but that was because of method. We memorized and then recited without making any "live connections" with our faith of today.

More stress should be placed on the hope that we have for heaven rather than on the surety of our condemnation to hell for not conforming to God's laws, i.e., forgiveness and divine grace should be made more of.

The study of Church History could be replaced by more practical questions.

#### CONCLUSIONS

The limitations of a study of this type are apparent. However, an analysis of opinions of Catholic high school graduates relative to religious instruction and other religious opportunities afforded them during their high school years (based on the replies of 428 graduates from 20 states) shows, for this particular group: (1) that, first, and most definitely, these graduates manifest decidedly favorable attitudes towards religious instruction that is practical, and that this

trend of choice holds up consistently for each group; (2) that there is a strong plea on their part for a wholesome and concrete treatment of practical life situation; (3) that, as concerns method, those mentioning this factor rank the use of the practical example first; (4) that the habit of some devotional practice is the outstanding influence in their lives; (5) that returns emphasize the significance of teacher influence.

While the results of this investigation are worthy of consideration, what these graduates have said is not offered in any absolute sense and should be supplemented by several other kinds of obtainable facts, such as experience of trained religious teachers, opinions of prominent religious educators, and students of adolescence. From a study of all these facts Catholic teachers should obtain valuable suggestions as to what might be most beneficial for boys and girls in the promising adolescent age.

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The aim of Catholic Action is not based on proud boasts of what has been done. It is not summed up in the things that are past, but it sets on the present as the time for action. It is not impersonal, but it seeks to make the Personality of Christ more radiant by multiplying the number of those that in their lives reflect the Personality of Christ. It is not concerned with the things we know—so much as with what we do—warrant for this being found in the words of Christ: "If you know these things, you shall be blessed if you do them."

Rev. James L. Connolly in *The New World*, 1932.



## College Religion

### THE RELIGIOUS DEVELOPMENT OF WOMEN AT THE COLLEGE OF ST. CATHERINE

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SISTER JEANNE MARIE  
The College of St. Catherine  
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#### I. FACING THE PROBLEM

##### WHAT WE HAVE TO BEGIN WITH

Because our students come to us from homes which value religion, we enjoy an initial advantage at The College of St. Catherine in having a select, homogeneous group to educate. These young women share the conviction of their parents that a wholesome college education must involve religious development to at least the same degree as intellectual and social maturing are to be advanced and physical health habits insured. To conviction they have added resolution. Election of a Catholic college for women marks them in their communities as persons who recognize not only the need of achieving integrity but the basis for its acquisition in higher education; namely, the sincere love of God. The College of St. Catherine was founded because a sensitive, far-seeing prelate, Archbishop John Ireland, held the confidence of such parents and believed young women capable of becoming "educated leaders" in church and state. Holy Church has blessed this foundation. The state has approved it and recommended its superiority. All these facts congress

to strengthen the distinct advantage of a selection determined by a clearly defined and universally esteemed goal.

#### WHAT CHANGES MAY OCCUR

Uniformity in one respect often serves to reveal differences which at first are not apparent in other respects. Neither the selection of our group nor the beauty of the goal should blind us to the fact that a variety of means is required to enable every individual to attain that goal in her own best way. We may not, for instance, assume that because our students come from good homes and have achieved proper instruction, they have identical starting points, even in anything so definite as information in catechism. A comprehensive test shows a wide range of scores. Similar results appear with tests on the Bible. For the Old Testament the scores are more likely than not to cluster quite near to zero. A test on the liturgy often shows a very few high scores for those who come from centers where the liturgical movement is fostered; the majority of the marks, however, are relatively low. Church history shows a wide spread in scores. Next to nothing is known of the history of philosophy, of the principles formulated in Ethics or in Logic. Far too few have intelligent insights into the Epistles or the Acts of the Apostles. The scale of values in Catholic Reading shows not many titles at the upper end. Even with crude measuring instruments hosts of real needs may be made manifest. The earlier these needs are exposed, the sooner they may be supplied. Objective comprehensive tests define concrete individual starting points and set up more immediate goals. If they are used, as they should be, as one means of measurement and not as an end in themselves, a weapon of revenge, or a substitute for instruction, they can help to prevent waste through unnecessary repetition and can serve to systematize progress by presenting a picture of what is already known and what is still to be learned.

Of course the real measure of the status and of the worth of knowledge is the functional test of "conduct in conformity with principle." Clear vision, however, is not the effect either of hypermetropia or of its opposite. The nearsighted-

ness that arises from fixation limited to immediate goals set up by the objective tests must be corrected by exercises of adjustment towards the more remote goals of the functional test, and vice versa. It is progress that is wanted. And progress must always be expressed in terms of advancement *from* the starting point or more immediate goals, *toward* the final goal. We need to perfect all the measuring instruments we have; we need to devise many other instruments; and we need to interpret our results wisely.

#### THE CHANGES DESIRED

Changes are bound to come in the lives of young women in attendance at college. Everyone recognizes this fact and the additional one that some changes are more desirable than others. But not everyone is ready to concede that the development of the more desirable changes cannot be left to chance. In secular branches scientific educators hold that left to himself (that is, to chance education) a person remains or regresses to a savage; that when children are released from regular classes and expected to get arithmetic, grammar, history, and so forth, from the atmosphere, arithmetic, grammar, and history are not learned. Catholics hold a similar view of the place of systematic instruction in the religious development of the individual; faith needs to be educated; virtuous habits have to be formed; knowledge has to be built; right values have to be achieved systematically under guidance. Catholics who support Catholic colleges extend the benefits of such guidance through the years when young persons are doing their thinking, are maturing intellectually, socially, emotionally, and physically.

The changes desired during the college years of young women are very definite, very real, and individual. In general, these changes are from their starting points toward sincere holiness of life, toward religious maturity. We do not expect to have all of our students arrive at this goal while they are with us. In the highest, best sense, perfection is not likely to be attained in this life; we believe in another life where perfection is achieved in the union of the soul with God. To Him, then, the end! And to us, religious teachers

of college women—at home and at school and at work—responsibility for redefining first, the more immediate goals, then the more and more remote ones until we are reasonably sure that progress is being made toward the final goal by each individual in her own best way. This means instruction, testing, accounting, case studies, scientific evaluation, and intelligent and whole-hearted cooperation. To be an educated Catholic woman may then come to mean a woman of demonstrated power to think, speak, and act in a unique way on an elevated plane of wholesome integration because of guided religious development. Some of the specific ways in which The College of St. Catherine is attempting to guide the religious development of women, it is the purpose of section II of this article to represent.

## II. HOW RELIGION ENTERS INTO THE PROGRAM OF STUDIES AT THE COLLEGE OF ST. CATHERINE

### COURSES OFFERED IN THE DEPARTMENT OF RELIGION AND PHILOSOPHY

Systematic guidance in the religious development of college women is effected through a four-year sequence of courses planned so that there will be a minimum of overlapping, except in essentials and an all-round preparation in the study and practice of religion. Twenty years of experience with well-filled classes in Religion warrant the sequence now in effect:

#### 1. In the freshman year, we teach the Old Testament

- (a) as a character study: (There we find reflected both virtues and vices, together with their consequences. With stress on the virtues and on the Providence of God many benefits are gained. The mothers of the Old Testament are exemplary. Each man who violated God's law would have been more successful had he obeyed.)
- (b) as Hebrew History.
- (c) as preparation for the coming of Christ.
- (d) as great literature.

#### 2. In the sophomore year three months are spent building or rebuilding the background of the New Testament; the

second three months compare the gospel stories; the third three months explain the Epistles and trace in the Acts of the Apostles the history of the early Church.

3. This year a re-arrangement of the courses of the third year has yielded much more satisfying results. Three months of Logic precede, instead of follow, six months of the Ethics period. The latter half of the Ethics period applies principles to social problems. Thus in the junior year right thinking comes more definitely to direct right acting and this right acting is extended to wider and wider social fields until it becomes literally catholic.

4. Seniors study History of Philosophy. They read excellent translations of philosophical works from the foreign literatures, examine modern philosophies, and develop critical judgment. The major emphasis of the course is on Scholastic Philosophy.

Instructors in Religion are exceptional. Three of them have been to Palestine; eight have studied religion in America and in foreign countries; all hold M. A. degrees; five hold Ph.D. degrees; three are priests<sup>1</sup> who have won distinction both as scholars and as teachers; the others are religious women, one of whom wrote her doctor's thesis on *The Teaching of Religion*. Personally mature convictions and tested techniques of teaching religion win students to keep themselves growing in their understanding and appreciation of religious truth. All classes in Religion meet at the same hour, eleven o'clock, three times a week for the first three years, and twice a week for the senior year.

Besides these regular classes a fourth-period-a-week class is often organized for small groups who show special interests or needs. Just now, for example, one group of twelve outstanding students are applying themselves to the mastery of Church History. Three parallel groups of more than forty members each have set themselves the task of reviewing the catechism and expanding its meaning. This latter study is

<sup>1</sup> Rev. Father Rudolph Bandas, author of *The Master Idea of St. Paul's Epistles*; Rev. Father William O. Brady, The St. Paul Seminary, St. Paul, Minnesota; and Rev. Father Lawrence O. Wolf, The St. Paul Seminary, St. Paul, Minnesota.

an experiment in teaching the truths of the catechism in five carefully organized units of the appreciation type. An introductory unit called "Spiritual Life" raises such questions as:

1. What makes you think that there is a spiritual life? Who first told you about it? In what books have you read about it? What experiences have made you consider it important?
2. Who on the campus—among the students themselves—makes spiritual life most attractive? How?
3. What does it mean to live spiritually? etc.
4. Which practices help you most to grow spiritually?
5. Do you aspire to personal holiness? Why?

These are pretest questions. When the student's written answers to these questions have been analyzed, a presentation talk based upon the analysis is given by the instructor. At the end of the talk mimeographed guide sheets of exercises and choice readings, worthy pictures, and records of appropriate music are distributed to the class for individual study. After a reasonable length of time the students are examined upon essentials to be gained from the performance of the exercises. At their next meeting, they outline together the major gains of the class and assume responsibility for written papers developing the outlines in individual ways. These papers, the fruits of study, are presented before the class at the final meeting. Thus unit mastery is effected.

Other units organized this year are those on Virtue, Grace, Law, and Prayer. Each unit has as its nucleus a cluster of catechism questions and answers. This nucleus is regarded exactly as it is, a grain of fine gold that can be pressed out into gold leaf, a condensation of theology that represents so vast an amount of knowledge that it can be studied all one's life without being exhausted. The objective test is

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<sup>2</sup> The student most frequently named in answer to this question is a senior at the college this year. Many ways were specified in which she makes spiritual life most attractive; chief among them was her constant kindness to everyone and her wholehearted good-will. She ranks at the top of the scale (percentile rank—99) on the Minnesota College Ability Test. In scholarship her rank has risen to the highest: fifth Freshman, third Sophomore, first Junior, with a very good chance of maintaining first rank as a senior.

always focused upon this nucleus; the functional test is watched for in the meaning given these truths in conduct.

#### RELIGIOUS ORIENTATION OF STUDY IN OTHER DEPARTMENTS OF THE COLLEGE

A very interesting investigation conducted by Dr. Robert L. Kelly less than four years ago might well be repeated periodically among our schools and colleges. The purpose is not at all to insinuate neglect nor to impute blame but decidedly the opposite: to bring to light the good work being done. The objective of the investigation as stated by Dr. Kelly is "to determine to what extent, if at all, the significance of religion was assumed and presented in the teaching of the institution."<sup>3</sup> Conferences were held with faculty members and statements gathered and reported according to departments. A similar inquiry at The College of St. Catherine this year brought out a flood of evidence that religion is being taught sixteen hours of every day, for besides being instructors in the classroom, our faculty members are supervisors of study and of social affairs, health, and recreation; they live in the same residence halls and direct conversation at meals. Life at St. Catherine's is essentially religious in its orientation. It is expected to be, and it is.

Space does not here permit an account of any but departmental contributions to religious development by way of religious orientation. To report each of these in detail would fill a separate volume. Suffice it to represent a few means mentioned by the person interrogated in each department.

#### THE BIOLOGICAL SCIENCES

*Biology:* Mendel Hall, our science building, must help every student to discover Truth; to that end it is dedicated. The Mendelian laws of inheritance, the Catholic rejection of birth control and the practice of self-control, the plan of the Creator in every organism; the source of life in Life—these

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<sup>3</sup>Dr. Robert L. Kelly, "Faculty Attitudes Toward Religion," *Christian Education*, October, 1929.



and a thousand other points contribute to religious thinking.

*Anatomy:* Here the predominant idea is respect for human life. Put to work this idea exacts reasonable care of one's own body and promotion of public health. The student sees the beauty of obeying the laws of human living.

*Psychology:* In so far as psychology is a science, it formulates the laws of human nature and these laws are God's laws for us: "You are not your own; you are God's." We teach this very wonderful fact and thereby encourage each student to realize her own best possibilities in thought, word and act. The classroom is called "The Cardinal Mercier Study." Publications of the University of Louvain are studied. Twelve demonstration experiment tables fitted with apparatus from Louvain are arranged in what is known as the Michotte Laboratory.

*Home Management:* "The Catholic Home as the Center of Worship," a title submitted in an essay contest by The Queen's Work two years ago, has expanded into an essential consideration in this course. The professor of Ethics recommends readings on the family and the home.

#### THE NATURAL SCIENCES

*Physics:* The published statements of such authorities as Millikan, Jeans, Eddington, Compton, and the late Dr. Michelson are welcomed as approaches through experimental physics to evidences of Truth. The wonder of the radio makes spiritual power not easy to deny.

*Chemistry:* The meaning of a universe becomes clearer as the elements are studied in their great variety of combinations. Man's place in this universe becomes sacred when understood to serve the purpose of elevating physical and chemical elements to action on a spiritual plane—glorifying God through the immortal soul of man.

#### THE SOCIAL SCIENCES

*Ancient History:* In Ancient history we find the roots of Christianity in the Hebrew religion, of the sacramentals in pre-Christian, Roman, and Greek rites. Here, too, we



find in the government of the Roman Empire the external organization which provided the pattern for Church government.

*Medieval History:* It is essentially church history—"The faith is Europe and Europe is the faith."

*Modern History:* Modern history, American and European—fraught with social, political, economic, and religious unrest, provides an excellent setting for the student to test the principles of religion, philosophy, and ethics. We believe, as did St. Dominic and St. Ignatius, that the best way of preserving and extending our religious heritage is by the courageous and objective stating of the truth. The technique provided for a scientific study of history minimizes the danger hitherto rather great, of teacher, textbook, or student complacently teaching or accepting perverted truth.

#### LANGUAGES AND LITERATURES

*Vernacular:* The dignity of diction becomes sacred through recognition of the Word of God become flesh. Enrichment of thought through cultivation of spiritual values makes the teaching of both composition and literature an asset in personality development, the essence of which is certainly religious.

#### *Foreign:*

1. *Classical:* The New Testament is read in class. Latin hymns are studied. Opportunity is offered to trace the history of religious thought: The seven capital sins were hateful to the Greeks and to their gods. Horace treated of wisdom in ways that are interesting to compare with those of Solomon and of St. Augustine. The excellence of Christian principles is shown by comparing them with stoic and with Epicurean principles.

2. *Modern:* Philosophy and religion have always played and still play one of the main parts in the life of a nation and in the forming of its standard of culture. This part is traced especially through the works of Catholic writers.

## ART

The more nearly the artist succeeds in capturing individuality, the God-given essence of each creature, the truer and the greater and the more lasting his art must be. In all its branches: design, painting, sculpture, architecture, etc., art is shown to be a medium of expression for what is of genuine value. The universally uplifting appeal of Christian art is pointed out to the students in such a way as to invite them to let themselves be uplifted by it. An abundance of great art fills rooms and corridors in our college.

## MUSIC

In accordance with St. Paul's injunction: "Is any one sad? Let him pray. Is any one glad? Let him sing," we teach our students to express their spiritual joy in song. All students learn to use music to stir the best that is in themselves and others, and to encourage the expression of that best in beautiful ways. We count the good done through music. We show how music can get humanity in tune with God through obeying the laws of harmony as nature's law and God's. No one could be very bad for very long whose soul has been delighted by very much really good music. Through choir, choral, recitals, and appreciation hours students hear over and over again the loveliest of Church music until they come to prefer it and cannot do without it. They prepare to take charge of choirs and music clubs in their own parishes and buy sheet music and records of great music to take with them into their homes.

## PHYSICAL EDUCATION

"Making the most of God's gifts to you." These words might be the title of every course in this department. Our aim is to release the best that is in every student. Often enough the best lies unaroused or inhibited or otherwise limited beneath wrong habits of too little or too great tension. Health, fair-play, and cooperation, gratitude and responsibility are natural virtues which may prepare for and

accompany the supernatural virtues and enhance their attractiveness.

#### NURSING EDUCATION

The spiritual influence of an intelligent and skillful nurse can be very great indeed. The example of Christ healing the sick must be the mainstay of the nurse through all her difficult tasks. Spiritual serenity that means steady nerves at times of crises may communicate itself to a patient and safeguard his will to live.

#### LIBRARY SCIENCE

A trained Catholic librarian can be a kind of coordinating teacher for all departments. To know Catholic books first hand, to secure them, to recommend them, to keep them in circulation, to care for them with respect, will foster similar good habits in Catholic readers: the faculty, the students, and their parents.

#### MATHEMATICS (A TOOL OF SCIENCE)

By accepting the principles and laws that govern number relationships we pay tribute to a greater intelligence than our own, that of the Creator. Order, precision, and accuracy recommend themselves to spiritual living as well as to the quantitative thinking developed by mathematics for the sciences. "Mystical Mathematics," our courses have been called. Our point of view has been explained in the December issue of *The Mathematics Teacher*. While the article refers only to high school classes, the religious orientation carries over into all college classes.

### III. EVIDENCE THAT THE MEANS USED TO INSURE RELIGIOUS DEVELOPMENT ACTUALLY TAKE EFFECT

The worth of any intended contribution in the field of education depends upon the desired changes brought about in the students themselves. "Effective religious teaching stimulates the intellectual processes and clarifies the mind, and

it does more. It stirs up the well-springs of the student's being. It transforms thought into purpose, and purpose into act. It introduces a new flora into the assimilative system and modifies the constitution."<sup>4</sup>

A question recently submitted to a freshman catechism class brought a variety of gratifying responses. The following sample answers reflect desirable attitudes:

Question: How do you look upon your opportunity of spending four years trying to live as perfect a spiritual life as you can at The College of St. Catherine?

"I think this is a wonderful opportunity in that every part of our life is supplementary and helpful to a spiritual life. I also think the freedom we are given in being allowed to choose the kind and extent of our spiritual activities is commendable."—J. T., Minnesota.

"I plan to major in science. Every day as I learn more about that complex subject, I realize more vividly and more awfully the omnipresence of God."—R. H., Minnesota.

"We have everything to work with. Religion is taught to us practically. Here we cultivate habits that can help us perfect our lives."—I. G., Wisconsin.

"During the time I have been at The College of St. Catherine, I have been helped in numerous ways to lead a more perfect spiritual life—ways that I should never have known if I had not come here: going to Mass every morning, saying evening prayers together in our beautiful chapel, making the First Friday every month, receiving Holy Communion more often, attending Bible and catechism classes and really understanding what religion means, being in contact with people whose religion means more to them than anything else in the world. If I can continue my life at St. Catherine's it is certain I shall receive still more helps in the following years."—H. C., Michigan.

"The many Catholic books in our library make it easy for us to learn of God and think of Him often."—M. B., North Dakota.

"With the spiritual background that we receive here, there

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<sup>4</sup> Editorial, R. L. K. *Christian Education*, October, 1929.

is no excuse for anyone's losing faith. Every day holds lessons for us in all that is good."—H. R., Washington.

"I look upon my being at C. S. C. as a gift of God; first, because it came when I had given up all hope of further education, and secondly, because I prayed for it. Because of this I must dedicate every minute to it to God, to serve Him, to learn daily to love Him more, and to live close to Him. I pray for the grace to be always worthy of this blessing."—V. B., Montana.

Such a symposium as the above proves the responsiveness of sincere students from far and near. The starting points for college guidance of religious development seem to be full of promise.

Then follow the testimonials of two sophomores, a junior, and a senior concerning the way in which the classes of which they are members and the courses in which they are specializing contribute to their religious orientation and development. The authors are favorites among the students. They have written their evaluations expressly for the JOURNAL OF RELIGIOUS INSTRUCTION, less to sing our praises than to challenge other students in other colleges to share their experiences through the pages of this excellent publication.

#### ONE SOPHOMORE'S TESTIMONY

"Religious orientation in Sophomore Bible (the study of the New Testament) takes root in our minds, in our souls, and in our personalities through our added knowledge of Christ, through our better understanding of the teachings and examples of Christ, and finally through our making use of this knowledge in strengthening our souls and broadening our personalities.

"Religious orientation is brought about in studying psychology through the learning of the fundamental principles of our behavior and the proper application of these principles in our everyday life. Religious orientation takes place in ourselves in the study of government, history, and German through the fact that we have instructors who are members of a religious order, and both theirs and our ideals and

aims converge in religious orientation. The entire purpose of studying these subjects is certainly not for religion alone, but we cannot help assimilating some of the ideals of religion through the study of these subjects. In the study of science people sometimes lose their faith and religion, but this is not so in our case. Our faith is made stronger and placed upon a firmer basis through the study of science.

"The fact that religious orientation is not only desirable but imperative manifests itself in the improvement of our daily conduct, in the growth of our better influence on others, in the enlargement of our personalities, and in the expansion of our life, temporal and spiritual."—R. D., Minnesota.

#### ANOTHER SOPHOMORE'S TESTIMONY

"A responsible Catholic woman should be an *intelligent* citizen, a *well-balanced* individual, physically and mentally, and a *scientific*, impartial thinker. How do Principles of Economics, State Government, Social Psychology, Social Psychiatry, Physical Education, New Testament, Child Study, and Chemistry supplement each other in order to work toward the definite ideal of a Catholic woman?

"Let us take a brief glance at the interrelation of studies. Undoubtedly Principles of Economics, State Government, and Social Psychology work harmoniously toward the development of an intelligent Catholic woman. They make one realize the indebtedness of the present generation to past generations, one's position and responsibility to participate and correct social institutions such as government and industry. It is obvious that Social Psychiatry and Physical Education work in parallel toward the formation of a well-balanced woman physically as well as mentally. These two courses, by emphasizing means of preventing illness or defect, correlate the health of the body with the health of the mind. At first sight there might seem to be no relationship between the needs of a Catholic woman and the study of Chemistry and Child Study, but if one investigates ever so little, one must discover a vital relationship. Chemistry, besides proving to the individual that there has to be a supreme power—God—governing the behavior of matter,

trains the woman to develop an impartial attitude toward truth. Having developed such an attitude of scientific reasoning and understanding the Catholic woman is able to understand and train young children through the further information gained in Child Study. The sound basis of the Catholic religion can be found only in a detailed and unified study of the history of religion. Such a purpose is accomplished by the interesting study of the New Testament under a broad-minded and well-prepared instructor.

"Peculiar thought it may be, any course one studies, any act one performs, any habit one develops, works either directly or indirectly toward the development of a scientific, intelligent, and well-balanced Catholic womanhood."—A. M., Porto Rico.

#### THE TESTIMONY OF A JUNIOR

"My religion has, this year, come to mean something much more definite and living than ever before, and, at the same time, something more deep and elusive. The splendid retreat in the fall awoke in me the realization that as a Catholic, and, more especially, as a student in a Catholic college who has seen about her and recognized the high standard of true Catholic life, it is my duty seriously to set myself toward that standard in an effort to reach it. The Ethics class is helping me to understand how to conduct myself in the multifarious situations in which I may, at one time or another, become involved in working toward the standard.

"The more subtle has come partly from regular visits to the chapel at daily Mass, evening prayers, benediction, and First Friday devotions, and partly from the inestimable effect of the excellent examples of the sisters whose lives are in themselves sincere and beautiful prayers.

"My religion has come to be that which I am able to describe only as something comparable to a vivifying radiation that not only fills all of the world I know, but permeates



my whole being, until now I could not dissassociate myself from it. Here would I abide until I have made this life my own."—M. S., Minnesota.

#### THE TESTIMONY OF A SENIOR

"I am forced to gasp just a little as I glance over the Senior class and consider the changes that have occurred in four years. We came saying, "Lord, that I may see," and the metamorphosis is proof that we have seen—or at the least have had the way equipped with a more efficient lighting system.

"We have a way of philosophizing about our respective destinies, when we gather in numbers to remind each other that we must drink deeply of the too-small draught of college life left for us. One of our favorite topics is a lively discussion as to who has chosen the most profitable major subject. (It is obviously the kind of debate which is never granted a decision, but at least it gives everyone an opportunity to air her opinions. So far none of the opinions have become fresh air fiends, and so we are just pleasantly aware that everyone is cherishing some pet views.)

"The Physical Education majors have come in for the most abuse because they go about getting their major in what seems a delightful way to us who needs must pore over musty texts a little more. We like to impress the fact that it requires more brawn and less brain,—but that is only a superficial statement for the purpose of argument. At this point in the discussion my own major takes the stand against me, and I attempt to quiet the voice that is annoying me with the sage Latin phrase: "Mens sana in corpore sano." The Physical Education majors have frequently pointed out to us that they have the opportunity of seeing and knowing human nature at play—as it really is, and the enthusiasm with which they prepare activities for practice teaching, working as I am sure they never would if only their own interests were involved, has convinced me that there is something in their work which makes them uncommonly genuine and dynamic examples of "Love thy neighbor."

"The English, History, and Science majors emphasize the



fact that the phrase "respect for the truth"—which they used to see listed among educational objectives and which caused them to say with Hamlet: "Words, words, words," has actually assumed a very vital character. Some confessed that they would feel unworthy of their respective professions if they ever found themselves on the verge of violating the truth.

"Everyone feels a deeper understanding of, and a more charitable attitude toward the rest of the world, and as I think of my Latin and Music those are the first acquisitions which occur to me, too. Only this quarter we compared the pagan poet Horace with Thomas à Kempis and found them expounding strikingly similar theories. When even the pagans, granted they were blessed with intellects, could see beyond things as they appeared and arrive at the knowledge of the existence of a Supreme Being—how great should be the spiritual strides of His chosen people?

"Every bit of our college training, whether it came from classes, our Retreats, or informal contacts here, has contributed in some way toward personality development, and so we are loath to give anyone subject an undue amount of credit.

"One thing is certain. Our education has moulded and integrated our personalities and endowed them with this universal understanding, and so we are more truly Catholic. . .

"But that is only as it should be. Four years of a perfectly frictionless existence in a sublime atmosphere must of necessity bring us to a fine comprehension of thing spiritual. The influence of such training could never be transient. It will be the spiritual treasury from which we draw and a source of strength when we are far from Utopia."—P. O'C., Montana.

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It may be observed that this report begins, continues, and ends with our students. Perhaps the title should be changed so as to read: "The Young Women Living Their Religion at The College of St. Catherine This Year." The temptation to make the change is resisted for two reasons. First,

the substitute title would require as complete an exposition of the religious living of each individual student as could be made. Over five hundred such case studies would fill a few volumes instead of a few pages. Here only a few have mention. Second, however enthusiastic we are about our students, we have no right to impose our expression of enthusiasm upon readers. Such exuberance would suggest immaturity. Limitations of time and space and due observance of modesty, therefore, forbid the change. We should nevertheless like to make it. Professional Ethics would approve: the first concern of the doctor should be his patients; of the lawyer, his clients; of the religious teacher, her students living by truth in Christian charity. After all, they are the heart of us.

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To put the Christian once more in possession of these concepts, that he is in the Church worshipping God in spirit and truth, as a co-sharer in Christ's priesthood, as co-victim in Christ's sacrifice, was what Pius X meant when he said to laymen: "You must not *pray* at Mass, you must *say* Mass." That alone is the interpretation to be given his words in the famous—but ill-observed—*motu proprio* on church music about the active participation of the laity in the prayers and offices of the Church as the primary and indispensable source of the true Christian spirit. "It is most necessary," echoes the present Vicar of Christ, "that the Faithful, *not as outsiders or as mute spectators*, but as understanding truly, and as penetrated by the beauty of the liturgy, should so assist at the sacred functions . . . that their voices alternate with those of the priest and the choir." Anything less than this means depriving the Christian of what is his by reason of his participation in the priesthood of Christ.

Rev. Gerald Ellard, S. J., in *Thought*, December, 1932.

## TEACHING RELIGION TO CATHOLICS IN NON-CATHOLIC COLLEGES

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There is an old receipt for rabbit pie which quaintly remarks that the first step is to catch your hare. And the first step in teaching Catholicism to Catholics in non-Catholic colleges is to catch your students. It is a very important step, because the way in which they are caught determines in large measure the methods of teaching that must be employed.

Our American colleges are dominated by the desire for credits. It is practically impossible to get any reasonable percentage of the students to attend a formal course for which they are not going to get any points towards their degree. And as a consequence special courses in religion without credit are almost hopeless. Nor is the situation very much better even in those colleges where some arrangement is made for credit, for sophomore standing is usually required and that immediately rules out a large percentage of students. Seniors and all professional students have so many required courses that they have no opportunity for an elective in religion. And of the sophomore and junior students who remain, many will be indifferent, while others who might be interested, will have conflicts.

Nor is there any time outside of class hours when all the students can be gotten together—except Mass on Sunday. In large cities where students are scattered and there is a wide choice of Masses, even this is impracticable. But in small towns, where the students are concentrated around the campus, and all go to one church, the great majority will attend a special students' Mass.

Here, then, we have the circumstances in the case determining that most of whatever teaching is done, must be done at Mass. In some instances, reliance is placed upon the formal sermon. But even when the subjects are chosen with special reference to the needs of students, and treated with them in mind, this method leaves much to be desired. Practically, this reduces itself to a pure lecture system, without even the stimulus of a final examination and the desire for credits. And all the drawbacks of the purely lecture course in a university are emphasized for the sermon course.

Instead of the formal sermon it is possible in many places to complete the Mass, remove the Blessed Sacrament, and devote the traditional academic fifty minutes to a discussion. When carried under competent leadership, the group discussion method can be a very effective means of teaching. I have had experience in giving formal credit courses in three secular universities, and I am convinced that even apart from the larger numbers reached, the discussion method has distinct advantages over formal classes.

The first point to be considered in connection with discussions is the selection of topics. These should bear as closely as possible on the problems of the students. Determinism, evolution, drink, Freudism, morality and mores are samples. A committee of the students can be enlisted to make the selection for each term, or suggestions can be made *viva voce* at the discussions themselves. An arrangement which allows considerable flexibility and wide range is to use the first Sunday each month for comment on items bearing on religion in the current magazines, both religious and secular; the last Sunday for a Question Box, where the students can ask questions in writing or vocally as they choose; and the other Sundays for topics previously decided upon. Except on the Sundays devoted to magazines or the Question Box, the leader speaks for fifteen or twenty minutes on the topic assigned, as an introduction to the discussion.

The second thing in connection with discussions is to make the students feel at home and free to participate in the discussion. It may take some time to do this. Many of

the students will never before have had the chance to discuss religious questions frankly and publicly with a priest. They will be afraid of being snubbed. Others are naturally bashful. Although, on the other hand, in any group there may be a few who want to talk too much and who will have to be held in check tactfully and charitably.

If the general run of students is to take part in the discussion, the leader must be frank and he must be charitable. Each one of these characteristics implies a good deal, and perhaps perfection is not to be attained by weak humanity. But it must be aimed at.

In his life of Cardinal Newman, Wilfred Ward says of the education of Catholics in England in the middle of the nineteenth century: "Philosophical and theological tenets and arguments were imposed by professors as though they were certain, with insufficient recognition of facts that did not square with them." Any lingering of this attitude is fatal in dealing with students in a secular college. They want a frank, fair, honest evaluation of arguments and difficulties. The leader should know the subject under discussion from the standpoint of what the students are getting in class, and he should not make the mistake of underrating it.

There must, of course, be complete orthodoxy. But orthodoxy does not mean shutting our eyes to difficulties and brushing aside objections. On the contrary, it is wiser and safer sometimes to appeal frankly to faith, rather than to rely on inconclusive arguments. Is it not safer to admit with Archbishop Downey, for instance, that there are no absolutely convincing arguments from mere reason for personal immortality, than to send students into a class of philosophy with arguments that will fail to convince others? Catholics in secular universities do not object to a frank appeal to their faith. They are much more likely to object to a claim of absolute convincingness for inadequate arguments.

Frankness demands, too, that the leader admit his ignorance where he is ignorant. And he may often find himself in that somewhat embarrassing condition. No man can know everything. There is a proverb that a fool can ask

more questions in an hour than a sage can answer in a week. The answer to a question may have to be deferred until information can be obtained. And now and then a man may have to admit he made a mistake. But let not the leader be afraid. Frankness and humility in admitting ignorance or errors will lose him nothing in the way of influence with the students. On the contrary, he will have much more prestige than if he attempted to cover up his ignorance or mistakes. Pretence may fool all the students sometimes, and some students always, but the great majority are quick to see through a sham.

When I was a boy in high school, I became acquainted with an agnostic physician who told me that profane historians contemporary with Christ did not mention him, and so He probably never existed. I asked the teacher about this in Christian Doctrine class, and was told: "Young man, if you keep on thinking about such things you will lose your faith." I do not know if this man was covering up his ignorance, or only thought this was the best way to answer a boy, but I do know that it is a perfect example of what the leader of a discussion group should not do. If I had not had a home, fortunately, where facts were faced I might have lost my faith, and it would have been my Catholic teacher rather than the agnostic physician who would have been to blame.

Charity means that the leader should always be seeking to help the students. Even where the subject admits of clinching arguments, the purpose of the leader is not to win a dialectical victory over an opponent. He has no opponents among the students. They are fellow beings, searching for the truth, troubled in their souls sometimes by the plausibilities of contrary doctrines. The students of St. Stephen's College answered a questionnaire on college preaching, that the chaplains should be directed always to preach on truths to live by. And I do not know of any better orientation for the leader of the discussion, than to wish to show the students the value for living of the particular truth under consideration.

One of the points, for instance, on which Catholics at a

non-Catholic university are likely to come into contact with conflicting teachings is on the question of free will. Frankness will admit that there are no merely rational arguments of complete conclusiveness. And charity, beyond the merely intellectual arguments, will emphasize the value of freedom for human personality, the need of it to face life, the dignity it confers on human beings.

Or supposing a young man is troubled by doubts concerning hell. If he broaches his difficulties I should not treat him cavalierly as too young to have any right to ideas on the subject. I should enter sympathetically into his position, instead of making some wise-crack such as that he will find out there is a hell when he gets there. A retort of that sort may raise a laugh at the expense of the questioner, it may silence an objection, but it will prove nothing except my own uncharitableness. Those who really need the discussions will withdraw into a shell, nursing their doubts until they have lost their faith.

Nothing will stop questioning quicker than sarcasm. Let the leader shun it as he would smallpox. Let him make sarcasm the subject of his particular examen, and ask trusted friends to tell him when he fails. Better a man of mediocre intelligence and learning, humble enough to admit his ignorance, charitable enough to avoid sarcasm, than a brilliant man with a sharp tongue.

And this illustration of doubts about hell leads me to another implication of charity, and to what may be put down as the third element in the technique of conducting discussions—to seek agreement. When a callow student says he does not believe in hell, what does he mean? Well, he may mean simply that he does not believe in some Dantean or Faustian hell with red devils sticking pitchforks in writhing sinners. He may balk at God damning souls to eternal torments. If the leader tells him that he finds something of the same difficulty, he has brought the lad into a receptive psychological mood for appreciating the heart of the matter. The leader can then go on to speak of our last end being the exercise of our highest faculties of knowing and loving of the Supreme Object, God. All souls will attain this, except



those who deliberately and completely turn away, and so die. These will suffer, not because God damns them, but because they damn themselves. How many so die? We do not know. And certainly one can be a good Catholic and believe that the vast majority of men will reach Heaven.

Psychologically, it is easier to lead people on from a point of agreement until they accept a new phase of something, than it is to get them to make an immediate about-face when they have said they could not believe a certain thing. Consequently, the object of the leader should be to seek first for points of agreement on which he can build. And to do this he must know just what the students mean. Frequently they express themselves faultily, sometimes they have been inaccurately taught, sometimes they have been impressed by a real difficulty.

The leader should be careful to find out in what sense terms are used. When definitions have been accepted, it is often found that people who thought they were poles apart really agree. Newman says somewhere that differences are either so fundamental that there is no talking about them, or else they are a difference of terminology. It is surprising how many differences can be smoothed out by getting down to the exact sense in which words are used.

Finally, a group discussion is an adventure in co-operative thinking. The leader is not to do everything. His object is not to show his own erudition, or merely to pour a certain amount of information into empty heads, but to get the students to think themselves. The students, and any faculty members who are present, should be encouraged to make their contributions. An important element of education is the correlation of knowledge, and many students really have information which can be brought to bear on the discussion.

Suppose that evolution is the topic, and someone mentions the recapitulation theory. The leader can ask if any students are specializing in biology. Assuming that some are, he can get them to state the most up-to-date attitude of biologists towards this theory. Or if the historicity of the Gospels is under discussion, he may be able to get a professor of history to say that the trend among present day



historians is back to the traditional view regarding their date and authorship.

Incidentally, one of the leader's difficulties—after he gets the students actually participating—will be to make the students stick to the point. Some people are always going off at a tangent. All sorts of irrelevant remarks will be made. But a patient insistence on the points at issue will be an invaluable lesson to the students. They will learn to think straight, and to think quickly.

Implied in much of what I have said is the idea that the discussions should always be constructive, but I wish to emphasize this. I am afraid that emphasis is necessary because so much of our teaching and writing and preaching is negative. Four-fifths of the editorials in some Catholic magazines are attacking what somebody has said or done. It will be easy for the leader of the discussions to tear down, to criticize, to condemn. He will find much in the college paper, for instance, for biting comment.

But let the leader remember that in the long run the positive is more powerful than the negative. A sound exposition of Catholic truth will do more good than nailing a dozen errors. For one truth is in itself the correction of innumerable errors. For a good steady intellectual diet, the positive is more acceptable than the negative, just as bread and meat are more acceptable for a bodily diet than paprika and caviar. Clever criticism of the weaknesses of some other position pleases people who already agree with us, but it makes few converts. A much more powerful pull is exerted by showing the value for life of Catholic truth, rather than the lack of value of something else. And no matter how clever criticism is, it soon palls. Put Mencken beside Newman, and the point I am making is perfectly clear.

There are, I know, those who are a little timid about this open and frank discussion of religion. They hesitate to state objections, to air doubts, to allow troubled students, or perhaps unbelievers, to urge their viewpoints for fear that other students may learn of difficulties they had never thought of, and who may be troubled by them.

But such an attitude seems to me to be lacking in faith.

It seems to distrust the power of Catholic truth to hold its own in this modern world of ours. This is wrapping Catholicism up in moth balls, as it were, and putting it carefully on a shelf. Faith, it says in effect, to be kept must be preserved from contact with unbelief. But after fifteen years' experience in secular universities, I am confident Catholicism can hold its own in them.

And psychologically, one of the best preservatives of faith is perfect frankness. The mere fact of a student being able to express a difficulty without shocking anybody is in itself a splendid help. Getting the matter out in the open robs it of half its power. Whereas to have repressed it would have formed a complex ultimately leading to loss of faith. And when a student has expressed his difficulties, he can often be shown that he has exaggerated here or there, has accepted assertion for fact, is drawing unwarranted inferences. And in all this the support of experts in the fields concerned can frequently be had from the Catholic faculty members.

Moreover, instead of being a danger to other students, this is a help. They may never have heard of this particular difficulty. But that is no guarantee they may not hear of it tomorrow. And it is much better that they should hear of it under such circumstances than without any such preparation. We are living in a non-Catholic world, and we cannot hope to keep young folk from hearing about anything under the sun. But we can hope to give them the necessary antitoxin to protect their spiritual health. We can build up an immunity.

When the leader shows that he is not afraid of anything modern science or philosophy or history has to say, he creates a similar confidence in the group. And in the realm of faith, as well as in the realm of bodily health, confidence has great hygienic virtue. The man who is exposed to influenza and is terribly afraid of getting it, is much more likely to contract it than the man who is serenely unafraid. The student who is confident that Catholicism can hold its own, because he has seen it do so in these discussions, even though he does not remember all the details of the discussion, or

the particular difficulty has never been discussed, knows that there is an answer.

And while I have been speaking principally of discussion groups for Catholics in secular universities, I do not see why the same method cannot be used elsewhere. Catholics trained in this system will be able to defend their faith no matter what the occasion. They will have gained accurate information, will have seen Catholic truth in its relation to modern thought, will have learned to define terms, to stick to the point, and to make others do the same. They will not be the timid type of Catholic who runs away from a religious discussion, or who always refers an enquirer to a priest—knowing that the questioner will never see a priest.

## THE GOSPELS IN THE COLLEGE COURSE

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Catholic educators have long been convinced of the need of making our colleges more Catholic, of imbuing our students more thoroughly and more effectively with Catholic ideas and attitudes. It is generally conceded, too, that the religious influence exerted on the student is determined to a great extent by the effectiveness of the courses in Religion. The energy supplied by these courses opens the way for the operation of all the other religious forces of the college, while the absence of that energy, whether due to inadequate courses or the deadening effect of poor teaching, tends to put these other forces at a disadvantage. For this reason serious efforts are being made to offer really live religious courses conducted by competent teachers. This article is concerned not with the training of the teacher but with the content of the courses, and it seeks to point out how new life can be stirred in our classes of Religion by a properly organized course in Holy Scripture.

Catholics really know more about the Bible and its contents than is generally supposed. Scriptural ideas and events permeate our liturgy, our art, our literature, as well as our dogmatic and moral teaching. But the direct use of the sacred books is meagre; though the tide has turned, still even now in many of our schools the Bible receives no separate treatment after the Catechism and Bible History of the grades or the use of selections or summaries as material for elementary reading in Latin or Greek classes. The college student misses a great deal by not being obliged to go directly to this great treasure-house of divine revelation and gather for himself some of its priceless treasures. Besides, since about the middle of the nineteenth century, the Bible

has been one of the most fiercely contested battlefields in religious controversy; those outside the Church are armed with every imaginable weapon against the Bible, and we can hardly be said to be giving our students adequate equipment for the battles of life, if we send them forth from our colleges unprepared to oppose the popular attitude toward the Bible and to explain and defend the position of the Church. The fundamental concepts about the sacred books need to be presented clearly to the student and driven home till he has grasped them firmly; then the direct handling of at least some of the more practical parts should make him familiar with the contents of the Bible through first hand experience.

The proper approach to the study of any portion of the Bible is the careful consideration of those fundamental questions which pertain to the whole Bible. The accepted term for the study of these questions is General Introduction which embraces inspiration, the canon, the history and present condition of the text, and the principles of exegesis. Inspiration calls for clear presentation; it is an idea not found outside scriptural studies, and the average student's difficulty will be not so much in grasping the fact of inspiration, since that can be readily seen in various declarations by the authoritative voice of the Church, as in appreciating and applying practically the truth that, since the Bible is inspired in all its parts, its statements have absolute infallibility as the word of God Himself. Among the principles of exegesis the chief emphasis is placed on the holy and inspired character of the Scriptures and on the right of the Church, as the divinely appointed custodian of God's revelation, to the final decision on all disputed interpretations. The first of these principles excludes all explanations unworthy of the divine author because they would imply something in contradiction to truths known from other sources; the second principle puts a curb upon subjective tendencies in explaining the text and keeps all explanations in harmony with the teaching of the Church.

After these general questions some section of the Bible can be taken up for more detailed study, and the most prac-

tical part for college students seems to be the Gospels, where the life and teachings of our Lord are handed down to us in a narrative with a strongly marked doctrinal purpose. The student should be introduced to the Gospels by a brief study of the authors, their purpose in writing, and the general character and contents of their books, since each of these topics contributes something to a better understanding of the text. The perfect reliability of the evangelists is guaranteed by inspiration; but in view of the attacks made upon the Gospels by those who do not admit the authority of the Church or the Catholic idea of inspiration, the student needs a clear exposition of the arguments drawn from history and criticism to show that these books are historical documents of the highest authority and credibility. While it is hardly possible, even if desirable, to give an extended treatment of the modern false theories about the origin and value of the Gospels, the principal theories can be briefly explained and refuted. Here time can be saved by showing that the foundation of most of these theories is a wrong concept of the nature of religion or of the possibility of the supernatural entering into human life or of the authority of the Church. True concepts on these fundamental matters are to be sought in Catholic philosophy and apologetics. In dealing with credibility the student learns to appreciate the value of evidence and the kind of certitude that is to be expected from historical documents; by seeing the falseness and transitory character of many theories once made popular by those who enjoyed the reputation of great scholars, he gains a higher appreciation of the consistent position of Catholic teachings and is armed against current novelities in criticism.

For the teacher the most baffling part of the Scripture course will probably be the actual explanation of the text of the Gospels. Narrow limits are usually imposed by the curriculum, while the Gospel text is too long for reading and discussion in class and in one way or another is concerned with the whole range of religious teaching, bringing in topics from apologetics and dogmatic, moral, and ascetical theology. The first step then is to take into account what is already being presented in other courses. The other religious courses all draw heavily on the Bible; what they handle can

be eliminated from the Scripture course except where some special reason seems to demand more extended treatment for a topic than can be given elsewhere. Many teachers, being better trained in dogma or moral than in Scripture, are naturally inclined to divert the study into these more familiar channels; this leads to a disproportionate treatment of texts that are important in these other departments. The primacy of St. Peter, for example, is proper matter for apologetics and so can be passed over lightly by the teacher of Scripture with a short notice and a reference to the other course.

In distributing the material of the Gospels two plans offer themselves. With the first, each Gospel is taken up in turn for separate study. Besides being easier to follow, this plan has the advantage of concentrating attention on the characteristic features of each Gospel as it is studied. The disadvantage is in having to cover again many events in our Lord's life when the other Gospels are treated, and in the confusion that may result from the difficulty of arranging the events in proper order. In the second plan, all four Gospels are studied simultaneously, according to the chronological order of the events they narrate. This gives a more orderly knowledge of the life of Christ in its development, especially during the public life, and heightens the characteristics of each Gospel by bringing it into direct comparison with the others. The chief obstacle is the need of ranging the numerous events in their true chronological order. While this involves the solution of some intricate problems, there is general agreement among scholars on the important events, and the college student may be content with any arrangement not obviously wrong, without being concerned about placing of controverted events. Here and there some problem in the harmonizing of two or more Gospels may profitably be presented as class work, and it often serves to arouse interest. But for the most part it will be sufficient to follow the arrangement of parallel passages as given in some recognized text or commentary, and these are easily accessible. In *The Gospel Guide*<sup>1</sup> where this second plan is followed

<sup>1</sup> Rev. William A. Dowd, S.J., *The Gospel Guide*. Milwaukee: The Bruce Publishing Company, 1932. Pp. xiv+317.



the sections of the Gospels for each period of our Lord's life have been presented in parallel columns so that the work of harmonizing is eliminated for teacher and student. When such an outline is followed, no matter what the source, the student may be warned at the start that some of the events are difficult to place and consequently may be open to objection.

Freedom of method is more marked in exegesis than in the introductory matter which is rather precisely organized in most textbooks and can be more readily kept within narrow limits. As long as it is borne in mind that the sacred books are inspired and that the Church is the divinely appointed custodian and interpreter of them, the exegesis falls into the same general line as the explanation of any ancient or modern author, the main purpose being to make clear just what the writer says. Consequently, the same variety of methods may be expected here as in other classes. The difficulties raised by obscure or seemingly contradictory texts or by apparent conflicts between the text and profane history or science are not new, and the answers to them can be found in easily accessible books on the Gospels and on the life of Christ. Here is a challenge to the ability of the student; besides stirring interest, or even enthusiasm, this provides that intellectual stimulant which it is sometimes said is lacking in our religious courses. A balance should be struck between removing difficulties and securing a positive appreciation of the truth, beauty, sublimity, or moral value of the statements of the sacred writers. Too much emphasis on difficulties may obscure for the student these lofty religious ideals which otherwise would become a source of inspiration and guidance for his whole life. But too much insistence on these truths may defeat the purpose by preventing them from entering into minds that are closed by apparent errors or contradictions in the text.

The student should be kept in close contact with the actual text; he is not to be told about the Gospels so much as to be directed to read them again and again with close attention. Most of this extended reading will have to be done privately. This reading can be checked and guided,

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as in other courses, by quizzes or by written reports to be discussed in class, on whole books or sections or on selected topics such as the miracles, the parables, or one of the many persons who play a part in the history. In illustration, here is one method that has been used with success. Parallel passages from two, three, or all four Gospels, covering two or three chapters in each, are selected for a written report. Besides a summary of the contents of these passages, with attention to the peculiar features of each Gospel, this report covers the chief persons concerned, the outstanding teachings, and the difficulties in understanding the passages in themselves or in comparison with ideas drawn from other sources. Without exceeding reasonable limits, the report should aim at giving a real character sketch of the persons mentioned and a clear statement of the exact meaning and practical consequences of the doctrines. On both these topics ready help can be secured from the *Catholic Encyclopedia* or the textbooks used in the other religious courses. Where opinions differ, especially with regard to the clearing up of the difficulties, there is an opportunity for interesting discussion in class, and under the guidance of the teacher this clash of opinions, besides bringing to light some examples of woeful ignorance or loose reasoning, has special value in deepening the appreciation of the text and in developing observation and spiritual insight.

Where a doctrinal topic holds out a special invitation, it can be further investigated by seeking illustrations or developments of it in other sections of the Gospels or in the rest of the New Testament or even in the whole extent of the Bible. William's *A Textual Concordance of the Holy Scriptures*<sup>2</sup> will be of service here; but as an exercise for the student it will be more profitable to have him go through the Gospels in search of appropriate passages. Take prayer, for example; the Gospels can be searched to find out what our Lord said about praying and how He illustrated it in His practice; when did He pray, what words did He use, did He give thanks for blessings received or petition for

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<sup>2</sup> Rev. Thomas David Williams, *A Textual Concordance of the Holy Scriptures*. New York: Benziger Bros., 1908. Pp. 848.

further blessings? Or, with a view to present social conditions, what did He teach about the possession of money, and how did He show His love of poverty for Himself and for His disciples?

The liturgy will provide many suggestions for varying matter and method. The Sunday Epistle and Gospel afford easy entrance into brief studies of the lessons they teach and into comparisons with other parts of the Gospel. The liturgical seasons, too, such as Christmas, Lent, or Easter, point directly to the Gospel narratives.

Many an indifferent student can be led to enthusiastic study of the text by insistence on the literary beauty of the Gospels. The Parables are the greatest short stories in all literature, and St. Luke's Gospel has been praised as the most beautiful book in the world. Can any one pretending to culture and literary taste afford to be ignorant of these masterpieces? In a practical way their literary excellence can be made impressive by having the class write out some narrative or parable from an outline provided by the teacher and then comparing their compositions with the scriptural text. Many of the masters of English prose and verse are deeply indebted to the Bible for the beauty and vigor of their style.

But the chief aim and value of the course in Scripture must be spiritual, the strengthening and building up of the student's Catholic character. Since the text is God's own word and, as such, carries with it a special grace, it should be read again and again and, as far as possible, read because it is liked and for its own sake. Care is needed lest, like other texts made use of in the curriculum, it sink down into mere schoolwork to be cast aside and forgotten as soon as the threat of examinations is over. The central figure of the whole Bible and especially of the New Testament is Christ, Himself, and His strong, amiable personality, if given a chance, will readily win the heart of the student. To carry away from the study of the Gospels a deeper knowledge of Him and of His meaning for each individual human being is to possess spiritual wealth such as no amount of worldly learning can give. He is not a mere historical figure, like

a Caesar or a Napoleon, with limited influence on the course of human affairs; He is the universal and eternal King, and the youth who has come into close and understanding contact with Christ in the Gospels is strongly fortified against the allurements of all lesser ideals. In his measure, and that measure is often greater than we imagine, he comes to feel the thrill of that glorious friendship with our Lord which is summed up in St. Paul's exclamation, "I live, now not I; but Christ liveth in me."

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### HOLY YEAR PILGRIMAGE TO ROME

This Holy Year extraordinary, the Nineteenth Centenary of the Sacred Passion, Death and Resurrection of our Lord Jesus Christ, concerns not only Christians but all humanity. The Vicar of Christ invites all who find it possible, to visit the Eternal City during this extraordinary Holy Year and endeavor to gain the Jubilee Indulgence.

Under the guidance of Reverend Alexander P. Schorsch, C.M., and Mr. Charles A. Stone, the De Paul University Pilgrimage has been formed. It is intended for teachers, students, and anyone, Catholic or non-Catholic, who may be interested. The Pilgrimage will leave New York on August 5th on the "Conte di Savoia," returning to New York September 6th. Pilgrims will have four days in Rome and, at this time, they will have an audience with the Pope, visit the Basilicas and many other interesting places in and around the Eternal City. On the way to Rome they will visit Genoa, Naples, Pompeii, Amalfi, and Sorrento. On the way homeward they will visit the hill-towns of Orvieto, Viterbo, Assisi, Perugia, Siena, San Gimignano, Florence, Bologna, and Venice. The return voyage will be made on the "Vulcania" from Trieste—fourteen delightful days on the Adriatic and Mediterranean Seas, stopping for brief visits to Spalato, Patras, Cannes, Gibraltar, Lisbon, and Azores.

The very Reverend President of the University gives his hearty approval to the Pilgrimage—he would indeed direct all eyes towards Rome.

You are invited to join this Pilgrimage. Travelling with the De Paul University Pilgrimage you will be spared many worries, in fact you will have none.

## Teaching the Public School Child

### EXCERPTS FROM A LETTER TO A VACATION SCHOOL TEACHER

Dear \_\_\_\_\_:

There is a recommendation that I should like to make. It is possible that you will be associated with persons who are zealously interested in the work to which they have been assigned, but who are unwilling to teach Christian Doctrine in anyway but by the question and answer method that was used when they themselves learned their first lessons in Religion. I say, beware of the influence of such persons. Their attitude is the result of pedagogical and psychological ignorance. While they do not realize it, they are really following a path of least resistance. It is not an arm-chair task to adapt modern teaching technique to religious doctrine. Moreover, there is not a single Catholic educator, who is recognized as such, who would approve of the question-answer procedure. Not only is it an uninteresting method, but the greater part of the doctrine taught by it is unintelligible to pupils and, therefore, totally unproductive of good in their lives.

I once heard an eminent member of the hierarchy, one who is well versed in the religious needs of children and adults, declare that one of the first products of all Religion classes should be to interest pupils, to make them curious about their Religion. His analysis is worthy of consideration. I recommend it to you. If the pupils in your class this summer become interested in their holy Religion, they will have acquired a learning product which should make you very happy.

There is another practice common to many Religion teachers that should be condemned. It is the habit of awarding pupils, for fidelity to the practices of religion and for perfectly recited lessons, with such articles as rosary beads, holy pictures, prayerbooks and medals. This is a practice fraught with danger. The pupil, as a result, is motivated to work at the practice of Religion not as the fulfillment of an obligation, but for the reward offered. Furthermore, pupils know that only a few rewards will be given and the majority frequently know that they will never receive them. Now, it is your desire to have the religious vacation school carry over

into the daily life of each child. If the religious practices and lessons learned during the summer receive extrinsic rewards, it is possible that the Religion there learned will transfer with difficulty to the daily life of the learner when rewards are no longer offered. In making these remarks in regard to prizes, please know that there is no objection in giving beads, holy pictures, medals, etc., to the pupils of your group who are unable to purchase them.

There is an important contribution that you yourself may make to the success of the vacation school. You must be everything you wish your pupils to become. This statement applies not only to your fidelity to and appreciation of Holy Mass and the various religious exercises in which the pupils engage, but to the results of these exercises on your daily life. I refer particularly to the patience and charity that pupils see in your daily dealings with your fellow teachers and with your pupils. It is impossible to estimate the benefits that classes receive from the unprepared, unconscious example of a teacher.

Yours for a most fruitful summer in participating in the religious vacation school movement,

Father \_\_\_\_\_.

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The program of the Confraternity of Christian Doctrine is flexible in order to meet the needs and conditions peculiar to the diocese. A program which proves of value in one parish or diocese may not be so practical in another.

Rev. R. J. G. Prindiville, C. S. P., in  
*The Confraternity of Christian Doctrine.*

# **The Home and Religious Training**

## **THE PSYCHOLOGICAL FOUNDATIONS OF CHILD TRAINING**

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The guidance, direction, and training of the child depend upon an adequate understanding of his nature. The child is a human being and as such is composed of body and soul, endowed with free-will, and destined for eternal life. Hence to train a child in accordance with his nature means to guide the growth and development, naturally and harmoniously, of all the powers and capacities of both soul and body. This means the training and direction of the child in order that he may live an honorable, upright, and useful life in this world, that he may attain in another the end for which he was created.

In virtue of his nature, the child is endowed with sensory, intellectual, and appetitive capacities. Physically, the child is subject to the laws that govern life processes in general. These include the laws of growth, of development, of metabolism, and the like. Mentally, he is a superior creature, above all other material beings. The body is material; the soul is spiritual; the two together constitute the child, an human being; both must co-operate in the performance of every act.

However, the body must function efficiently before there can be mental life, for the body supplies the mind with the materials of thought. This it does by means of the senses,

that is, by means of the organs of sight, of hearing, of taste, of touch, of smell. These organs, by means of which the child becomes acquainted with the world about him, are endowed with the property of reacting to a particular stimulus. This reacting involves also the functioning of the nervous system which carries to the brain the nerve impulse or message initiated by the action of the stimulus on the sense organ. When this happens the child is aware of the sensation. For example, the very young child sees his mother, but his sensation is not that of "seeing mother," but merely that of "seeing a moving, comforting, careful object." Every sensation must acquire a meaning. This it does in the process of perception, which is the interpretation of and the giving a meaning to the sensation. For example, when the infant becomes aware that the moving, comforting, care object is his mother, he has interpreted and has given a meaning to his sensation.

Sensations are the primary data of the child's mental life, since mental content is dependent upon that which is received through the senses. Since this type of experience is so valuable, the first principle in the training of the child is to be certain that the organs of sensation are in proper condition to react to their stimuli. Since the child can know only as much as his sensory powers and capacities reveal to him; imperfections and defects in these powers and capacities impair the effectiveness of his life. The proper functioning and activity of the sense organs are of vital importance particularly in the early years of life.

Another factor in the child's sensory equipment which must be considered in child training, is instinct. The instincts give the starting point for and furnish much of the material of training, especially in the early years of life. Therefore, in order to train the child wisely, the parent must know what instincts human beings possess; at what time in the child's life they make their appearance; and what will bring them to the best and fullest, desirable development. Instinct is an inborn sensitive tendency to perform under given stimuli actions which are useful for the well-being of the individual. Instinct functions without foresight of the ends



to be accomplished and without any previous training in the performance. Instinct is not the result of experience or of education. Instinct is a native characteristic, possessed by all human beings, and appears with uniformity and regularity in mankind. Human instincts are flexible and modifiable. They are subject to modification, especially by the power of the will and the force of intellect. An important part of child training consists in the adaptation of some instincts to higher ends, in the suppression of other instincts, in the re-enforcement and direction of others into the formation of suitable habits. However, it is important to note here that all human instincts do not make their appearance at birth. There is a natural order for the development of instincts. This time of appearance depends upon the growth and development of the child. The appearance of instincts in time and order as well as the modification of the will will be discussed under the various periods of childhood.

As something of a juncture between the sensory and intellectual capacities of the human being, stands the imagination. External objects make a direct impression on the sense organs. This impression is interpreted and is given meaning by the individual. Then the imagination forms an image of the object stimulating the senses. The imagination possesses the power not only of recalling past images which have been derived through the senses, but also of combining elements of these past images into novel forms and new images. The intellect derives its data from images.

The intellectual capacities of the human being enable him to think, to judge, and to reason, that is, to learn and to acquire knowledge. The human intellect and the use made of it place man at an immeasurable distance from the brute animal. Throughout child training this fact must be kept unobscured, for it designates the chief task of such training, namely, to guide the development of the power of the intellect to know the good and to acquaint it with the truth. In the training and direction of the child's intellectual capacities, memory plays an important part. By means of his memory the child retains, recalls, and recognizes his past mental acts. Likewise, attention plays a significant role in



the training of the child. Attention is the concentration of the mind on a specific object or condition. The development of both memory and attention must be guided most carefully in order that the child's personality may unfold itself in a wholesome manner.

The appetitive powers and capacities of the child enable him to seek after things. These capacities consist of the will and the emotions. Will is the source of all achievement. It acts on motives which are presented by the intellect and which are apprehended as good. The will involves the power to act deliberately and to be master of one's actions. It is the guiding force in life and hence all training should be directed toward the will. Parents must train the child to distinguish happiness from mere pleasure; to realize that mere utility and temporal happiness are by no means the ultimate tests of what is good and honorable; to understand that he is happiest who can best face life's reality, who knows the good and the true through the intellect and achieves them through the will. Parents must realize that will grows out of understanding, develops through self control, and thrives when the child recognizes the voice of conscience as the voice of God.

The great common sense of mankind has always maintained that the head must not be trained at the expense of the heart. The child is not all intellect, nor is he all will. Motivating many of life's activities and entering into all behavior are the emotions and the feelings. Parents must recognize that conduct is frequently more a matter of feeling than of intellect. Child training is a balance which, while conceding to the intellect and will absolute rights, at the same time recognizes the apportionate share that should be allotted to the feelings and emotions. The aim of child training is to develop such feelings and emotions that will stimulate the intellect and motivate the will.

To train the child aright during his plastic years is to lay the foundation of safest hopes for future conduct. To accomplish this purpose it is necessary to develop good habits. Understanding and knowledge are necessary to build correct habits, and effort of will is required to live up to them in

times of stress. Habits signify stability. Habit is the tendency on the part of every individual to acquire certain established, fixed ways of reacting to situations. Child training consists in establishing a great number of well-organized habits which will fulfill the purpose of the child's nature, namely, the possession of right ways of thinking, willing, and feeling.

The training and guidance of the child according to his nature consist in building up in the child an organization of habits and of attitudes, of virtues and ideals which will aid him in fulfilling life's purposes. It is the parents' privilege to co-operate with God in the perfecting of the child. Hence, the principal role of the parent in the training of the child is to help each child to make of himself all that it is possible for him to become, not in the sense of greatness but in the sense of character. Everything the parents do and everything the child does should lead to one goal, namely, the harmonious development of all of the God-given capacities and powers of a human being. To the parent time must be preparation for eternity. Although science and research may add to our knowledge of the child, of his world, and of his needs, nevertheless the essential nature of the child remains the same always. Therefore, the supreme end of child training is spiritual. The means that child training is a vital process, a furthering of life, to develop the child in his entirety, to form a true human being, to build a worthy and contented life. The foundation is the cultivation of the intellect to know what is good. Because the physical and the mental together constitute the human being, the second step is to develop a sound mind in a healthy body. The third and perhaps most important factor is the proper development of the real integrating force of life and of character, namely the will.

# Theology for the Teacher

## THE COMMANDMENT OF PURITY<sup>1</sup>

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EDITOR'S NOTE: Part I of the article, dealing with notions and principles, was printed in the May, 1933 issue of the JOURNAL OF RELIGIOUS INSTRUCTION. The article, which has met with a wide welcome in Europe, was written by an eminent specialist, Reverend J. Creusen, S.J., professor of Moral Theology and Canon Law in the Jesuit College of Louvain, Belgium. While the author informs us that, in writing the article, he has particularly in view religious Superiors, Masters and Mistresses of Novices, as also all religious charged with the education of youth, nevertheless we are convinced that apart from these, other readers of the JOURNAL will be interested in seeing an English version of an article that provides so much needed information on a most important and delicate topic. It is for this reason that the article is here published with Father Creusen's kind permission.

## PART II—APPLICATIONS

We shall now apply to chastity and to the opposite vice, lust, the notions and principles explained above. These will enable us to state precisely the nature of faults contrary to the holy virtue and to show when and why they are grave or venial. While dispelling vain fears, so distressing to upright souls, we shall also have to guard against dangerous illusions.

<sup>1</sup>J. Creusen, S. J. "Le Commandement De La Purete," *Revue des Communantes Religieuses*, VIII (March-April, 1932) 47-64.

The sin of impurity should be defined as: the voluntary use, outside their end and therefore outside of the laws of marriage, of the organs and of the function destined by God for the propagation of the human species. It consists in a will opposed to God's plan, to His will, to His law. The desire for the pleasure peculiar to the acts involved being nearly always the motive, which causes these acts to be placed in a culpable way, the sin against the holy virtue is usually defined as: the inordinate pursuit of carnal pleasure. It may also be defined as: the voluntary seeking of impure pleasure.

It is difficult not to have recourse to the last definition in order to avoid the explanation of a carnal act. Moreover, this definition is verified in nearly all cases involving a fault against purity. Both definitions, however, offer real difficulties.

From either definition it would be possible to infer that a carnal act would not be blamable, or forbidden, if it should not give rise to any pleasure, or if it were placed through a grave motive wholly distinct from the pleasure itself. This would be a serious error, which is sometimes met, for example, in medical practice. Hence quite recently, the Holy Office considered it necessary to recall to public attention the principle that it is absolutely forbidden to place a solitary carnal act for hygienic or scientific reasons. Even if such an act were painful, it would not be lawful to place it in order to put an end to importunate temptations.

The last definition given above offers the greater difficulty, because it might seem to warrant the inference that the pleasure resulting from sexual acts is always bad, which inference would be false and of a nature tending to discredit the married state. There is nothing evil or impure about this pleasure, when sought in marriage in accordance with the laws of God.

The sixth commandment of God forbids all impure actions: the ninth forbids the desire of these or the taking of voluntary delight in the thought of them. Both commandments, by way of consequence, forbid the exposing of one's self to the danger of voluntarily committing the acts or of taking delight in them.

It happens that actions necessary or truly useful for the maintenance of cleanliness or health, or for the care of children or of the sick, or for the acquisition of helpful knowledge, sometimes produce impressions accompanied by pleasure of a sexual nature. Such impressions and pleasure are in themselves nothing more than purely physiological and psychological reactions, and they certainly do not render the actions culpable. Apart from an impure act strictly so called and from the desire of such an act, no thought, no desire, no action is forbidden by the precept of chastity except to the degree to which it exposes a person to the danger of giving wilful consent to the impure action or of taking delight in evil. It is very important to understand the principle.

The obligation to guard our chastity carries with it the obligation to avoid, with care corresponding to its gravity, whatever excites impure passion, and at the same time is not justified by a sincere motive of necessity or utility proportionate to the danger of sin involved. This is why it is necessary to avoid touches, thoughts, readings, conversations, etc., which by fixing the attention on pleasures of this kind, or by provoking them, expose a person to the danger of taking delight in them, of desiring them or of procuring them voluntarily. On the other hand, when an action is morally good in itself, is truly useful, and especially when it is necessary, it will never be contrary to the holy virtue, if it is placed with due precautions.

In certain persons a frigid temperament, habit, or the necessity of fixing the attention forcibly on some other object blunts or suppresses sexual impressions morally awakened in others by certain looks, touches, or thoughts. Such persons will, as a consequence, be obliged to take fewer precautions than others. In this matter, therefore, no universal rule can be laid down, but only certain general principles which are open to individual exceptions.

According to these principles we must judge the moral character, that is, the lawfulness, rectitude, or culpability of looks, touches, readings, conversations, postures, manifestations of affection, which may provoke in us evil passion.

For example: a person knows that the reading of certain books provoke in him dangerous thoughts and reflections.

Unless his studies render the reading necessary or very useful, it is evident that he fails more or less gravely in his obligation to purity by indulging in such reading. To take another case: A person is aware from experience that certain manifestations of affection, that are justified neither by relationship nor by the approved custom of the country, excite sexual impressions followed perhaps by grievous struggles, or by consent more or less complete. To continue to indulge in such manifestations of affection, is to acquiesce more or less in an offense to God, in order to gratify an inordinate desire for human affection.

But who will say that a doctor or a nurse betrays a less upright will simply because they continue to extend to the sick services of a very delicate nature, if while doing so, they experience allurements to evil? Who will judge that a religious, whose duty it is to censure films or books, sins through lack of genuine purity, because in the fulfillment of his duty, he suffers from troublesome imaginations or emotions, without, however, wilfully dwelling on them or taking any wilful pleasure in them? Is it possible to give instruction or advice of a certain kind without the mind resting upon a thought, and therefore a mental image, which of its very nature is dangerous? The necessity of directing souls will here account for the rectitude of the intention, and the prudence observed under the circumstances will give evidence of its perfect sincerity.<sup>8</sup>

To determine whether, in actions of this kind, there is or is not sin, whether the sin is grave or venial, the following three things must be taken into consideration at the same time: (a) the nature of the act. Does the act tend immediately or remotely to excite emotions of a sexual nature? To look at or touch certain parts of the body, at least, if these acts are somewhat prolonged, tend, as a natural consequence, to cause excitement of this character; some acts do not produce this effect except in determined circumstances or in persons peculiarly susceptible to such impressions, for example, certain manifestations of righteous affection; other acts, finally, have no relation to dangerous

<sup>8</sup>For these reasons, instruction of this kind should be limited to what is of strict necessity. Except for a grave motive such things should not be spoken of outside the confessional. However there is no absolute rule in this matter.

emotions of this nature: (b) the utility of the degree of necessity for placing the act, that is, the importance of the motive prompting the act: (c) the degree of danger of sinning for him who performs the act.

The graver the danger of consenting to sin, the more urgently is it required that the act be necessary in order that there may be no fault in placing it. The reason for this has been stated.

Let us note, however, that no particular reason is required to place acts which of themselves have no relation to impure emotions or desires. If in placing these acts, certain persons experience evil emotions or troublesome thoughts on account of their peculiar temperament or of some vain fear, the only remedy would seem to be for them utterly to disregard these. The best rule that can be given them is to act as everybody acts in this matter.

Is every fault contrary to the holy virtue a mortal sin? To the question *thus put* the answer must be: No.

First of all because the sin of impurity like every other sin may be venial through lack of knowledge or through lack of full consent. This is true of faults committed when one is half-asleep, of a certain hesitancy in rejecting an evil desire or dangerous thought, of consent given to an evil act the gravity of which was not known, of a look of furtive curiosity at an object disquieting by its very nature, etc. What has just been said should reassure upright and timid souls, who may experience a momentary weakness without yielding full consent to an evil the gravity of which was known.

Although any sin may be venial by reason of the imperfection of the act of the will, there are sins, however, that do not admit of light matter, as has been explained above.

In lust that is *directly voluntary*, outside of marriage,<sup>9</sup> there never is light matter, according to the common teaching of theologians. On the contrary, however, light matter may be found in indirect lust. This important distinction requires explanation.

*Directly voluntary* lust consists either in seeking sexual excitement in itself by deliberately provoking it, or in tak-

<sup>9</sup> In order not to complicate our exposition of the subject under discussion and in view of the condition of our readers, we shall abstain from explaining why we add the words: "Outside of marriage."



ing deliberate delight in impure impressions arising independently of our will. Here there is always grave sin.

To say that in such cases there is never light matter, means that the sin is grave, irrespective of the degree of physical emotion and irrespective of the act by which it was provoked or indulged. It is always a mortal sin to look at a picture, to express words, to perform touches, to read certain passages, etc., *for the purpose of* provoking impure emotion. To desire it deliberately and for itself is a mortal sin.

Theologians assign the following reason for this gravity: the activity of the organs and faculty in question having no other end than the welfare of the species, to wish to employ them for the sake of a purely personal pleasure (or utility), is to contradict directly an essential order established by God, it is to pervert a faculty of transcendent importance<sup>10</sup> considering the magnitude of the good of which it is the instrument. To this argument quite abstract in its nature and founded on concepts difficult to grasp, theologians add another consideration, which is: taking into account the force of instinct and of passion, he, who directly seeks to provoke within himself sexual excitement, always exposes himself without reason to the proximate danger of not stopping before having aroused and having given consent to a materially grave emotion. Consequently to will directly even incomplete physical excitement is to incur the grave proximate danger of grievous sin, and this under the circumstances is a grave sin, since the underlying motive is not only insufficient to justify incurring such a danger, but the motive is in itself culpable.

Lust is said to be *indirect* when sexual delectation is not sought for itself, but a person without having sufficient reason or without having taken the requisite precautions,<sup>11</sup> places acts that expose him to the danger of wilfully consenting to the sin of impurity.

Indirect lust admits of light matter. In other words, it is

<sup>10</sup> Translator's note: As applied to those in the married state, this statement is to be understood of those who in the exercise of the function in question make pleasure their end in such a way as positively to exclude all other good ends.

<sup>11</sup> Often the best means of diverting temptations is to do modestly, at the time desired, and without disquietude whatever health, the duties of one's state or charity towards one's neighbor may require.



not necessarily a grave fault to permit without sufficient reason or not to avoid, certain sexual excitement that is not directly sought. It is a fault however, because the will to maintain purity is not unimpaired. The fault may be venial, since the danger of yielding wilful consent to impurity may be quite remote in consequence of the mildness of the emotion: or it may be venial because a real, but insufficient motive partially justifies the manner of acting referred to.

The sin will be grievous if the two following conditions exist: first, a vehement emotion that would ordinarily lead the generality of men to consent to sin; second, the absence of a motive proportionate to the proximate danger of consent to sin, that is involved in the emotion.

For example: a doctor, who has to extend certain services to a patient seriously injured or incapable of helping himself, may without any fault perform this duty even though he foresees that disquieting impressions will arise (which, however, will hardly ever be the case). The same is to be said of a person, who on account of his studies, for example medical or historical studies, finds it necessary to fix his attention on delicate matters, notwithstanding the thoughts and desires that such studies may awaken in him. The intention to employ the means necessary for resisting temptation is, of course, supposed in such cases. A young man in order to satisfy a simple curiosity reads a very loose novel, looks leisurely at pictures of a very inciting nature, assists at a very suggestive play, etc., in consequence of which his passions are seriously aroused; in itself, he commits a grave fault.<sup>12</sup> Under the same conditions to indulge in reading of a slightly disturbing nature, or in a passing look at such pictures as referred to, might be only a venial fault.

From what has been said, we can understand the import of the observation made by the Sacred Congregation of Bishops and Regulars, with reference to a draft of constitutions, namely: "It is inexact to affirm that there is no light matter in the vow and virtue of chastity" (April 25, 1896).<sup>13</sup>

<sup>12</sup> The author considers that the young man by the acts mentioned knowingly places himself in the proximate danger of giving wilful consent.

<sup>13</sup> This observation was not made by the Sacred Congregation of the Council, as Balmès affirms, "Religious of Simple Vows According to Code," 1921, P. 1926: nor was it made by the Sacred Congregation of Religious, at that time not in existence: still less was it made by the Sacred Congregation of Rites, as seems to have been stated in a quotation from a book of wide circulation.

By this declaration, the Sacred Congregation is not at all opposed to the common opinion of theologians explained above, namely, that lust that is *directly voluntary* does not admit of light matter. The Sacred Congregation censures two things: first, the error due to the very inexact statement of a true doctrine, and second, the fact of inserting in Constitutions doctrinal assertions that may be easily misinterpreted.

It would also be quite inexact and dangerous to say without qualifications: "Sins contrary to the holy virtue admit of light matter," because such a statement is true only of those sins which violate the holy virtue only indirectly.

It would be very wrong to conclude, as we have amply shown, that a person may otherwise allow himself full liberty, without grave fault, provided he does not directly seek or believes he does not directly seek impure pleasure.

On this subject, we consider it our duty to call attention to a text that is somewhat lacking in precision and hence might easily be misapplied. Speaking of certain dangerous liberties granted to the imagination and to the sense, the author of the "Catechism of Religious Profession" (Renteria, 1921, p. 147), asks: "Are these liberties grave sins? In themselves they are only venial sins, but they may become mortal sins, when they expose the guilty person to the proximate occasion of consenting to the vice of impurity." The second part of the answer does not fully suffice to correct the want of precision in the first part. The liberties (looks, touches, readings, manifestations of sensible affection, etc) are not, *themselves*, only venial sins:<sup>14</sup> they are, in themselves, venial or mortal, or, to speak more accurately, they are light or grave matter of sin according to the degree to which they excite evil instinct, evil passion, in other words, carnal emotions and consequently expose a person to the danger of consenting to sin.

The motives and principles thus far set forth are indeed, of such a nature as to enlighten and reassure faithful and sensitive souls, who may be troubled with difficulties and temptations that are inevitable as long as we serve God in this mortal flesh.

<sup>14</sup> We suppose that there is question here of culpable liberties.

It remains for us to add here certain observations, without which these pages would be far from complete.

The taking of the vow of perfect chastity does not change anything in our poor nature, unless an extraordinary grace intervene and this is something to which no one may justly lay claim. The instinct implanted by God in our inmost being is still vigorous: it continues to urge the seeking of pleasures that are procured through love and through the gratification of the senses. When the impulses of this natural tendency arouse our consciousness and when they become importunate, they are with good reason regarded as temptations. Whatever may serve to awaken, to foster, or to strengthen them should be avoided: it is necessary "to watch and pray," because, in this sphere strange illusions are possible.

The more ardent and profound a desire is, the more easily will plausible reasons be found to satisfy it. If through a lack of generosity, a person does not wholly renounce a vicious desire and if he dare not gratify it openly, he will endeavor to accomplish his end indirectly, while doing his best to save appearances. He will find a thousand reasons to justify his manner of acting. This is elementary psychology.

As we have seen, particular circumstances may justify and may serve as motives for certain acts, which by their nature tend to awaken sexual pleasure in us. Let us take for example an ungenerous soul that is not fully resolved to guard in all its integrity the chastity to which it is bound by its consecration to God. If there remains in such a soul sufficient love, or rather we should say sufficient fear of God to cause it to shrink from what might be too open a violation of its vow, it will probably seek to gratify passion, ever on the alert, by actions, which for others, or under other circumstances, might perhaps be lawful. Desire will enable such a soul to find motives that appear reasonable. Thus it will succeed in persuading itself that it does not wish "the evil." After a certain stage of tepidity and infidelity it will try to convince itself that there is no sin in its way of acting, or at least the sin is only venial.

The pretexts will strikingly resemble motives capable of justifying similar acts. The most common will be the necessities of hygiene, the wish to harden one's self against a dis-

position too susceptible to impressions, the utility of special knowledge to instruct or educate youth, to understand or direct people of the world. If there be question of justifying certain very tender marks of affection, the person will allege the desire to inspire confidence, the need of consoling some one in affliction, the spiritual stimulus to be found in a profound friendship, etc.

Such things occur. As long as there is no question of an act bad in itself, all the reasons alleged might serve as real and serious motives, as well as specious pretexts. This will depend on the persons and circumstances.

How then are we to recognize the illusion that is more or less voluntary? How are we to distinguish the desire of a culpable gratification from a sincere wish to fulfill a duty or to do a necessary good? In his rules for the discernment of spirits, St. Ignatius of Loyola gives extremely useful advice on this subject. He says: "If the beginning, the middle and the end are good and lead only to good, this is the sign of the good spirit; but if one of these elements causes trouble, or leads to evil, it is a sign of the influence of the evil spirit." In following this advice, one might first examine the nature of the acts themselves, then the manner in which he conducts himself while placing the acts.

An infallible sign is the opposition of the manner of acting to certain duties, consequently to the rules or the directions of obedience. One never accomplishes good by doing evil. God will not make use of actions contrary to the duties of our vocation in order to unite us to Himself or to save souls. If He required this of us, or if He expected it, He would contradict Himself. Here we have the reason for condemning certain readings, certain conversations otherwise very spiritual, an unrestrained correspondence, certain manifestations of affection not bad in themselves, etc.

Another rule: The more unusual a manner of acting is, or the more remote it is from the ordinary conduct of virtuous and sensible persons of the same station and condition, the greater reason there is to distrust it. Such should be the case with regard to an excessive care in attending to certain needs, or with regard to readings, which, by their very nature, should be limited to a special class, or also with

regard to testimonies of affection that are not only unsuited to but are in formal contradiction to the condition and obligations of the persons lavishing them. Certain manifestations of love wholly lawful between husband and wife, between parents and their children, and certain manifestations of affection between those who are engaged will often be entirely strange, improper, and unjustifiable between persons consecrated to God, especially so when the persons are not of the same sex. Here illusion is even particularly dangerous. A person tries to convince himself that the character of those involved excludes all danger of a gravely culpable intention, or of grave faults. This false confidence augments the imprudence of the relations. When the eyes are at length opened, it is often too late.

Another unequivocal sign of illusion or of insincerity in the intentions, is the fear of opening one's heart with reference to his conduct on this point, to a prudent and enlightened guide, or to one's superiors. Why does one not dare to acknowledge that he is reading such a work of literature or of science? What reason has he for concealing the fact that he gives such marks of affection to a certain person, or that he receives them from him or her? Why does he not wish to ask advice of his Spiritual Director, or of a prudent and discrete Superior with regard to the manner of conducting himself under certain temptations? Is it not because he is already more or less conscious of his lack of uprightness? Too well does he foresee the answer that shall be given him, and he has not the courage to renounce a gratification that is incompatible with the gift he has made of himself.

From what has been said, it is easy to understand the aptitude of the expression used by Father Vermeersch in his "Treatise on Chastity" to designate this form of culpable gratification. He very justly styles it "disguised lust." In fact, under the deceitful pretext of seeking some physical, intellectual or moral advantage good in itself, under the disguise of apparent motives, a person wishes *in reality* to enjoy certain satisfactions, without going as far as the action unquestionably bad that provides these satisfactions.

Is it necessary to insist on the danger of certain culpable acts which one might deliberately indulge in, while alleging solely that they are not mortal sins? Without seeing evil

where there is none, and without exaggerating it where it is really found, it would be impossible to sufficiently guard souls careful of the integrity of their chastity, against every equivocal compromise with evil concupiscence. Just as we must inform persons consecrated to God to perform with calmness, simplicity, and confidence acts that are either advised or imposed by a reasonable care of health, by studies, or by charity towards one's neighbor, so also we must warn them against liberties of the senses, of the imagination and of the heart which they would not dare to acknowledge openly to their Superiors, or to submit to a fervent and enlightened Spiritual Director.

What we teach children and young men and young women is not less true for priests and for members of religious communities of both men and women, even of an advanced age: there is no such thing as semi-chastity. From the very moment that it loses its delicacy, its very existence is threatened.

Even for faithful souls, chastity at times involves painful conflicts. Except in the case of a special trial, it is easier to practice it, the more perfectly it is practiced, and the more careful one is to avoid whatever may tarnish it. Those alone know its profound joys, who refuse every concession to desires of the heart that are too human, and to the vulgar satisfaction of the senses.

In order that we may love it, let us never forget its grandeur: if it is the reward of real sacrifice, it assures us even in this life, of the transcendent honor of belonging unreservedly and irrevocably to God and of the joy of having a very special title to His love.

We cannot conclude these pages without recalling that for the religious or sacerdotal soul, as well as for the faithful in the world, together with the Eucharistic Bread, a true, tender and strong devotion to our Immaculate Mother is an incomparable source of purity.

## New Books in Review

*The Gospel Guide.* By William A. Dowd, S.J. Milwaukee: The Bruce Publishing Company, 1932. Pp. xiv+317. Price \$2.50.

This volume is a text on the Gospels for use in colleges. It is scholarly, clear, and systematic. The author, professor of Sacred Scripture at the Seminary of St. Mary of the Lake, Mundelein shows an appreciation of the needs of college classes. The material is presented in three distinct divisions. The first part considers certain general aspects of the Bible, establishing a necessary general understanding as a foundation for the specific study of the Gospels. The second part provides a brief analysis of the four Gospels with special emphasis on the personalities of the evangelists, with some discussion of the integrity, genuinity, etc., of each of the Gospels. The third part of *The Gospel Guide* goes deeply into a detailed study of the Gospels.

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*Retreat Manual.* Edited by Bernard A. Hausmann, S.J. Milwaukee: The Bruce Publishing Company, 1933. Pp. 48. Price 10c; 100 copies 8c; 250 copies or more 7c.

This inexpensive pamphlet should receive a gracious welcome from those directing or supervising retreats for adults or students. The editor has assembled in this *Manual*, prayers that retreatants may use in taking part in corporate worship.

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*Man or Money?* By Michael O'Shaughnessy. New York: Michael O'Shaughnessy, 50 Broad Street, 1932. Pp. 40. Price 60c.

This booklet amplifies a program prepared by its author



on the stabilization of industry. It gives not only the original presentation, but an exposition of the comments and criticisms that followed it. In his preface Mr. O'Shaughnessy states that it is his hope that *Man or Money?* will provoke further discussion, comment, criticism and action. The author was one of the first laymen in this country to study the Encyclical on the "Reconstruction of the Social Order" and apply his study practically. All those who are interested in teaching the "Quadragesimo Anno" encyclical will find a valuable reference in this pamphlet. Mr. O'Shaughnessy is the founder of the Crusade for Social Justice.

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*A Compendium of Theology, Volume III.* By The Very Reverend J. Berthier and The Reverend Sidney A. Raemers. St. Louis, Missouri: B. Herder Book Company, 1933. Pp. 498. Price \$3.50.

Moral Theology is the subject of this third volume of *A Compendium of Theology*. Part I treats of general moral theology (pp. 3-160) while Part II (pp. 162-490) treats in a special way of all the laws and precepts governing human conduct.

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#### BOOKS RECEIVED

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